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from the earliest times to the present day

Edited by
WALTER HUTCHINSON, M.A., F.R.G.S., F.R.A.I.,
F.R.S.A. (BARRISTER-AT-LAW)

VOL. I.

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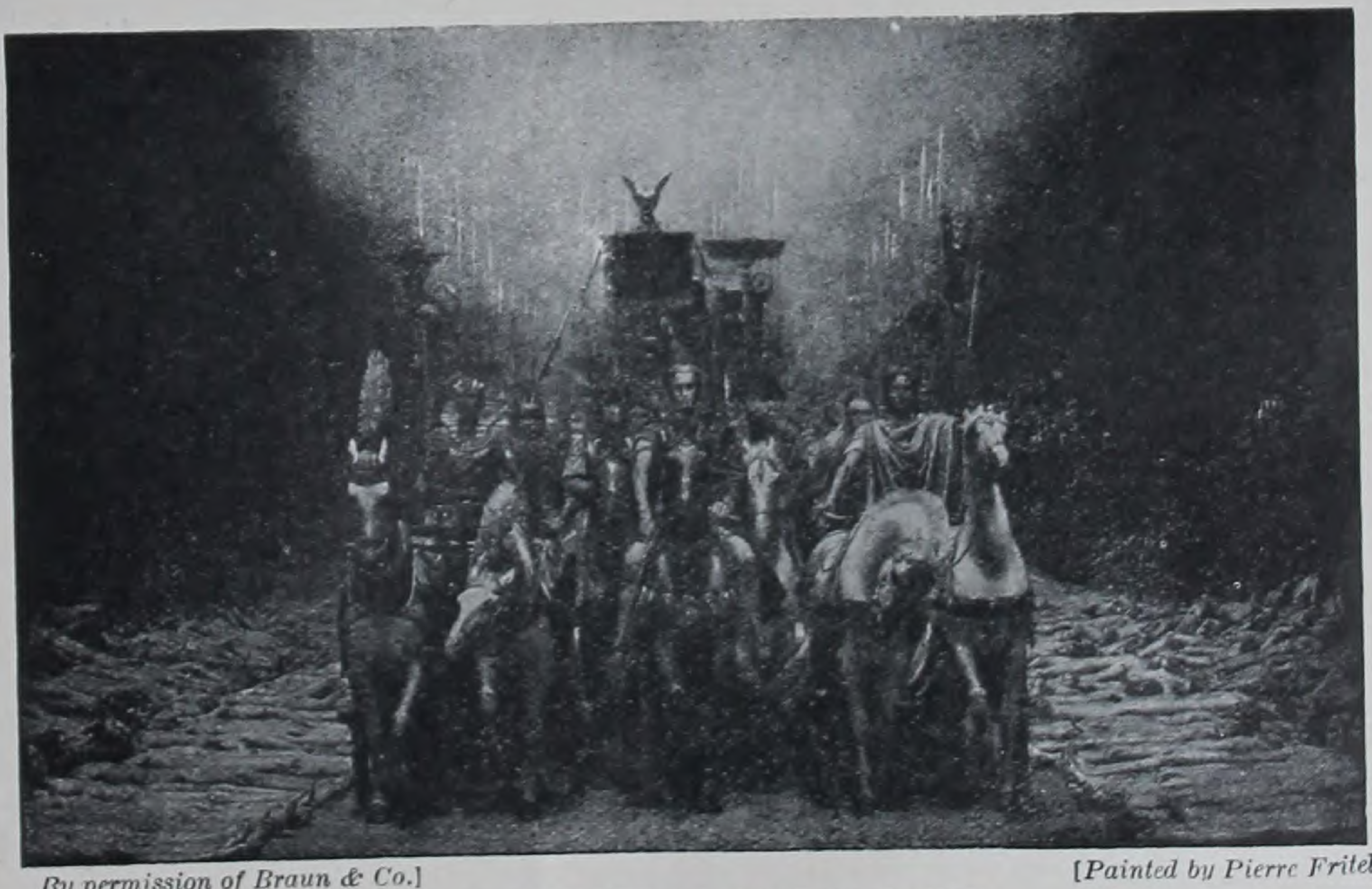

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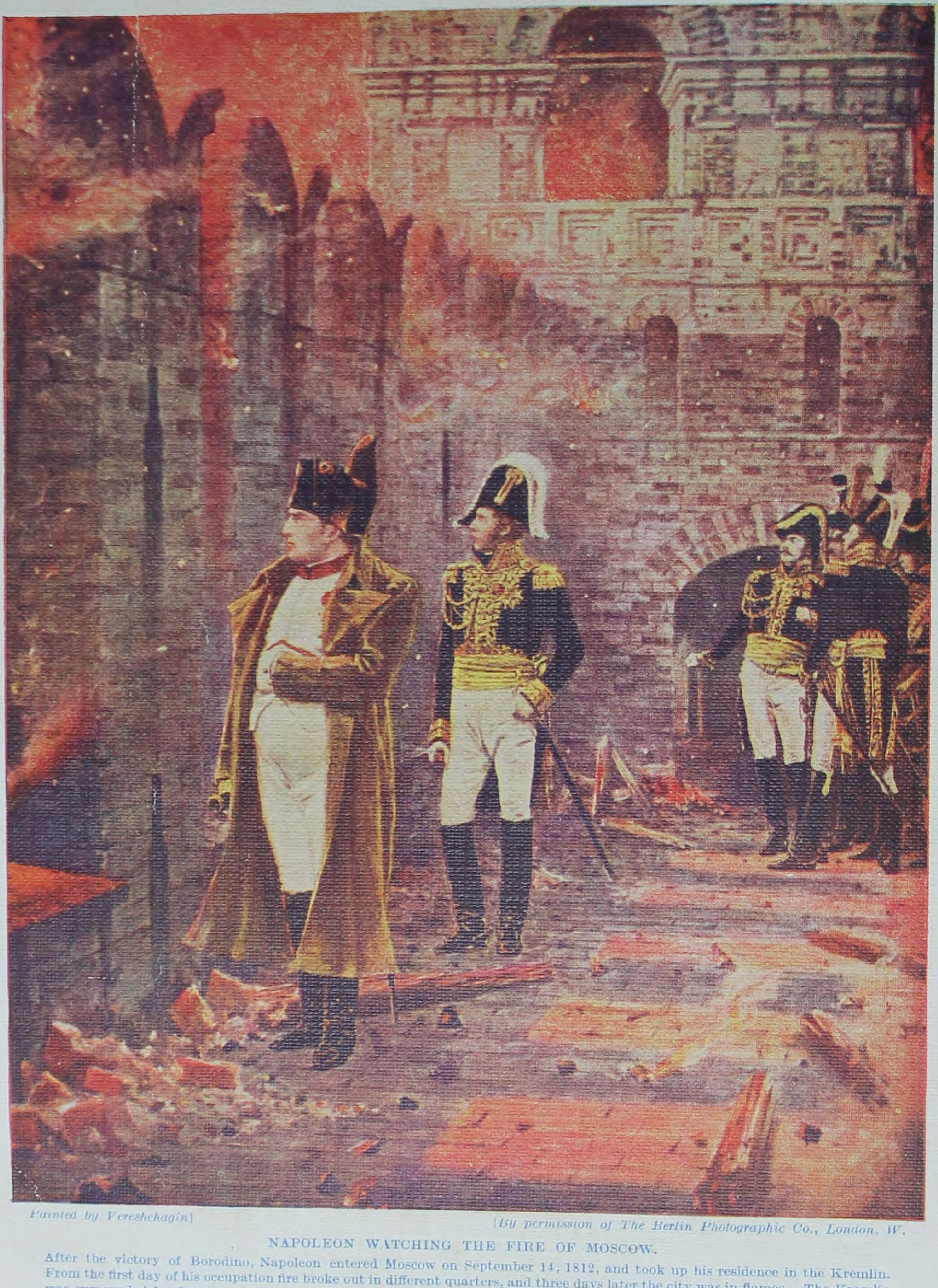
THE CONQUERORS OF THE WORLD.



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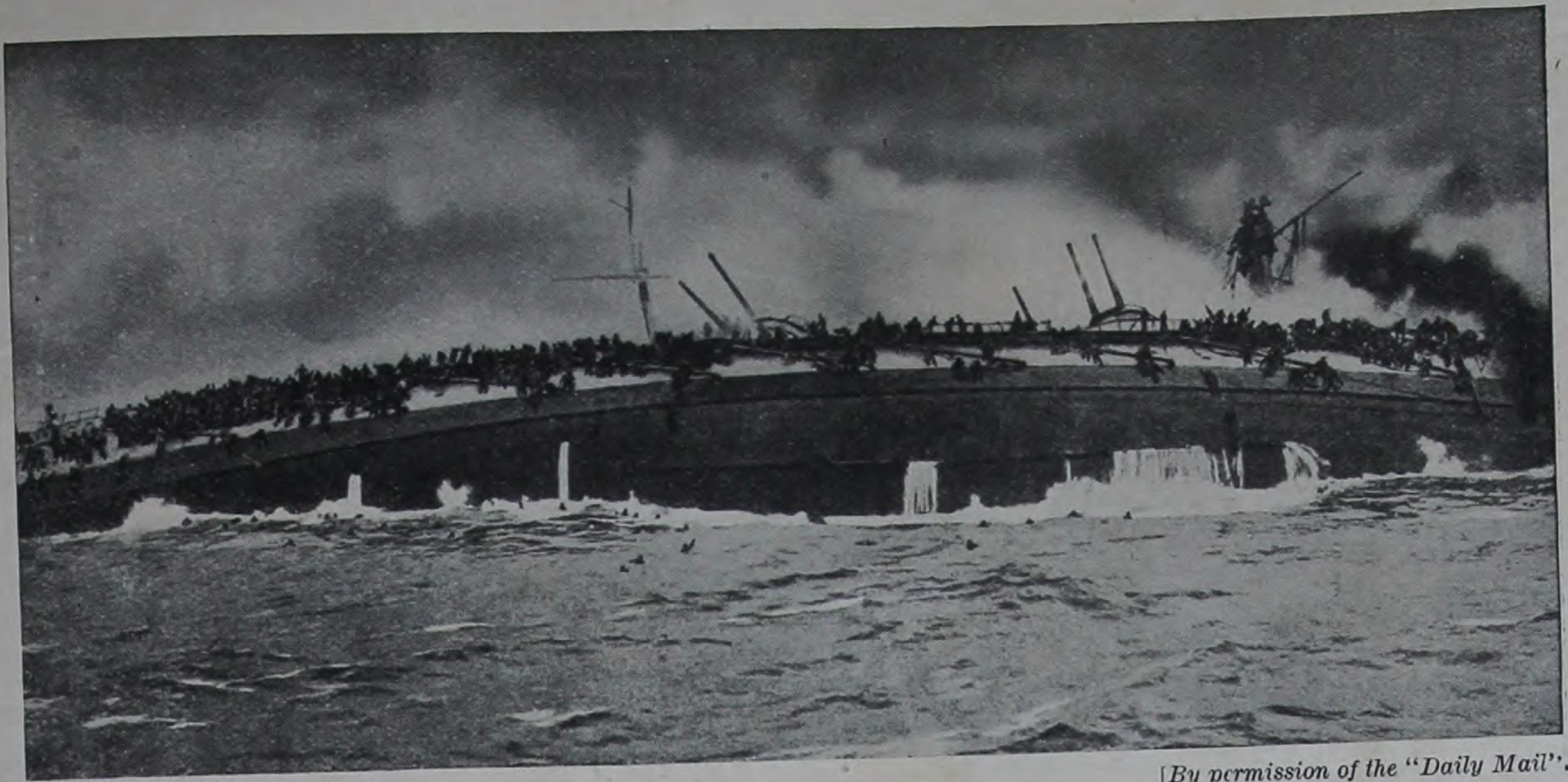
NAPOLEON WATCHING THE FIRE OF MOSCOW.

After the victory of Borodino, Napoleon entered Moscow on September 14, 1812, and took up his residence in the Kremlin. From the first day of his occupation fire broke out in different quarters, and three days later the city was in flames. The Kremlin was surrounded by fire, its windows burst with the heat, and it was only with great difficulty that Napoleon's own quarters were preserved.



From a Photograph.] [*By permission of the "Daily Mail"*.

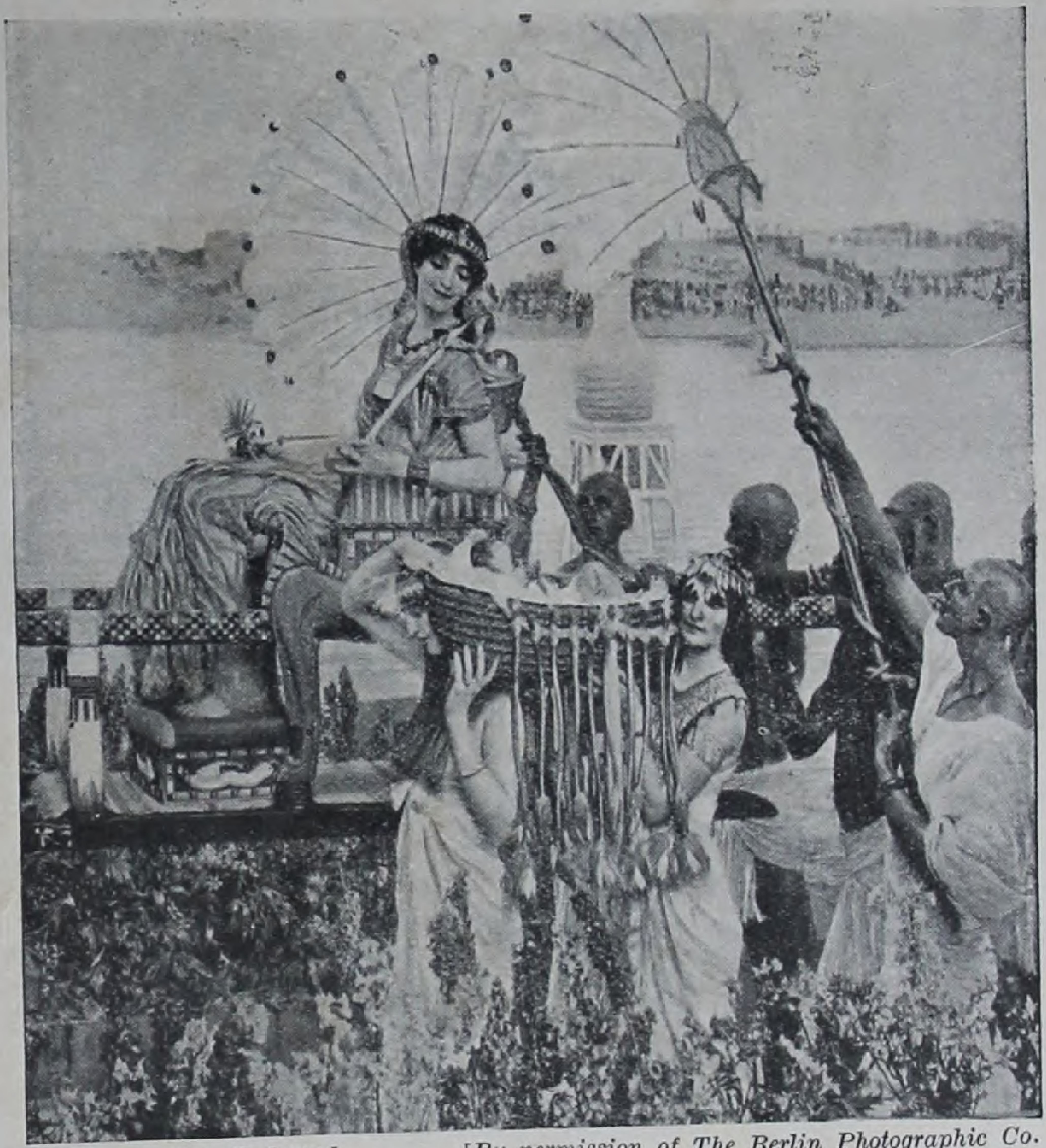
THE SINKING OF THE *BLÜCHER.*

During the Great War, 1914-18, the British Navy maintained a constant guard in the North Sea with the object of preventing the escape of the German ships from their fortified bases. On the few occasions that the latter attempted to emerge, they were driven back with loss. At the Battle of Dogger Bank, January 24th, 1915, the German Cruiser *Blücher* was sunk and two battle cruisers badly damaged. As the *Blücher* went down the members of the crew could be seen clinging to the sides of the vessel.

INTRODUCTION

A PHILOSOPHER once said that his heart was in the Past, his body in the Present, and his soul in the Future. He was not a humorist, nor was he indulging in a high-sounding phrase which should impress the ignorant. He was merely condensing into one sentence Man's debt to the Past, his identity with the Present, and his responsibilities to the Future. The story of how we make the future is prophecy; the story of how the past makes us is History. When once we realize that we are ourselves the result of all that has gone before, History ceases to be a cold, informal narrative and becomes a vivid intimate reality.

But when we look back—perhaps fifty years—on our own life, it may be difficult to visualize it, to recall our wishes, feelings, and outlook under conditions that have changed. Still more difficult is it to realize the lives of our forefathers, where hearsay and reading are the substitutes for personal knowledge. For earlier ages, where we have to gather our ideas in fragments from scattered details, and put them

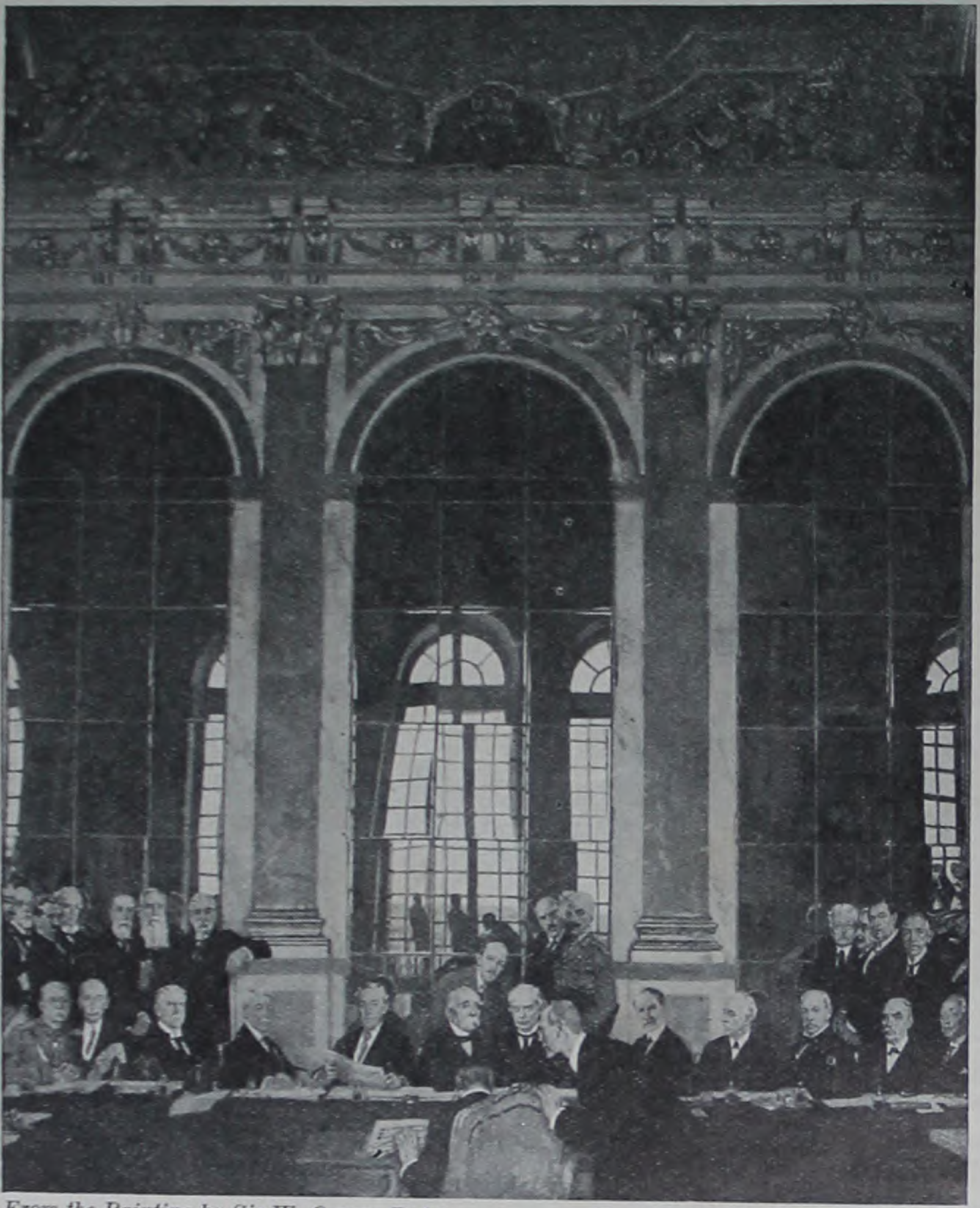


Painted by Alma Tadema.] [*By permission of The Berlin Photographic Co.*

THE FINDING OF THE INFANT MOSES.

It is generally believed that Moses was born in the early half of the fourteenth century B.C., when the Egyptians were attempting to reduce the population of the Israelites. Tradition relates that the mother of Moses secured his safety by contriving that he should be found by the Pharaoh's daughter, who took him under her protection.

laboriously together, the task is one to be done by the scholar, for him to present to other men with as much fidelity as possible.



From the Painting by Sir W. Orpen, R.A.] *By permission of the Imperial War Museum, South Kensington.*

THE TREATY OF VERSAILLES, 1919.

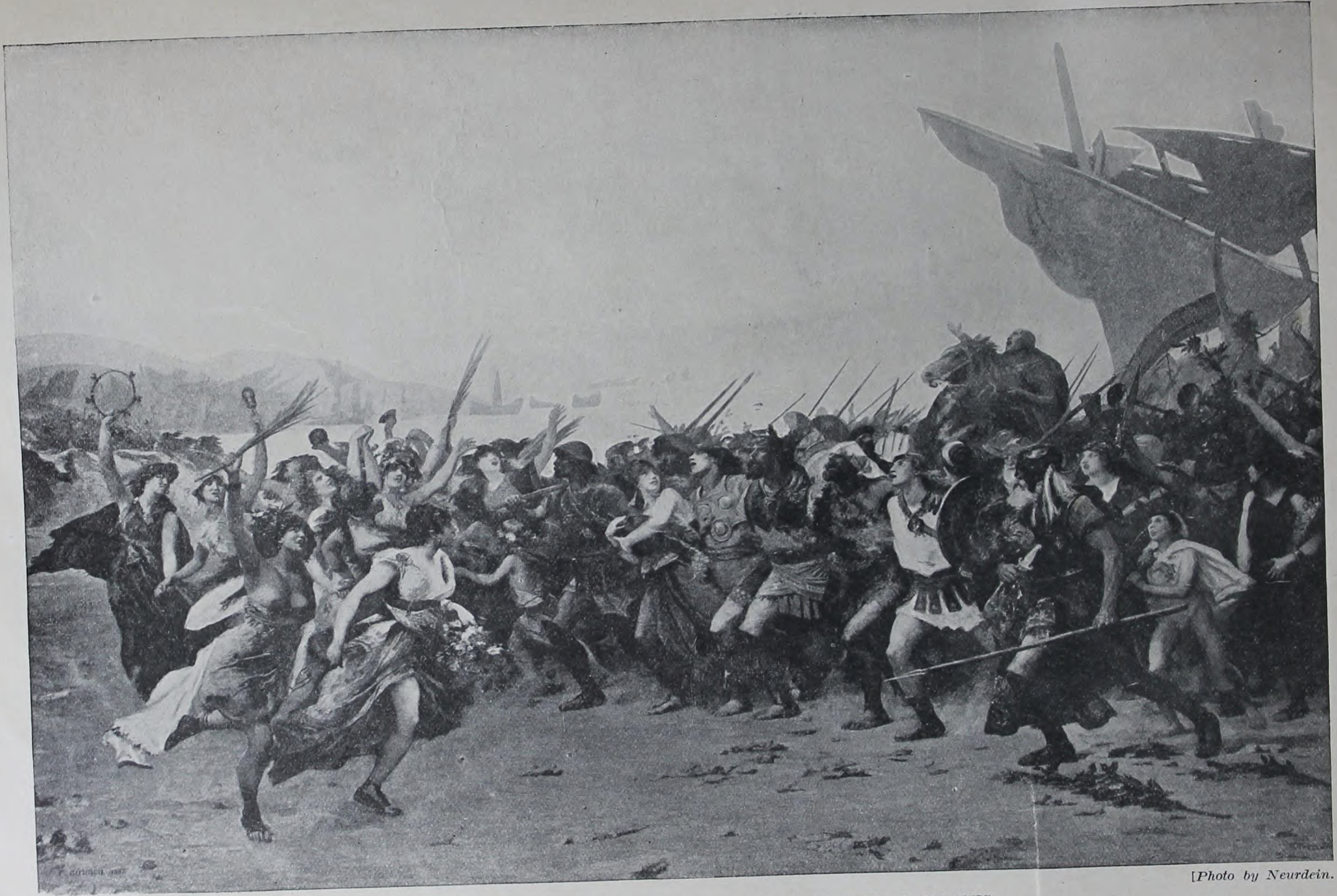
The treaty with Germany which brought the Great War to an end was signed in the Hall of Mirrors, Versailles, on June 28th, 1919. By it a number of territorial changes were made, including the creation of several new States. The chief signatories can be seen in the picture, including Mr. Lloyd George, Mr. Bonar Law, and Mr. A. J. Balfour (Lord Balfour), representing Great Britain; Mr. Clemenceau (France); and President Wilson (America). Dr. Johannes Bell (Germany) is signing the document.

The modern historian who writes on the early history of human progress has been compelled to gather his information from a variety of sources. The earliest chronicles were based on oral tradition, and when facts can be discovered in them they are generally blended with legends, highly valuable and interesting in themselves, but unreliable for the historian's purpose. Herodotus, called the father of history, wrote an account of the struggles between the Greeks and Barbarians, one of the oldest literary historical works extant. But there are older and more reliable historical records which, though not literary, are none the less eloquent. The geologist and the archæologist are the chief coadjutors of the modern historian of early man. The former, in tracing the phases of the earth's history, has enabled the historian to approximate when man first appeared on this planet. He can see, moreover, that under the stress of the great Ice Age, when the conditions of living must have been very rigorous, man was compelled to migrate as the glacial sheet approached, and that he appears to have made more progress proportionately during this period than he did either just preceding that cataclysm, or for many years after.

He can help us as to the sequence of the different periods of his existence. But it is tolerably certain that his progress was so slow as to be almost imperceptible to a dweller in those ages; he could not have known what was understood by the meaning of "change" or "progress". And so remote was the period in which he lived that, compared with it the hoary antiquity of Egypt—probably the oldest civilization in the world—seems to be robbed of its antiquity and to appear as a settlement but of yesterday.

In the path of the geologist follows the archæologist, whose "spade-work" is concerned not with rock and ice formations but with the remains of the actual buildings and works of art left behind as unlying witnesses of the ancient civilizations.

When the modern historian came to study the earliest civilizations of Egypt, Assyria, Babylonia and Persia, he found that most of his information had to be literally unearthed, for it lay under the sandy



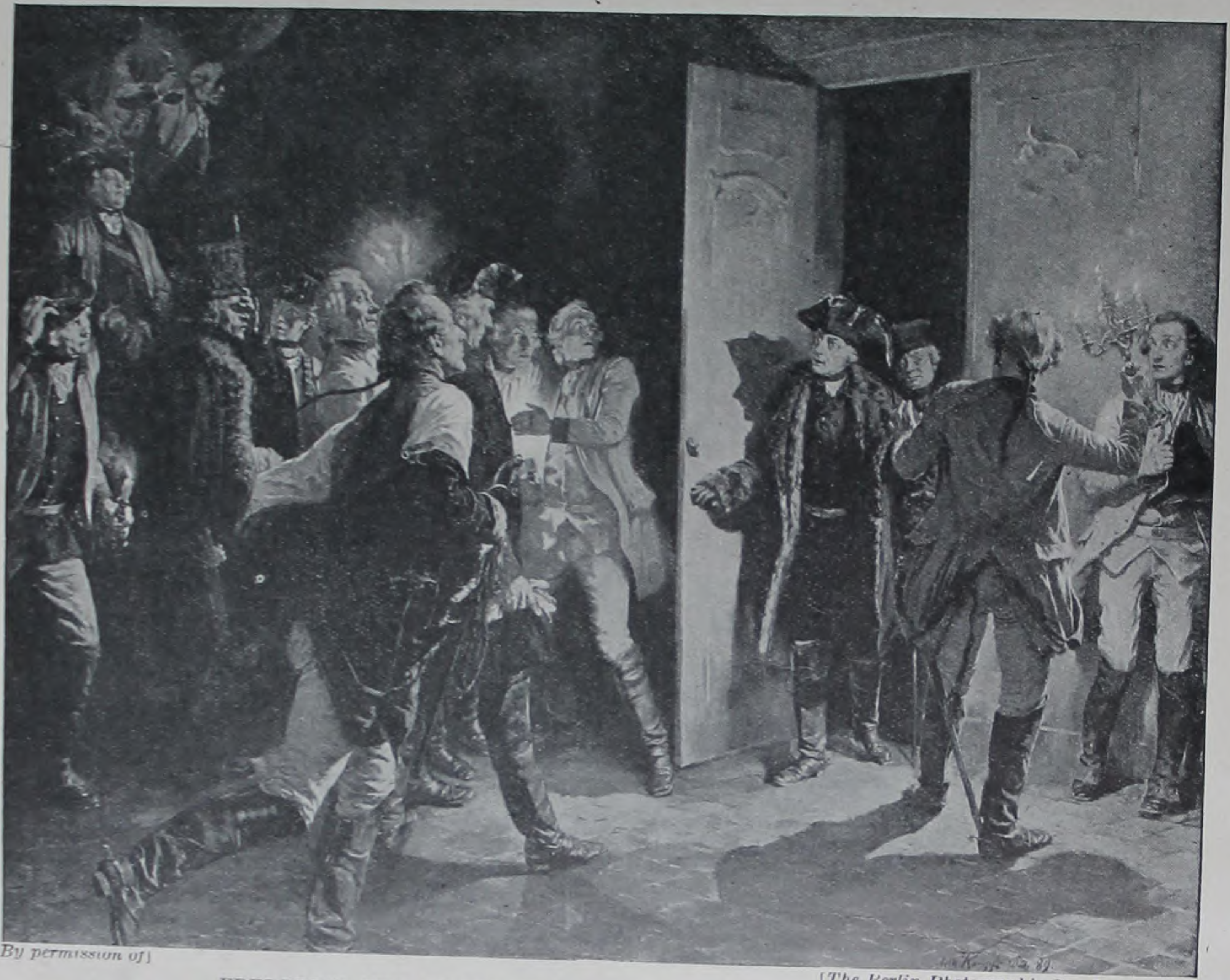
Painted by Cormon.]

[Photo by Neurdein.

THE ATHENIANS REJOICING AFTER THE NAVAL BATTLE OF SALAMIS.

Encouraged by the scheme of Themistocles that the battleship should be a naval engine of war and not a floating fortress for soldiers, the Athenians and their allies gained a decisive victory over the Persian fleet off Salamis in 480 B.C. This result in all probability saved Hellas from subjection to the Persians.

deserts of Egypt or the desolate plains of Assyria. The sacred inscriptions of the Ancient Egyptians baffled the efforts of all those who attempted to decipher them, when in 1799 some of Napoleon's men in Egypt discovered what is known as the "Rosetta Stone", containing a key to the hieroglyphic or sacred writings of the priests. In 1822 Champollion, a French savant, with the aid of this key, deciphered the word *Cleopatra*; he and others afterwards continued their studies, which subsequently led to revealing these writings to the world.



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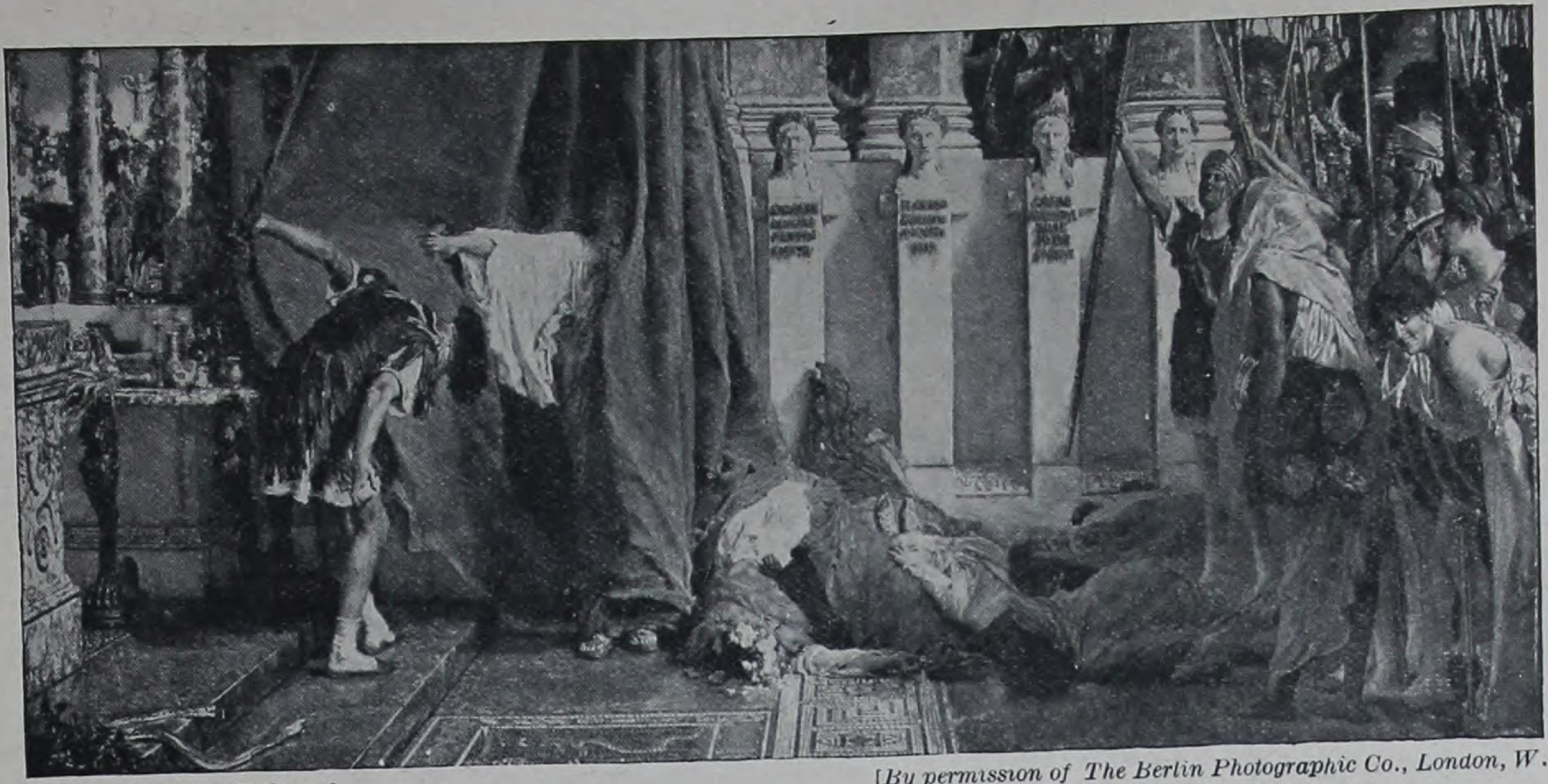
FREDERICK THE GREAT SURPRISING THE AUSTRIAN OFFICERS.

In 1757 Frederick the Great completely routed the Austrian army at Leuthen. The same evening he threw two battalions of Grenadiers into Lissa and, accompanied by some of his staff, entered the castle where the Austrian officers were assembled. So thunderstruck were they at this unexpected appearance that they immediately yielded up their swords, although they might easily have seized the whole party.

The first thing that we must bring to the reading of history is the conviction that at every stage it was a living present, with men and women striving for what seemed to them to be the most necessary and real ends of life. Even in an age of frivolity and pleasure such enjoyments seemed to be the most urgent matters to those who shared in them. In every society into which we project ourselves by the witchery of reading—forgetting all the present form of things around us—the actors were just as absorbingly occupied as are the people of our day in their business and pleasures. We do not think the rest of the world unreal because we happen to be encompassed by four walls where we sit; nor should we think other times in the least less real than our own because we do not happen to see them enacted. That "all the world's a stage and all the men and women merely players" is the poet's view of history, but not the standpoint from which the serious reader should regard the subject. The past is the mirror of the present, not its plaything. If any of us has doubts as to the reality of life in bygone days let



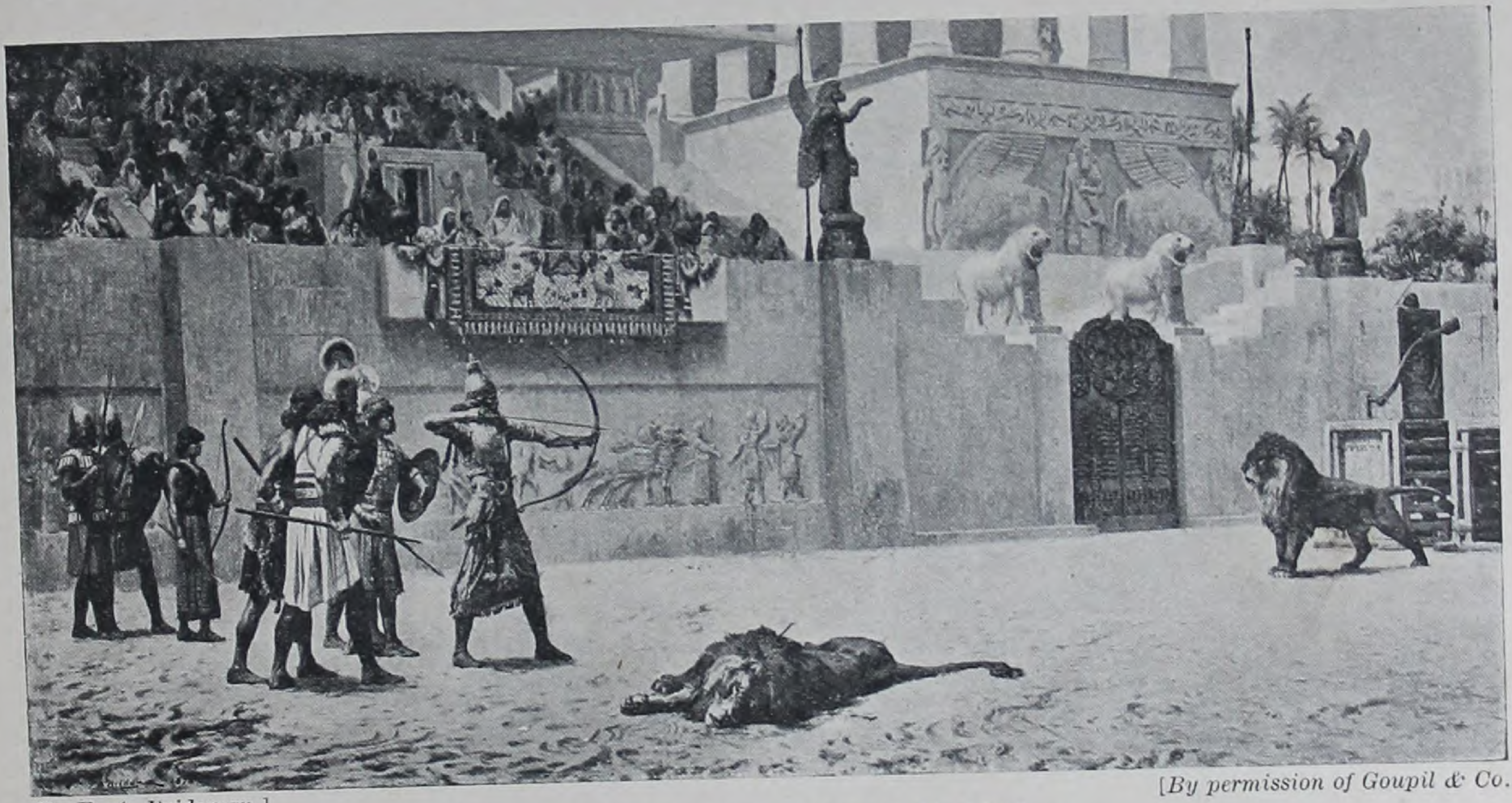
Painted by Alma Tadema.] [*By permission of The Berlin Photographic Co., London, W.*

AVE CÆSAR, IO SATURNALIA.

At the time of Emperor Caligula's murder, Claudius, his uncle, had hidden in an obscure corner, fearing lest he also should lose his life. When found by the soldiers, he begged for life. "Be our emperor," they answered, and carried him trembling to the camp. Here he plucked up sufficient courage to address them, and procured their allegiance by promises of money and good rule.

him read the pathetic inscriptions left in the Roman catacombs by the early Christians in memory of their martyred comrades, or let him stroll through the streets of dead Pompeii, past the shops and taverns, and stop before each of the many posters on which the tradesmen and politicians of the little provincial city proclaimed their wares. Little effort of imagination will be required to conjure up a vision of the past, to repeople those deserted streets, to restore the familiar sights and sounds. The sudden transformation annihilates Time and bridges Space, and through the mists of eighteen hundred years one fact stands clear, the essential oneness of the human race.

It is this presentation of the past like a chapter of everyday life around us which is the guiding line



By F. A. Bridgman.] [*By permission of Goupil & Co.*

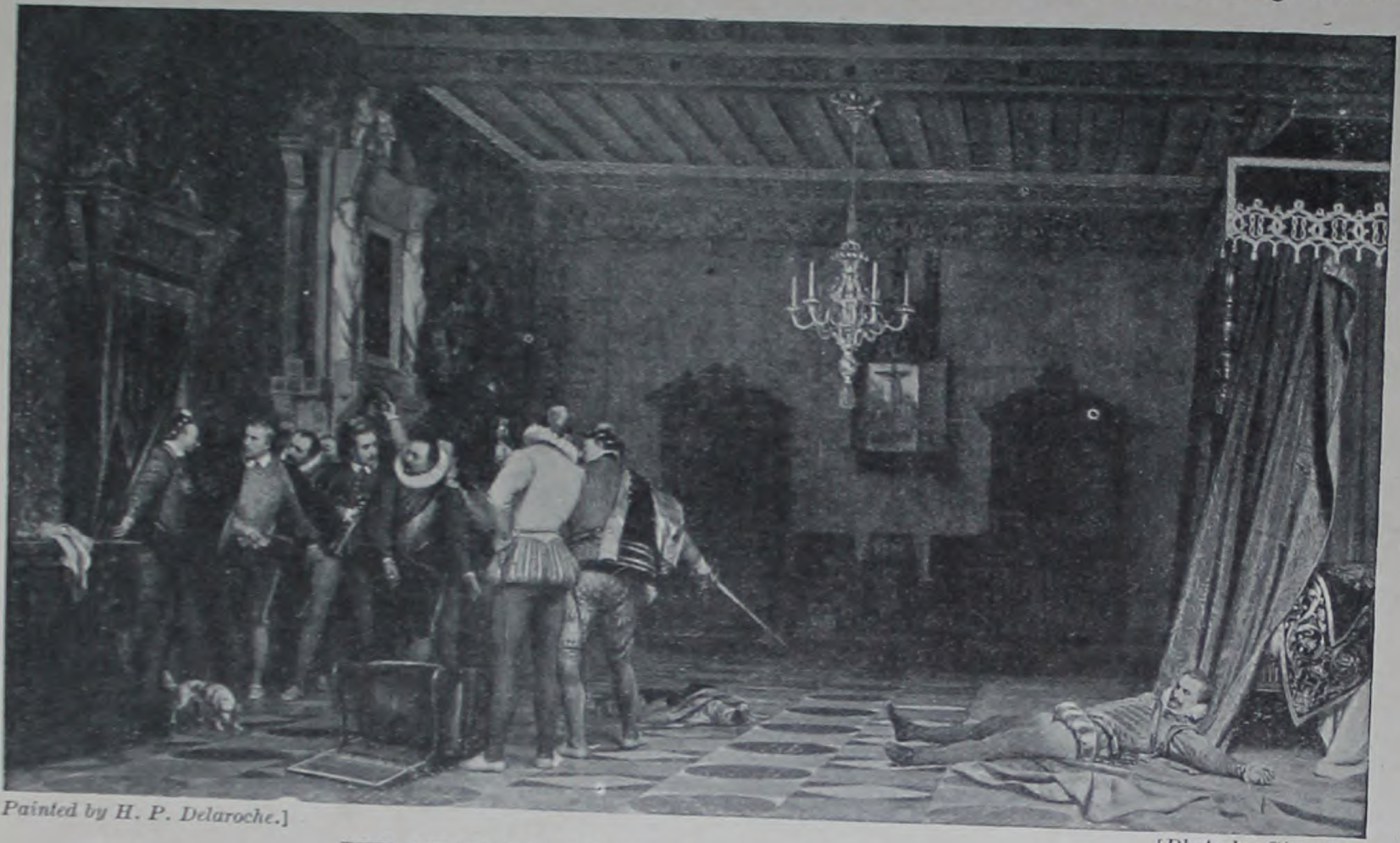
THE PASTIME OF AN ASSYRIAN KING.

In addition to protecting his people against foreign invasion, it was the duty of an Assyrian King to clear the land of lions and other wild animals. Hunting thus became a royal sport, and to enable the King to improve his skill beasts were captured and turned into the arena.

of the Story of the Nations, and which artist and historian have tried to portray with as much fidelity as possible.

To enter into the past and live its life again we must try to feel that at every period it appeared to those who lived in it to be the summing-up of all that went before, as our own present seems to us. To each age everything before it seemed to have reached its climax in its own day, and the future was ignored, considered superfluous—unimportant—incomprehensible: "Why should anyone wish to change this present?" has been the incredulous question of every age. When we look at Henry the Seventh's chapel we should see it as the builder did, the most glorious consummation of architecture that he could conceive, and a worthy setting to the eternal Masses which should ensure the felicity of his soul. We must shut our minds entirely to the future, when the next generation swept away the chantries and the motive of the building was gone.

Again, we should regard the Roman occupation of Britain—the camps, the villas, and the spread of Latin civilization—as the Britons themselves regarded it. We should enter into their feelings of awe and admiration of what must have appeared to them the very acme of luxury and power. We must forget that the future was to show how rotten was the fabric and how easily the Saxon barbarians would rend it in twain. So the Egyptians of the time of the Pyramids felt as if they had reached the climax of everything possible in the immense works they had created. What more could man do? To the clans of the Prehistoric Age even the unity of the Nile Valley must have been a mere dream; their agriculture, their triumphs of stone-working, their weaving and housing, well seemed to sum up all that man could need and to be the ultimate development to which barbarians around them should be led to conform. This sense of finality in each age we should try to grasp if we are to enter into the reality of its life.

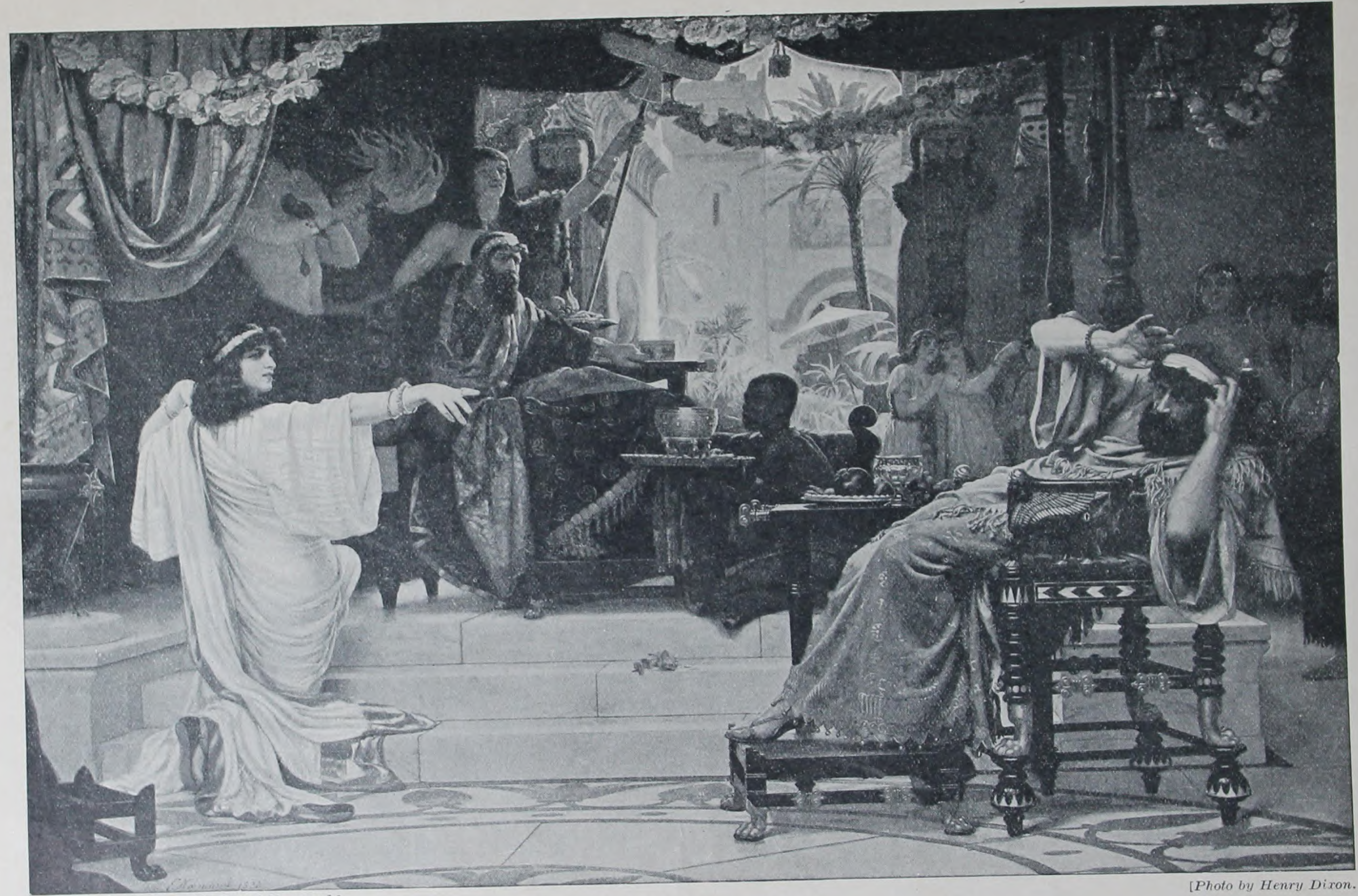


Painted by H. P. Delaroche.] [*Photo by Giraudon.*

THE ASSASSINATION OF THE DUC DE GUISE, 1588.

At three o'clock in the morning the King summoned Henri, Duc de Guise, who, as head of the Catholic League, was the most influential person in France. As the Duke entered the Chateau a note of warning, the sixteenth since the previous evening, was thrust into his hand, but he ignored it. As he left the antechamber he was stabbed, and Henri III, who had not dared to face him when he lived, kicked his dead body, exclaiming: "Now I am King of France; the King of Paris is dead."

Many readers may have a feeling that all history is so long ago that a lifetime is a mere speck in the roll of ages; they stand aghast at the idea of even a few thousands of years, and will not try to imagine what seems so immeasurable. To bring the range of History within the imagination let us take a chain of comparisons. To some of us the French Revolution and Napoleon are living matters, as we remember



By permission of the artist, Ernest Normand.]

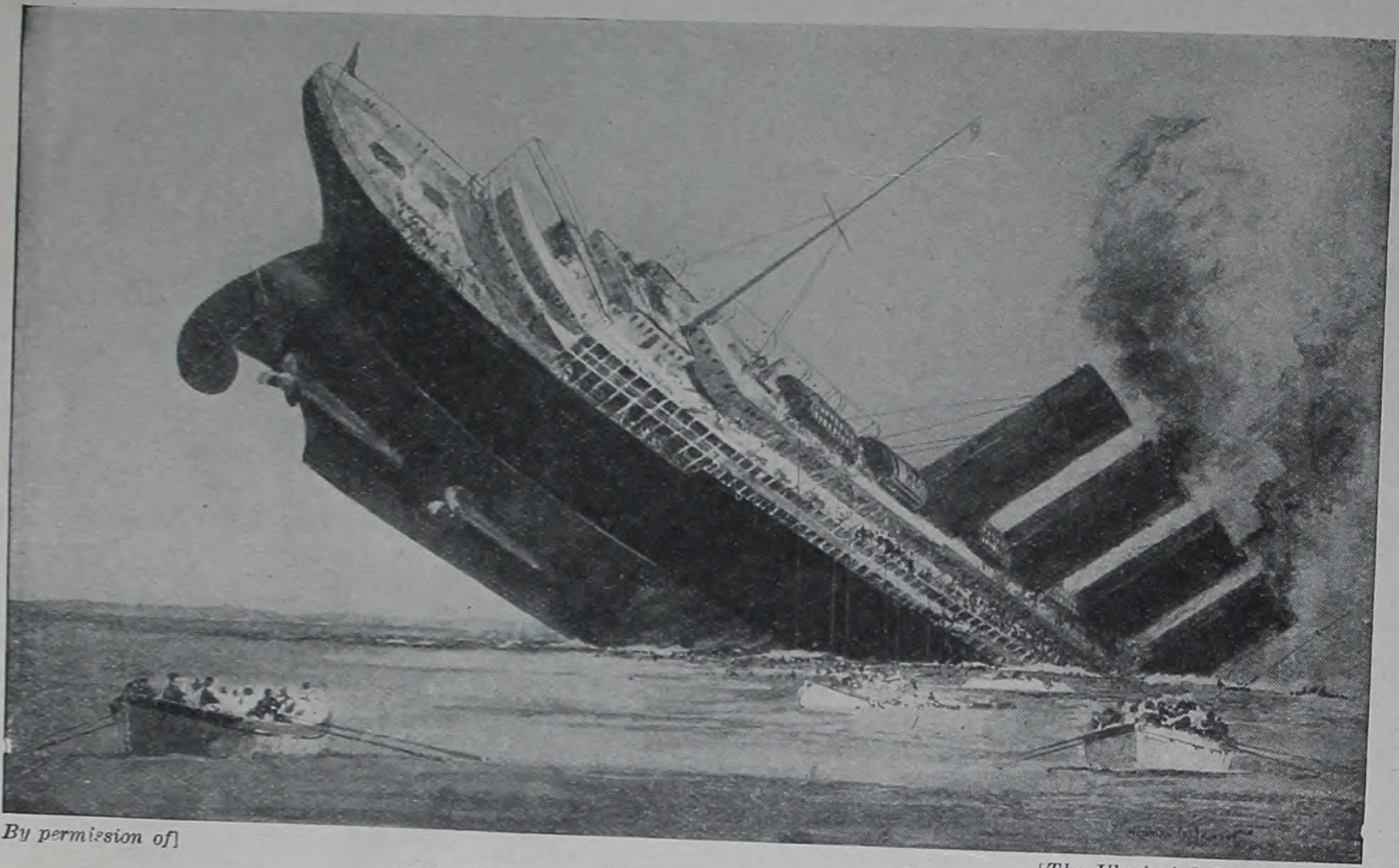
[*Photo by Henry Dixon.*

ESTHER DENOUNCING HAMAN.

Haman, a favourite at the court of Xerxes, King of Persia, spitefully attempted to have all Jews within the Empire massacred, saying that they were not friendly to the King's rule. Queen Esther, herself a Jewess, wishing to save her people, denounced him at a banquet; whereupon the King, satisfied of the falsehood of the charge, ordered him to be hanged for his treachery.

hearing of them from those who were contemporaries. In the same way our grandfathers heard of the Restoration and the Fire of London from their grandfathers. The Fire of London is half-way back to Prince Hal and the French wars. Prince Hal is half-way back to King Alfred; Alfred is half-way to the boyhood of Julius Cæsar, where we touch the beginning of history in our own land. Julius Cæsar is half-way to Abraham, and Abraham is half-way to the later Prehistoric Age of Egypt. Six stages, each double of that already named, take us back from living cognizance to before the earliest history began. Mankind is but a thing of recent times, and all history is a mere film on the depth of the world's age.

To take a scale to cover all the time we know of, let us put an inch for the longest memory of a century, each year easily visible in it. Then the beginning of History in the First Dynasty of Egypt will be six feet on our scale; the beginning of mankind may be perhaps a furlong or two distant; while we must lengthen our scale as far as the whole length or width of England to represent the age of the oldest rocks. Or, to put it in another form, if every tick of one second of a clock were taken as a year, then a week or two would represent the duration of mankind, and half a century would be in proportion to the age of the oldest rocks.



By permission of] [*The Illustrated London News.*

THE SINKING OF THE *LUSITANIA*, 1915.

The action of the German submarines in torpedoing passenger vessels without providing for the safety of the occupants was a defiance of International Law, and did much to turn world opinion in favour of the Allies. The most spectacular event of this submarine warfare was the sinking of the Cunard liner *Lusitania* off the coast of Ireland in May 1915. The heavy loss of American lives was the chief cause of the ultimate entry of America into the war.

It should be borne in mind that the word History is often used in two different senses. When we speak of pre-historic, we limit history to the artificial meaning of a written document. But the real meaning of *historia* is any inquiry, narrative, or study of connected events, a meaning which we rightly hold to in the term Natural History. Though to older writers there seemed no means of history except the written record, yet the last generation or two has developed an entirely new apparatus of knowledge in interpreting material facts about man and nature. We now look on any country which man has inhabited as containing his history preserved in material form which only needs search and comparison to trace out and reduce to a written story of connected events.

One great result of this change is that History is no longer regarded as the preserve of the professors, but as a vast museum of human nature with an interest and an appeal to all. Each of us, according

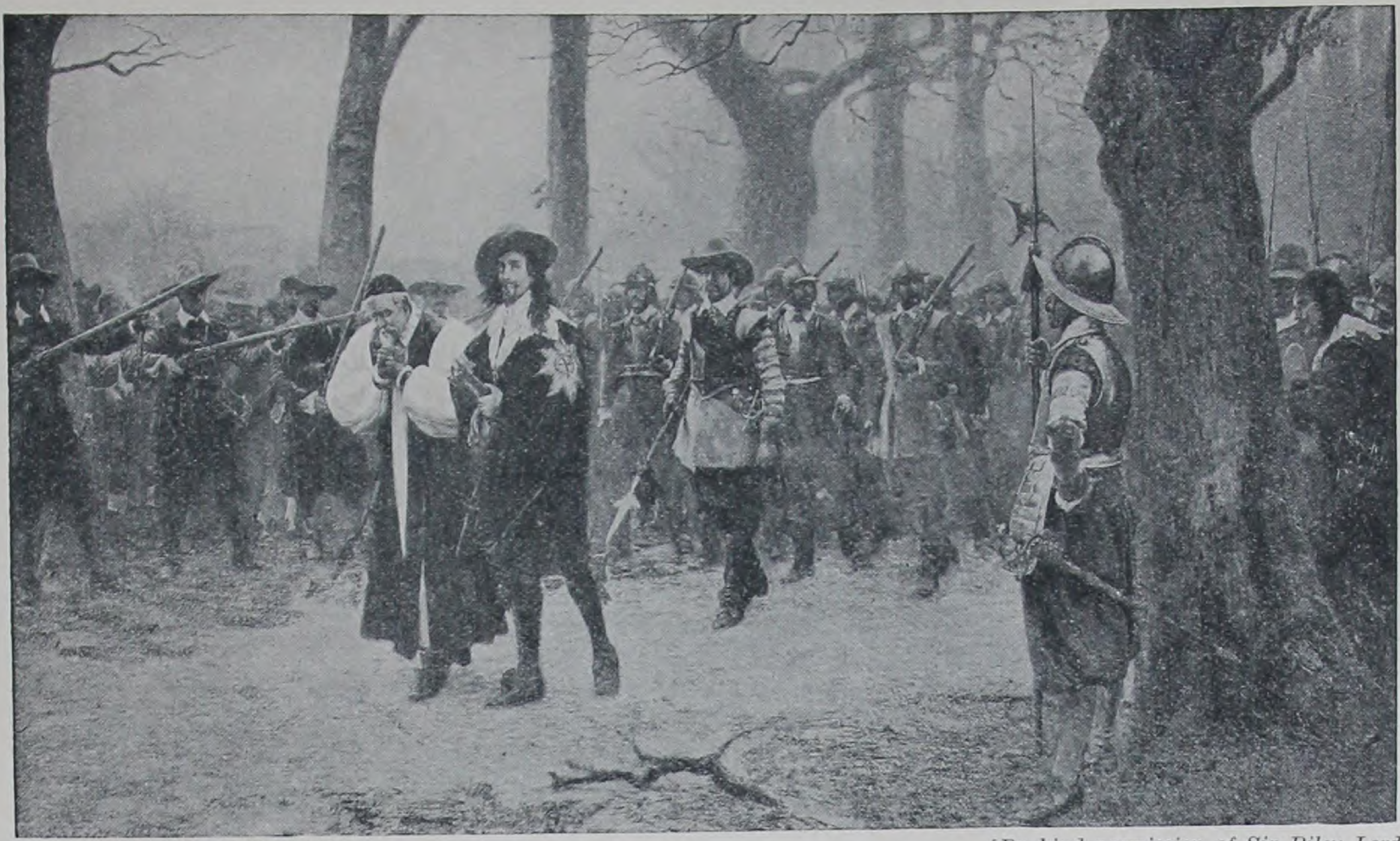
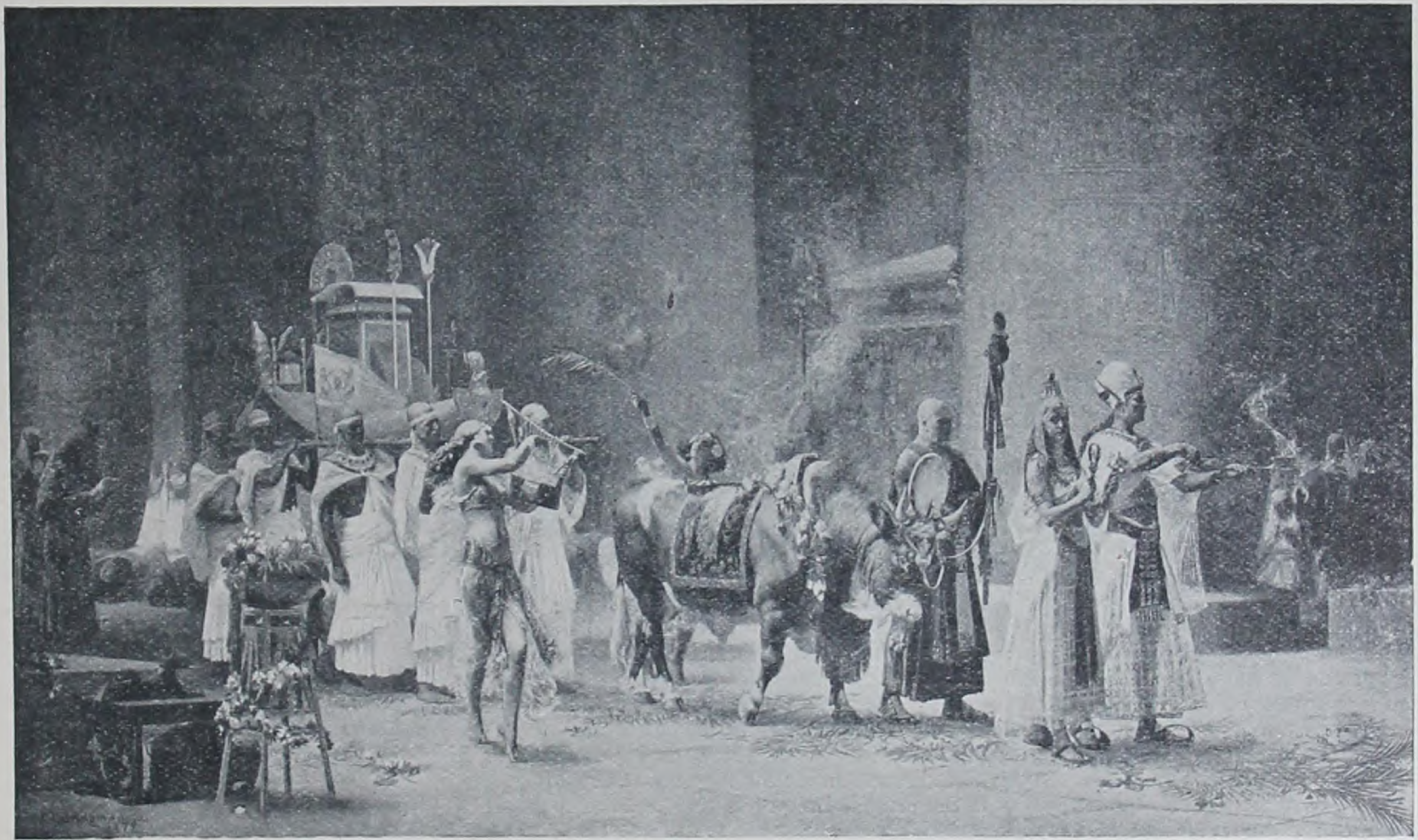


Photo by Henry J. Mullen, Ltd.] [*By kind permission of Sir Riley Lord.*

CHARLES I GOING TO EXECUTION.

Early in January 1649, Charles I, one of the best of men and worst of rulers, was impeached for high treason for having made war on Parliament and the English people. On the 27th instant he was declared guilty, and his execution took place in front of the Palace of Whitehall three days later.

to his particular tastes and hobbies, can find in the inexhaustible mine of man's story the treasures that he seeks and values most. One man cares little or nothing about what men have done in the past, but very much about what they have thought. He is not concerned with social and political events, and



From the painting by F. A. Bridgman.] [*By kind permission of Goupil & Co.*

THE SACRED PROCESSION OF APIS OSIRIS.

When the Egyptian Priests had determined upon a bull which by reason of its marking they deemed sacred to Apis Osiris, it was conveyed by boat to his temple. After it had been anointed and clad in the most gorgeous garments, it became the most sacred object in the religious processions and ceremonies.

the great scenes that grip the imagination leave him cold. His business is with the evolution of thought, his purpose an analysis of the various modes in which man has addressed himself to the problem of the ultimate reality of things. His heroes are the philosophers, not the men of action.

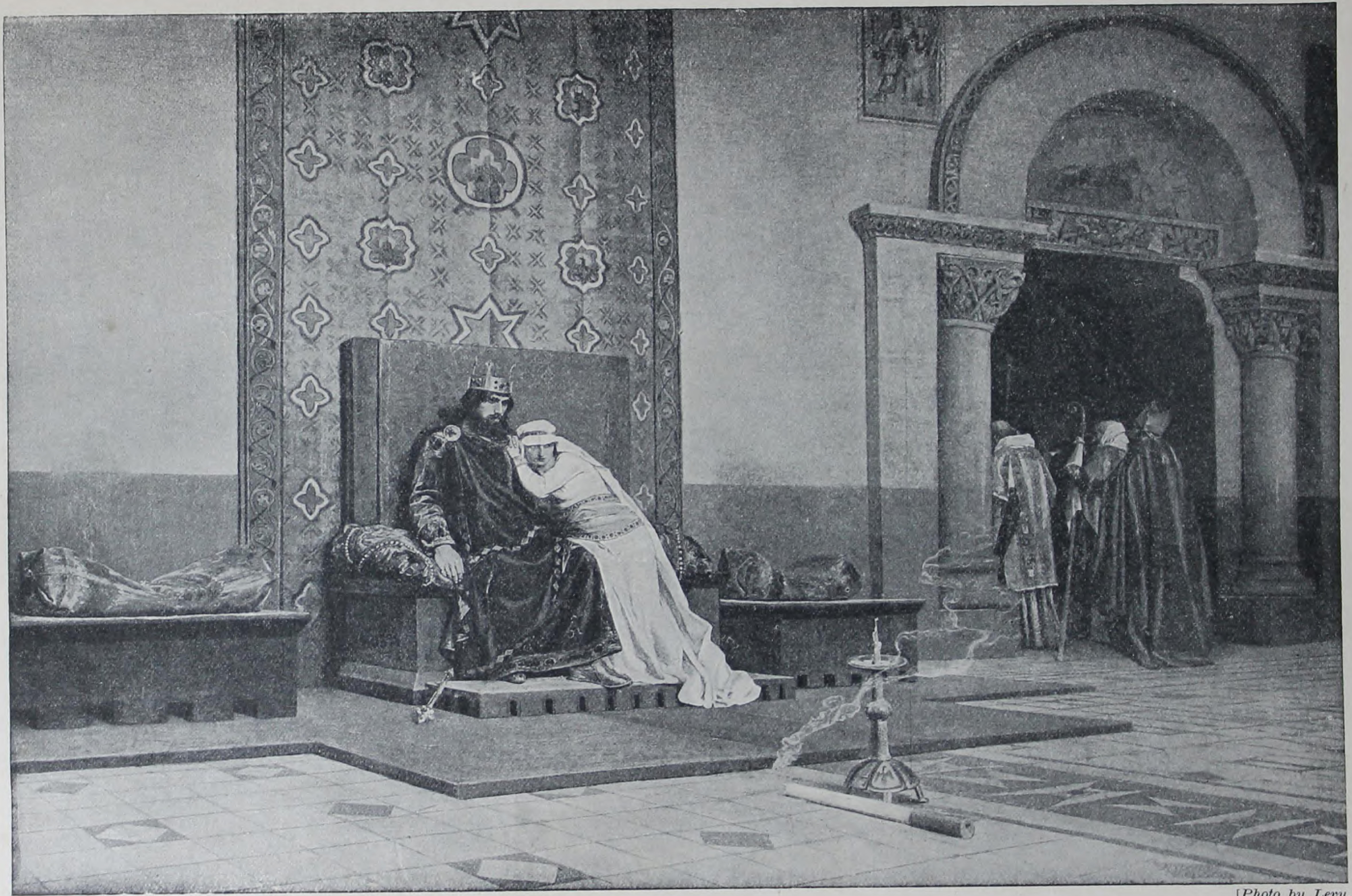
From "With Lawrence in Arabia"] [*by Lowell Thomas.*

COLONEL T. E. LAWRENCE.

Colonel T. E. Lawrence, better known as Lawrence of Arabia, was born in 1888 and as quite a young man travelled extensively in and acquired an intimate knowledge of Syria and Arabia. On the outbreak of war he was doing work for the Palestine Exploration Fund. After a spell at the War Office Kitchener sent him to Egypt and he was attached to the Intelligence Department. Soon he was engaged on the great work of encouraging and organizing an Arab movement of Independence against the Turks, his adventures forming one of the most romantic chapters of war-time history. His ideal of forming a united Arab Kingdom was frowned upon by the peacemakers at Versailles, but he did succeed in obtaining the throne of Irak for his great friend the Emir Feisal. At the present time he is serving in the Royal Air Force under the name of Shaw.

Another takes the history of Religion for his province. He inquires into the rise, progress, and decline of religious beliefs. He classifies men, not as members of a nation or a state, but as adherents of a faith. Another, again, confines himself to the history of Art, and among the myriad facts which constitute man's story he singles out those which reveal artistic impulse and foreshadow artistic achievement. To him the struggles of the imperial and papal factions in Italy are of no importance except in so far as they affected that wonderful artistic outburst which we call the Renaissance. The naval triumphs of Holland in the seventeenth century seem to him as nothing compared with its simultaneous pre-eminence in the realm of painting. In his eyes the highest human achievements are not the conquests of Alexander nor the Code Napoléon, but the Hermes of Praxiteles and the decoration of the Sistine Chapel.

Yet another pursues the engrossing topic of man's contest with Nature, watches his earliest crude attempts to harness the forces of the earth and control the powers of the air. For him the landmarks of history are the first triumphs of the Phœnician traders over the fury of the Atlantic, or the construction of the first Roman aqueduct. No history is complete which does not regard man in all these aspects, political, social, or scientific, and it is the claim of this work that it presents them in the smallest possible compass in a form that will appeal to all, both in scope and treatment. "The proper study of mankind

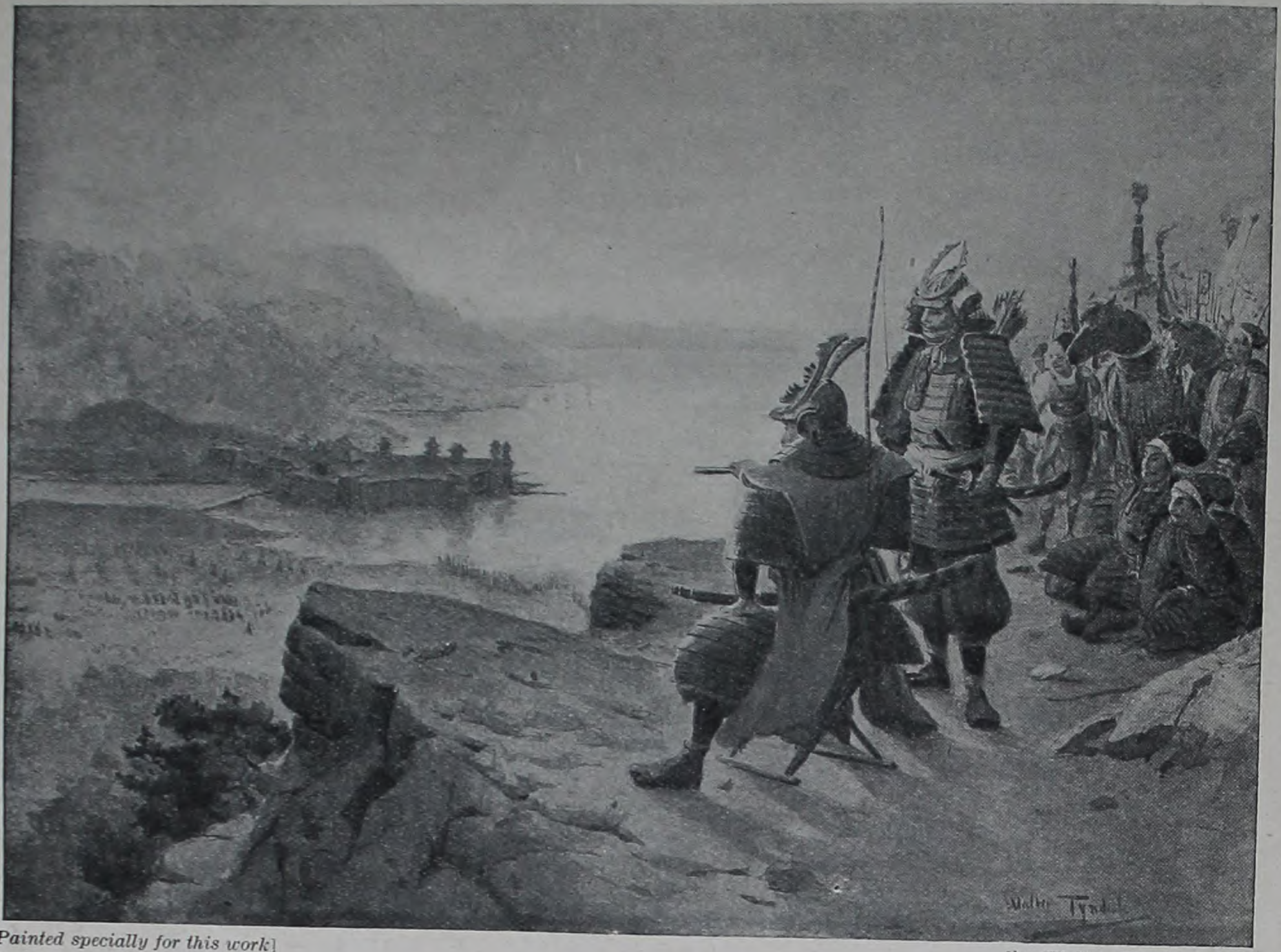


Painted by J. P. Laurens.]

[*Photo by Levy.*

THE EXCOMMUNICATION OF ROBERT THE PIOUS.

It is difficult now to realize the immense power wielded by the Church in the Middle Ages, and no better example of it can be found than that shown above. Robert the Pious, King of France, was renowned for his courage and charity, yet he incurred the wrath of Pope Gregory V for marrying Bertha of Provence, a distant cousin. He refused to separate from her, was excommunicated, and found himself abandoned by his friends, and his Kingdom placed under an interdict.



Painted specially for this work] [*by Walter Tyndale, R.I.*

YOSHITSUNE INSPECTING THE DEFENCES OF THE TAIRA ARMY.

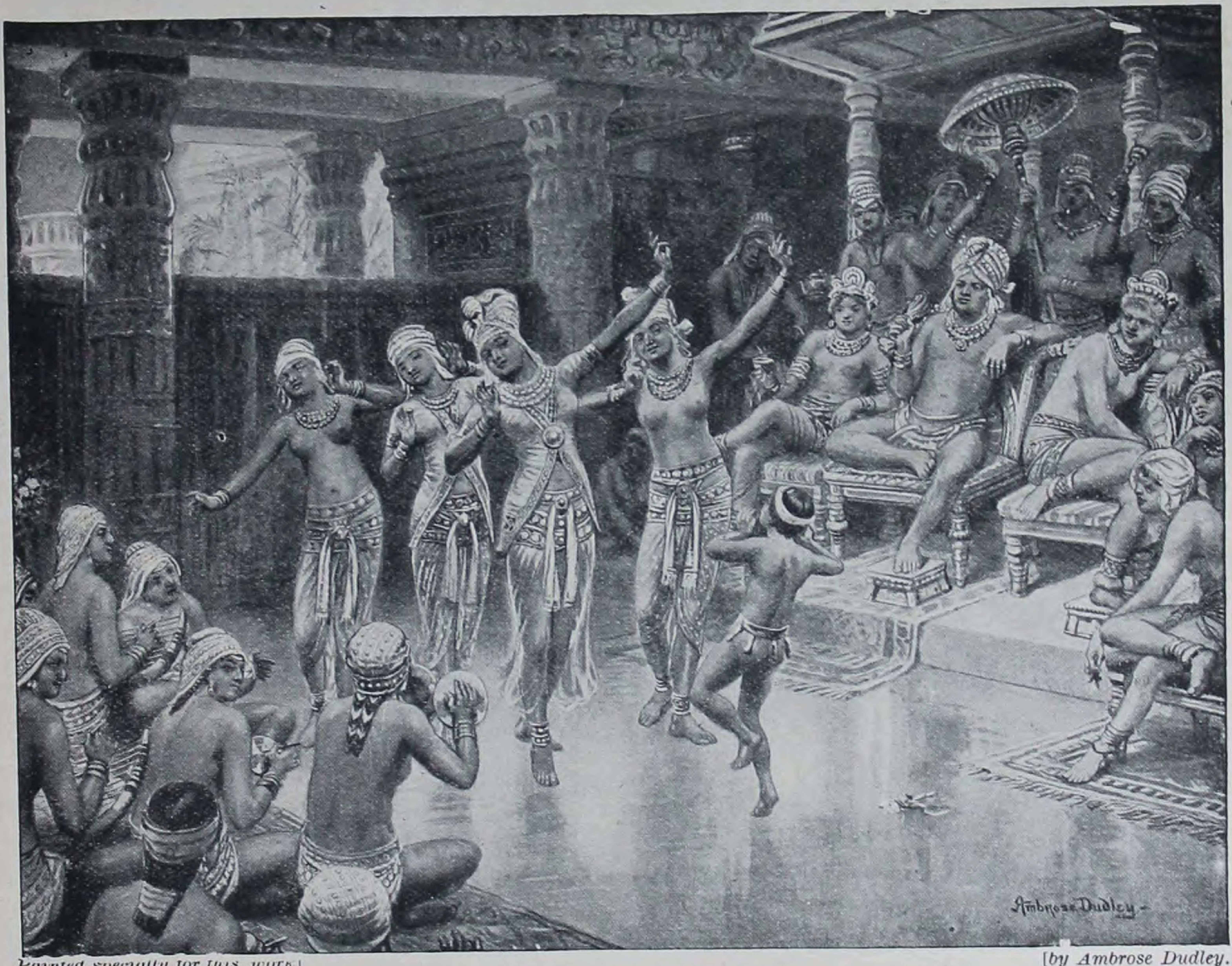
When Yoritomo rebelled against the rule of the Taira family in Japan his brother, Yoshitsune, joined him and played an important part in his ultimate success. After a certain indecisive battle on the plains Yoshitsune led during the night 3,000 men to the summit of a pass near Kobe, and inspected his enemies' defences without their knowledge. Sweeping down upon the rear of their army from this favourable position, he caused the utmost confusion in their ranks and gained a great victory.

is man", said Pope, and it might also be called the motto of a history of the nations, for it offers to readers of the most diverse tastes and interests something that particularly concerns them. Yet through all the diversity runs the one connecting thread that human nature is one all the world over and at all times, surviving social upheaval and political change, and defying the hand of Time.

We realize more and more that the lives of men in distant ages and other climes have a real and intimate meaning to us; that joy and pain, hope and despair, were to them very much what they are to us. And this is the supreme fascination of the subject, that as we read, the rows of names and strings of dates fade away into unimportance while the feelings and passions, "like passions with our own", stand out on the canvas in ever-increasing vividness. When we dwell on the Napoleonic conflict it is natural to assume that in the turmoil of that terrific upheaval no one thought of anything but battles and invasions, wars and rumours of wars. It is a little difficult to imagine that, with the world bursting about their ears, men could rise in the morning as if nothing were happening, but it must be remembered that until the Great War the number of combatants was comparatively small, and in the absence of cables and telegraph the scenes of great events seemed far more remote. The older historians were so much impressed by the importance of warfare and so greatly overrated its influence that they remained blind to other forces and movements more silent in operation but infinitely more far-reaching in their effects. To the spectator of events in the year 1453 the fall of Constantinople, the bulwark of Christendom, to the Turks must have seemed an irreparable disaster and the beginning of a new era. But looking back on that year from the standpoint of the twentieth century, and with the lessons of the intervening period before our eyes, we should be much more justified in regarding the appearance of the first printed book as the crowning achievement. For Europe speedily adjusted itself to the new conditions created by the foundation of a Turkish Empire within its borders, whereas the influence of the Press has increased from that day to this. Or, again, we know that certain events in Palestine at the commencement of the Christian Era were regarded in the Roman world as a local riot. The Roman Empire has become a memory, but that "local riot" has changed the face of the world, and as the founder of Christianity a Jewish "rebel" is to-day reverenced by one quarter of the entire population of the globe.

In 1810 it would have taken a bold man to assert that James Watt's inventions would affect the lives of men more than the Peninsular War. In 1910 it would have taken an even bolder man to deny it.

This, then, is the first moral to be drawn from the reading of history, that to arrive at the truth we must cultivate a sense of proportion, view men and movements in perspective, and single out what has been of real value to the progress of mankind from that which is less important if more picturesque. This, again, raises the supremely interesting question as to whether the phrase "progress of mankind" has any meaning at all, whether there is some great concerted movement of the human race towards some goal. And, if so, what is the goal at which, in the fulfilment of time, the nations of the world will converge? Is the story of humanity a river whose current flows within set bounds and with certainty of direction, or is it an ocean whose restless movements betray no guiding principle? When we think of the Past, the forgotten races, the buried civilizations, the glories that have faded, we may well come away with the feeling that change and decay, the ebb and flow of fortune, are as much part of the lives of nations as of the lives of individuals. One after another we see the great Empires of the past—Egypt,



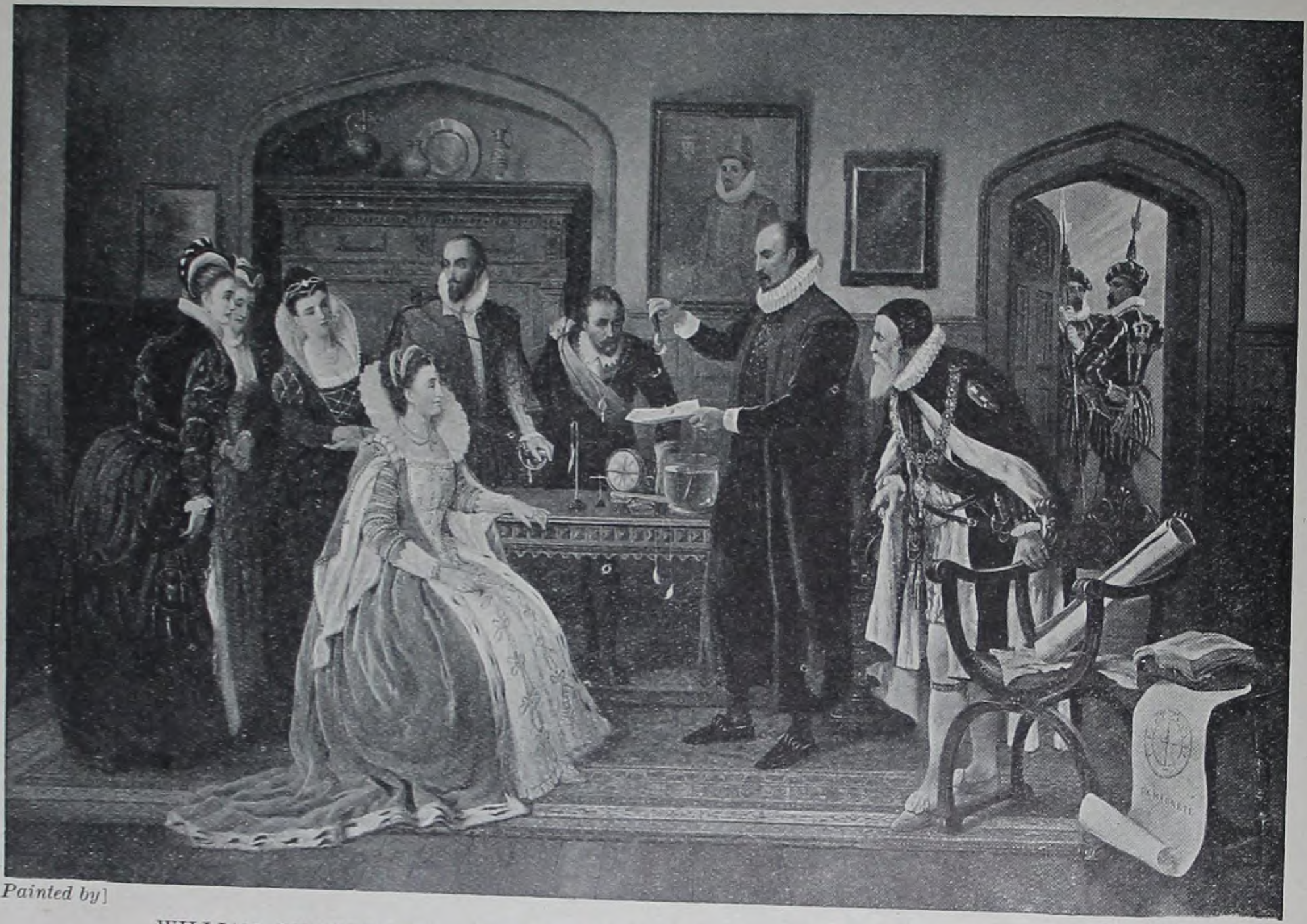
Painted specially for this work.] *[by Ambrose Dudley.*

A GREAT INDIAN PRINCE CELEBRATING HIS VICTORY.

At the beginning of the Christian era the chief Dynasty of the Deccan was the Andhra, of which there was a great prince, Gautamiputra Satakarni. In A.D. 126 he conquered Nahapana, the Satrap of Gujarat, Western India, and he is here seen amusing himself after his victory. The details of the picture are taken from Indian sculptures of the time.

Assyria, Rome—rise in the flower and pride of youth, scatter and subdue their enemies, enjoy their period of domination, then lose their grasp and fall exhausted before the rise of some new power. Why should we expect more from the hands of Fate? Science has increased our creature comforts, added to our means of Knowledge, annihilated space and wrested Nature's secrets from her. Yet the palm for the highest achievement of human intellect is with Greece, of political sense with Rome. Can science save us from the doom which was theirs?

Perhaps, however, this vision is too sweeping in its picture of another Châlons, another "Scourge of God", with the destruction of most that now seems to make life worth living in order that the nations may be reborn. There is another school of thought which holds that each generation begins where its predecessors leave off; that the accumulated wisdom and experience of one age is a legacy to the next; and that there is a perpetual moral and social advancement to which the word "progress" is rightly applied.

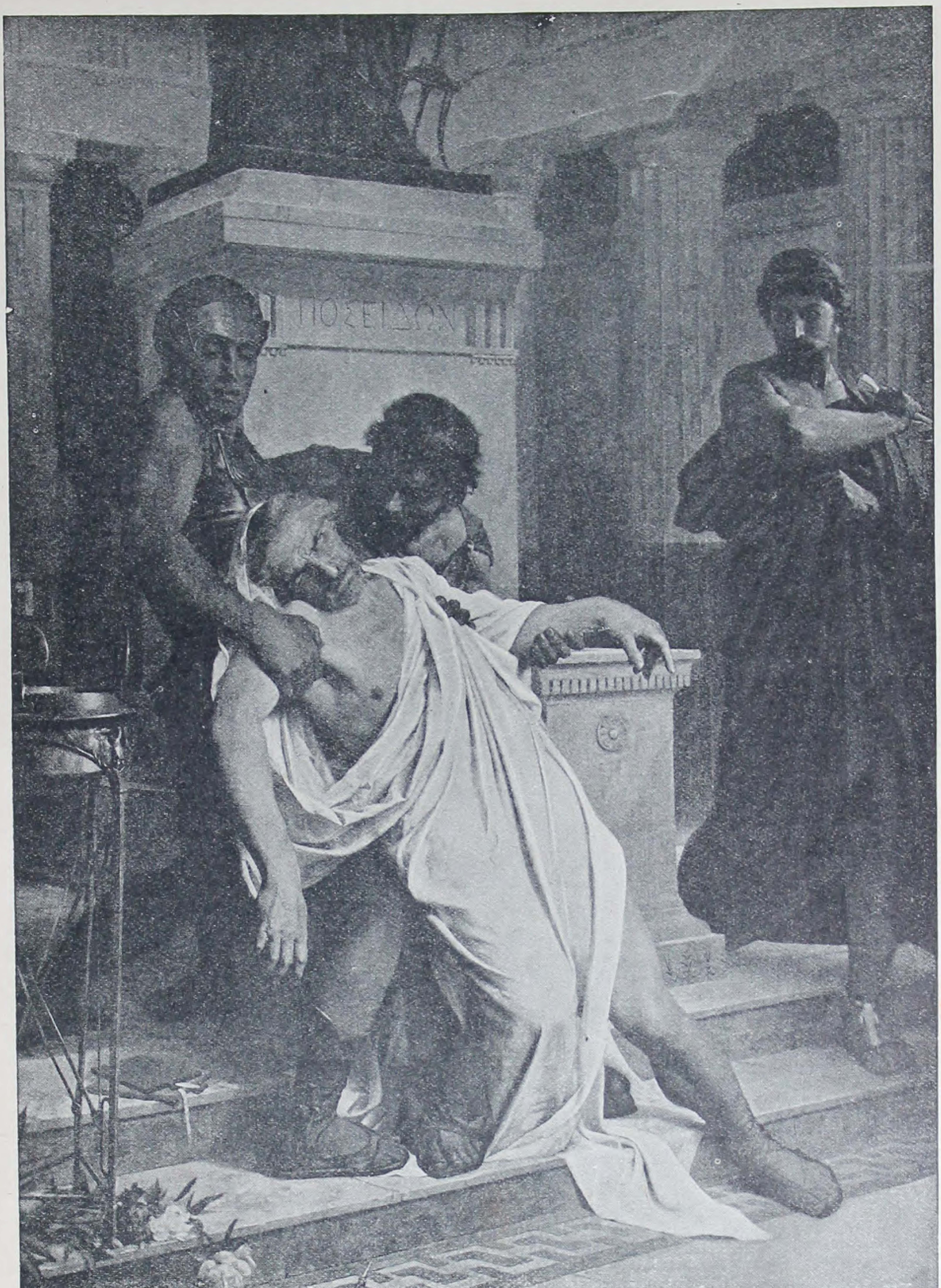


Painted by] [*A. Ackland Hunt.*

WILLIAM GILBERD, M.D., DEMONSTRATING HIS EXPERIMENTS TO ELIZABETH.

William Gilberd, a celebrated physician and natural philosopher and the father of electric and magnetic science, was born in 1544 at Colchester. In his work *De Magnete*, which embodies the results of many years' research, he explains his conception that the earth is nothing but a large magnet. It is accordingly not only the first but the most important contribution to electricity and magnetism.

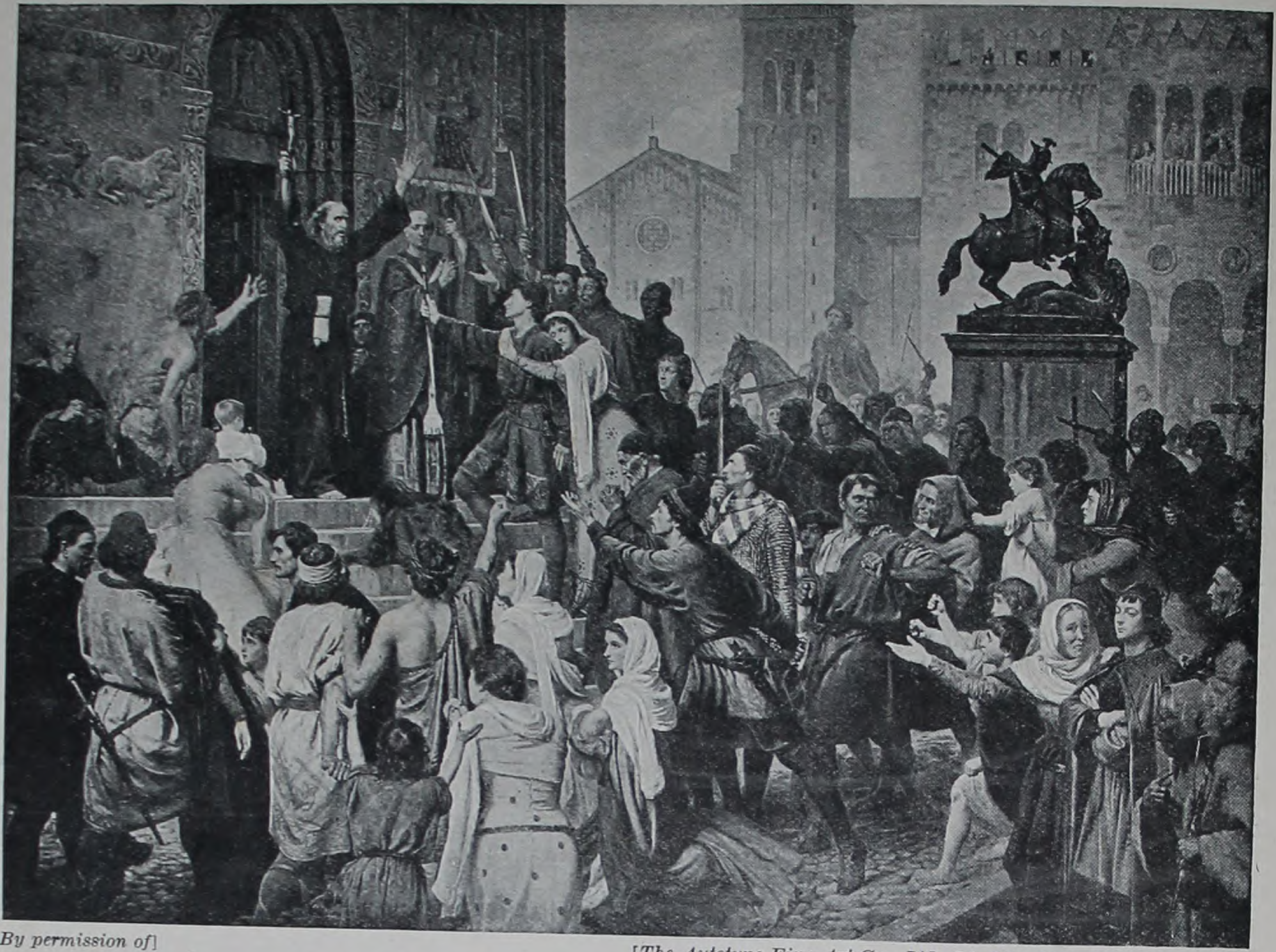
Whatever meaning we may attach tothe word "progress"—whether we hold that man's course from the earliest dawn of history to the present twentieth century has been a continuous or but slightly interrupted change from a lower to a higher type of being, or whether it may be true, as some of the wisest men say, that man's moral stature has not grown with his material progress, that though he may weigh the distant planets as in a balance, may transmit his spoken words from one continent to another, may speed over land and sea with a velocity of which his grandfathers would not have dreamed, and may drive his way through the very air—yet he has still himself to conquer, his own passions to subdue, and that the task is the same, the achievement the same, for himself as for his most remote forefathers; whether or not we count this true, yet the fact that change, perpetual change is the law of human existence cannot be doubted.



By permission of] [*Messrs. Braun et Cie.*

THE DEATH OF DEMOSTHENES.

Demosthenes, the highest type of orator, patriot and statesman, foresaw the rise of Macedonia and its attendant peril to Athens, but his countrymen remained deaf to his warnings until their disastrous defeat at Chaeronea convinced them of the truth of his words. Another defeat confirmed the Macedonian supremacy, and Demosthenes fled to Calaureia where he was captured by the Macedonian troops and took poison.



By permission of] [*The Autotype Fine Art Co., Ltd.*, 74, *New Oxford Street, London*

PETER THE HERMIT PREACHING THE FIRST CRUSADE.

At the end of the eleventh century the conquests of the Turks threatened the safety of Constantinople, and the Byzantine Emperors appealed for help to the Pope. At the same time Peter the Hermit, horrified at the insults to which the pilgrims to the Holy Sepulchre were subjected, preached throughout Europe a holy war.

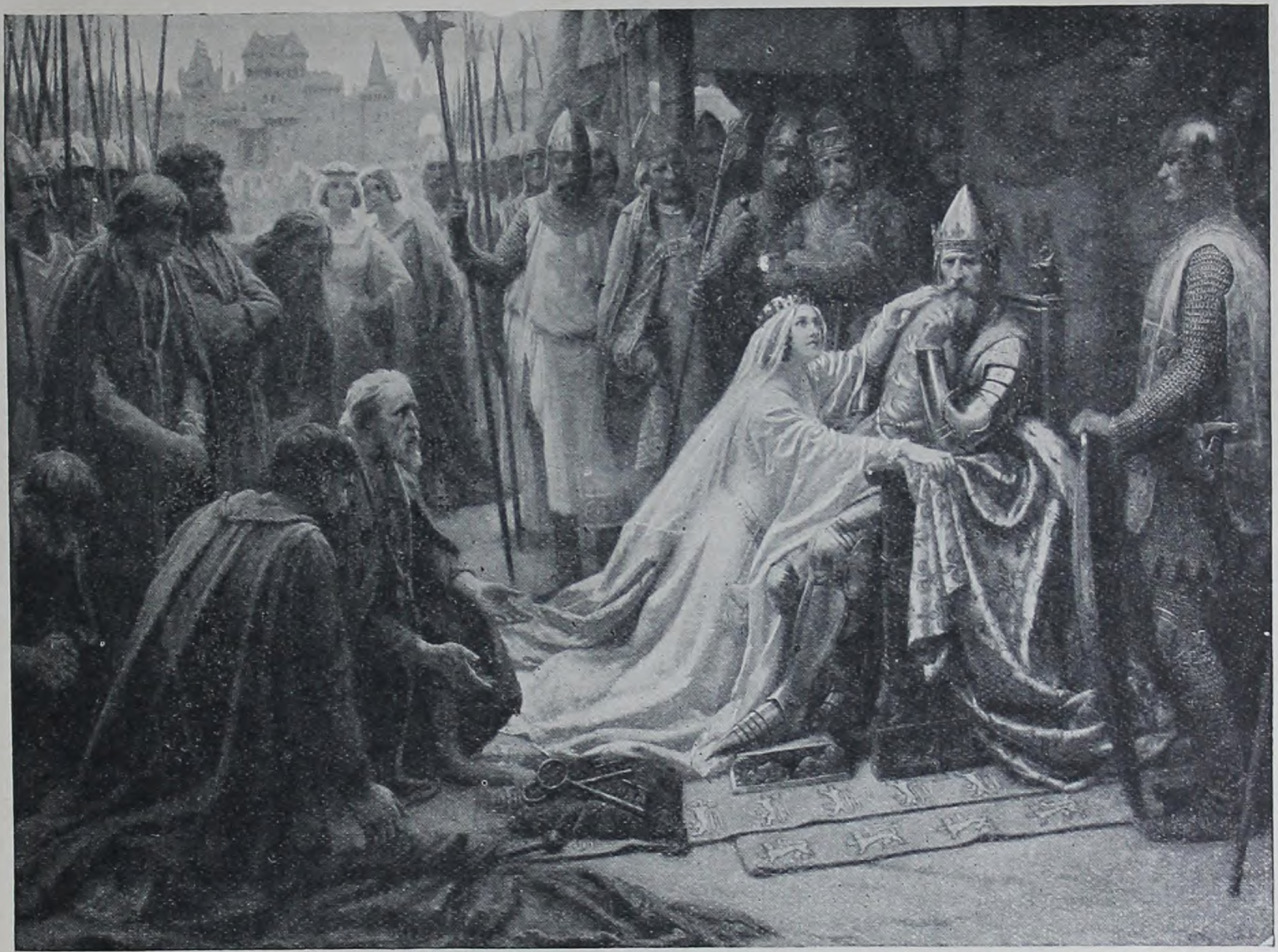
We will now trace the great lines on which the change has hitherto proceeded. We shall find that man, being a dweller on the earth, is in the last resort dependent on her will. It was first of all in those regions where the earth yielded her fruits in lavish abundance, where the warmth and food were ready to hand and needed little toil to win, that man, his physical wants easily satisfied, had leisure for those activities and aspirations which raised him above the animal world.

The fertile river valleys of the East, the valleys of the Nile, the Ganges, the Tigris, and the Euphrates, were the mothers of civilization, while the inhabitants of the less genial climates of the West were yet in a state of savagery. The earth's natural regions have their characteristics, and the children of earth are stamped with their imprint. To live, man must war with Nature, but Nature presents herself under very different aspects to her denizens. In northern lands, where she yields her fruits with a more niggard hand than in sunnier climes, man can in truth only eat his bread in the sweat of his brow. Perseverance, practical resource, thrift and doggedness are the qualities so generated. Further, where the soil is less productive than increasing population demands, the surplus inhabitants are driven to seek their sustenance in other lands. The thin soil of Greece sent the young light-hearted masters of the world to Asia Minor, to Egypt, and to Italy: the necessity of finding wider lands for their teeming hordes pressed the tribes of the North against the peaceful countries under the sway of Imperial Rome, and the majestic fabric of the Roman Empire tottered before them.

Is not the same problem of an expanding population with inadequate means of subsistence seen to-day in the case of modern nations? How different in the East, where the natural wants of man are few and easily satisfied! What motive has the inhabitant of Persia or Burma to bestir himself? Where Nature shows herself, suddenly and without warning, in her most awful mood, where a flood or an earthquake may destroy at one blow the results of years of patient industry, man is apt to be imbued with a spirit of submission to her will, of blind acquiescence in her irresponsible ways, and with that fatalism which we deem peculiarly Oriental. In the West, Nature is a more equable force ; she can to a greater extent be relied upon, and she encourages us to go forward with confidence in her regularity.

These are broad and striking instances of the truth that the character of man is largely conditioned by its material setting, and many more may suggest themselves at once.

Those who maintain that each generation begins where the previous one has left off point to the elimination of racial characteristics, the fusion of the peoples of the earth, the abolition of warfare as a means of settling disputes, in short, the establishment of a brotherhood of man, as the goal towards which the destinies of the Nations are tending. And, indeed, there is some evidence that this ideal is not the Utopia it sounds. In every European country of importance a political party exists whose avowed object is to remove the barriers of race and tongue and solve by international Socialism the problems eternally presented by international rivalry. How far such an ideal is possible or desirable is a living issue, a question for the reader of history to decide for himself with the lessons and example of the Past before his eyes. It is not the first time that the conception of a "Federation of the World, a Parliament of Man," has seized the imagination of writers and politicians. It was fully anticipated in that strange medieval Utopia, the Holy Roman Empire, the governance of the Christian world by God through His temporal lieutenant the Emperor and His spiritual lieutenant the Pope. It is matter of history that the grandiloquent conception broke down utterly at the first touch of reality, that Christian unity was shattered not so much by the jealousies of Pope and Emperor as by the growing national aspirations of England, France, and Germany. It was in vain that the Popes bade all Christian brothers cease their quarrels and forget their differences in



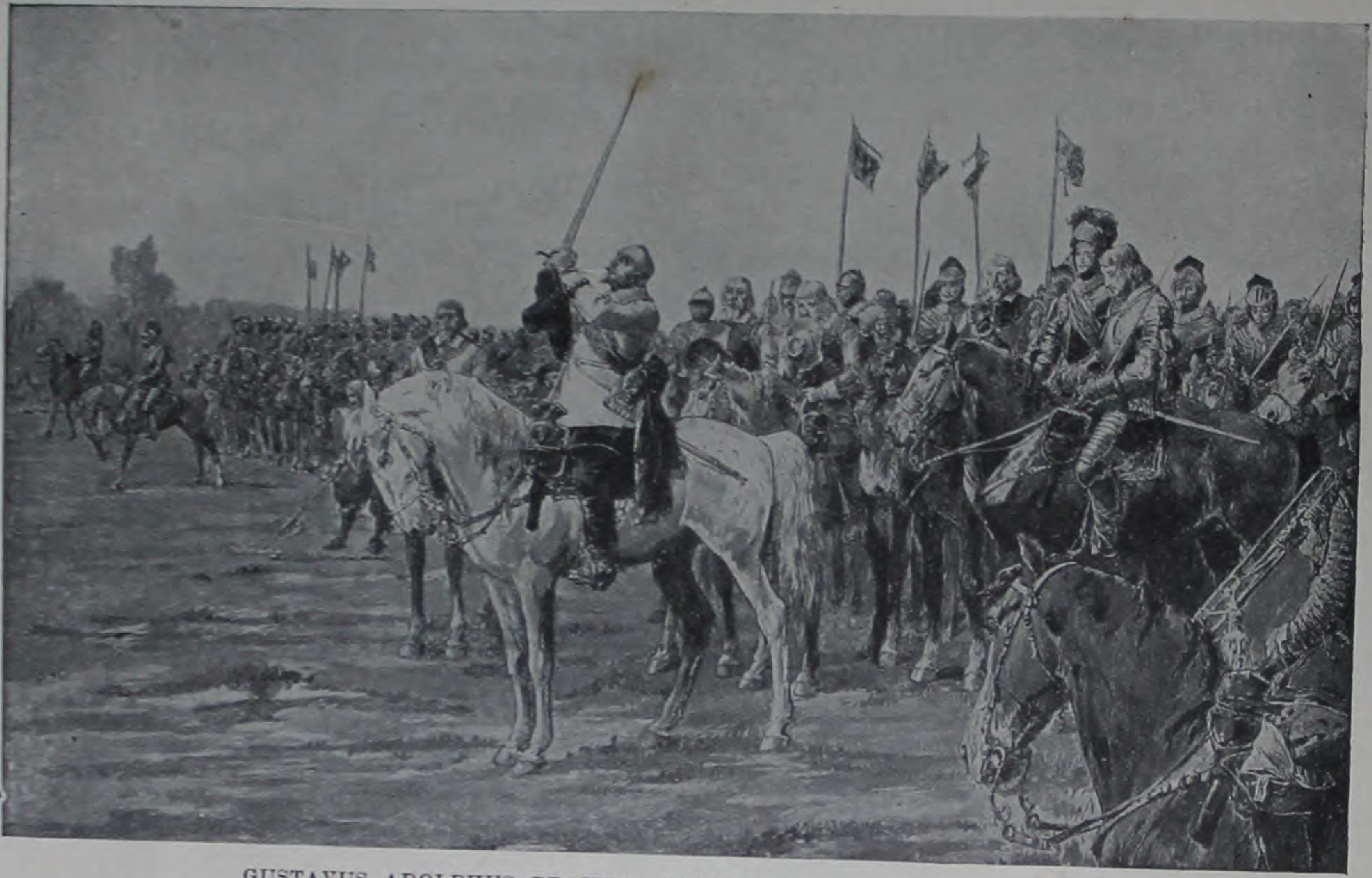
Painted by J. D. Penrose. By permission of] [*The Autotype Fine Art Co., Ltd., 74, New Oxford Street, London.*

QUEEN PHILIPPA INTERCEDING FOR THE BURGHERS OF CALAIS.

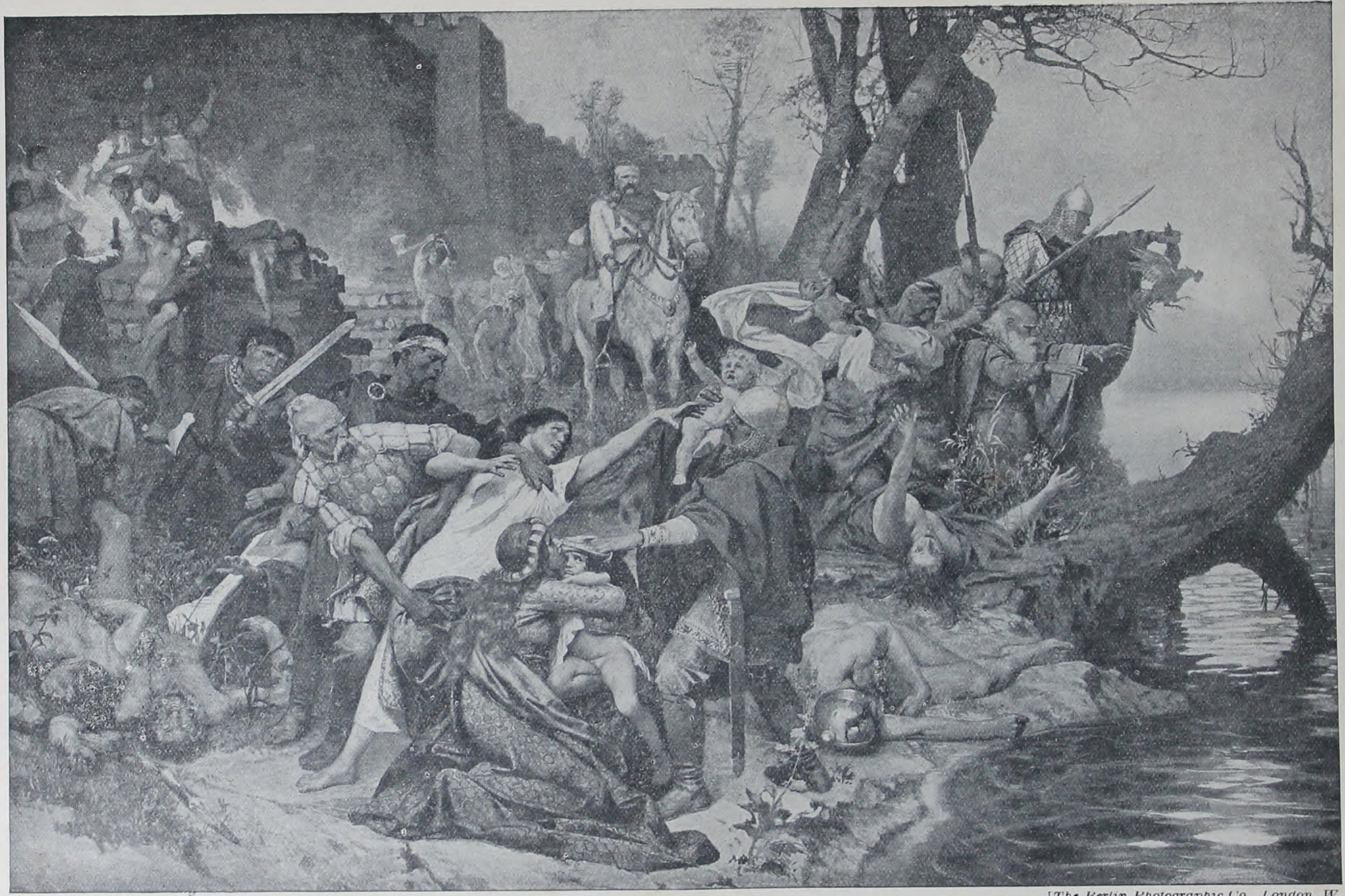
A famous incident in the Hundred Years War was the siege of Calais by Edward III. The stout resistance of the burghers enraged the King, and on the fall of the town he resolved to strike terror into the French by hanging six of the principal citizens. From this purpose he was turned aside by the pleading of his wife Philippa.

a common hatred of the infidel Saracen. The ranks of the Crusaders who poured forth to reclaim the East for the Cross were torn by national antipathies and dissensions. The English knight and the French seigneur who fought side by side in the Holy Land were the same who fought face to face in Normandy. The German and Italian who were "Christian brothers" abroad were the bitterest of enemies at home. Nevertheless, when the Crusades had become the merest farce, when all semblance of unity had departed when the spiritual and political authority of the Papacy were alike flouted, the old notion of a world state of Christian peoples remained, more as an historical curiosity than as a practicable ideal. To follow the fortunes of the idea of nationality among the states of Europe will give us the key to modern international politics, and explain why a history of the nations will throw more light on the men and matters of our own time than a history of the world could do.

We may assume that by the close of the thirteenth century the idea of nationality was clearly established in England and France. In England the fusion of the conquering Normans and the conquered Saxons was approaching completion. A king sat on the throne who represented in his own person the ability of the one and the aspirations of the other. Englishmen of all sorts and conditions joined in the wars which Edward I waged to conquer Wales and Scotland and hold his French possessions. In France, too, the monarchy was gradually consolidating its position, absorbing and controlling the great fiefs which at times threatened its very existence, and generally paving the way for that unchallenged autocracy which was one of the most effective causes of the Revolution. In Germany, for historical reasons, the process was more slow. The great German principalities each had ties, associations, and traditions of their own, the only bond of union being their formal allegiance to the Emperor. It was only fifty years ago that German national aspirations overcame the jealousies of the states and made a German Empire an accomplished fact. In Italy, the presence of the Papal territories which claimed to belong not to one nation but to all, the rivalries of the flourishing city states in the north, and lastly the fatal attraction it possessed for political robbers large and small combined to postpone the eventual unification of the country, a consummation reserved for our own times. In Spain, the desperate resistance of the Christian



GUSTAVUS ADOLPHUS PRAYING BEFORE THE BATTLE OF LÜTZEN.
The religious differences which had existed for more than seventy years between the Catholic and Protestant leaders in Europe led in the beginning of the seventeenth century to the desperate conflict known as the Thirty Years War, concluded by the treaty of Westphalia in 1648. At Lützen, Gustavus Adolphus, King of Sweden, the hero of the Protestant armies, was killed.



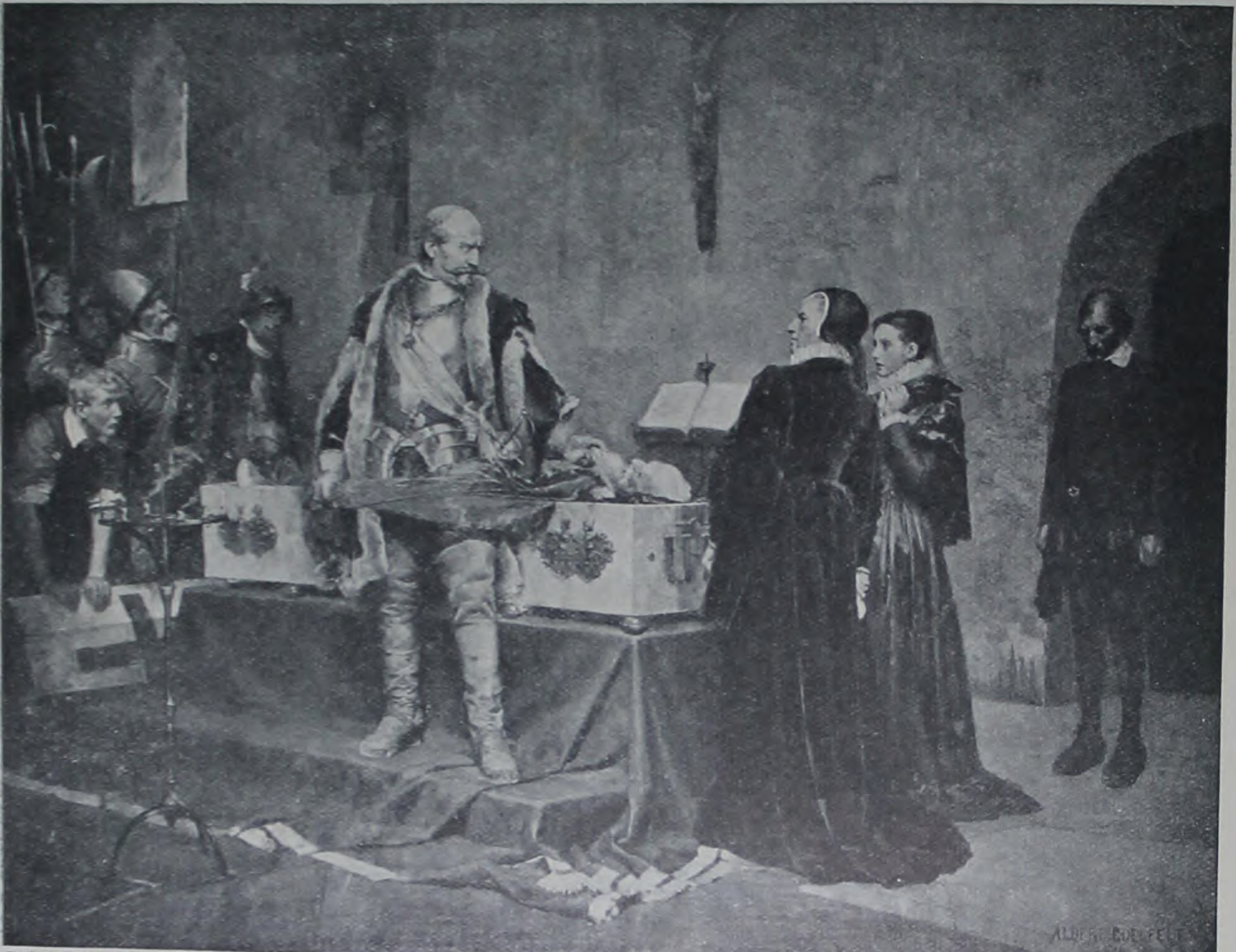
By permission of] [*The Berlin Photographic Co., London, W.*

THE RITUAL SACRIFICE BELOW THE WALLS OF DOROSTOLON (now Silistria).

Sviatoslav, the first truly Slavonic ruler of Russia, engaged in many wars, principally against the Pechenegs, a people of Mongolian origin who moved westward to the Danube, on which Dorostolon is situated. The King never became a Christian, although his mother, Olga, was a convert to the new faith. His attachment to the old gods may be seen in the illustration, which represents a massacre and sacrifice in gratitude for their favours and to obtain the continuance of them.

kingdoms to the advance of the Moors was creating a spirit of independence and a national consciousness which only needed time and success to blaze forth in triumphs by land and sea.

Allowing for these differences in kind and degree, it yet remains broadly accurate to say that by the fourteenth century the feeling of nationality had become a force in politics, a force which from that time to this has increased in intensity and which is to-day the dominant passion. If we follow the progress of events during the intervening centuries we shall see that of all the motives which have moved men to do or suffer the sense of nationality has been the most powerful and the most persistent. Not even religious fervour has had more driving force. When we carry our minds back to the Reformation and the wars of religion which followed it, when we think of Christian Europe as divided into two hostile camps and dwell on the carnival of bigotry and hatred that was let loose, it is not unnatural to believe that men forget differences of race and speech in their common desire to secure the triumph of their faith.

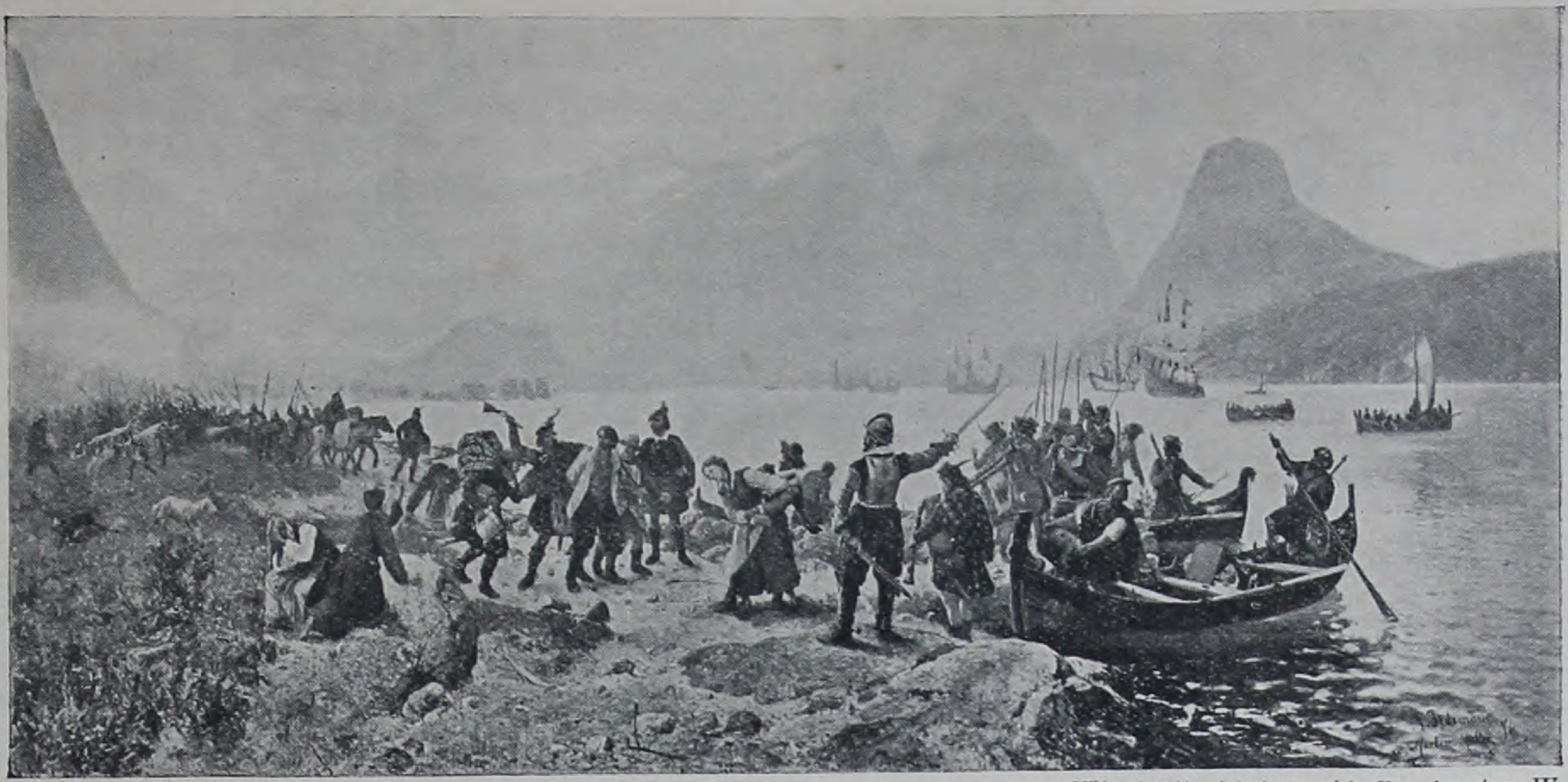


Painted by Albert Edelfelt.] [*Photo by permission of Messrs. Braun et Cie.*

DUKE CHARLES INSULTING THE CORPSE OF HIS ENEMY FLEMMING.

Claude Flemming, one of the most distinguished Swedish generals and statesmen, supported the young King Sigismund (who was detested as a Catholic) against the intrigues of his uncle, Duke Charles of Sudermania, who posed as the champion of Protestantism; After suppressing a revolt of the peasants, Flemming died in 1597, not without suspicion of poison and Duke Charles dethroned his nephew five years later.

But the facts would belie our belief. The Thirty Years War in Germany started as a genuine attempt of the Protestant States in the Empire to vindicate their claim to freedom of worship against the hostility of the bigoted Emperor Ferdinand. It ended as a purely political struggle between the allied forces of Catholic France and Protestant Sweden and the combined might of Austria and Spain. The bulk of the troops on both sides was composed of mercenaries who cared nothing about religion but everything about pillage.

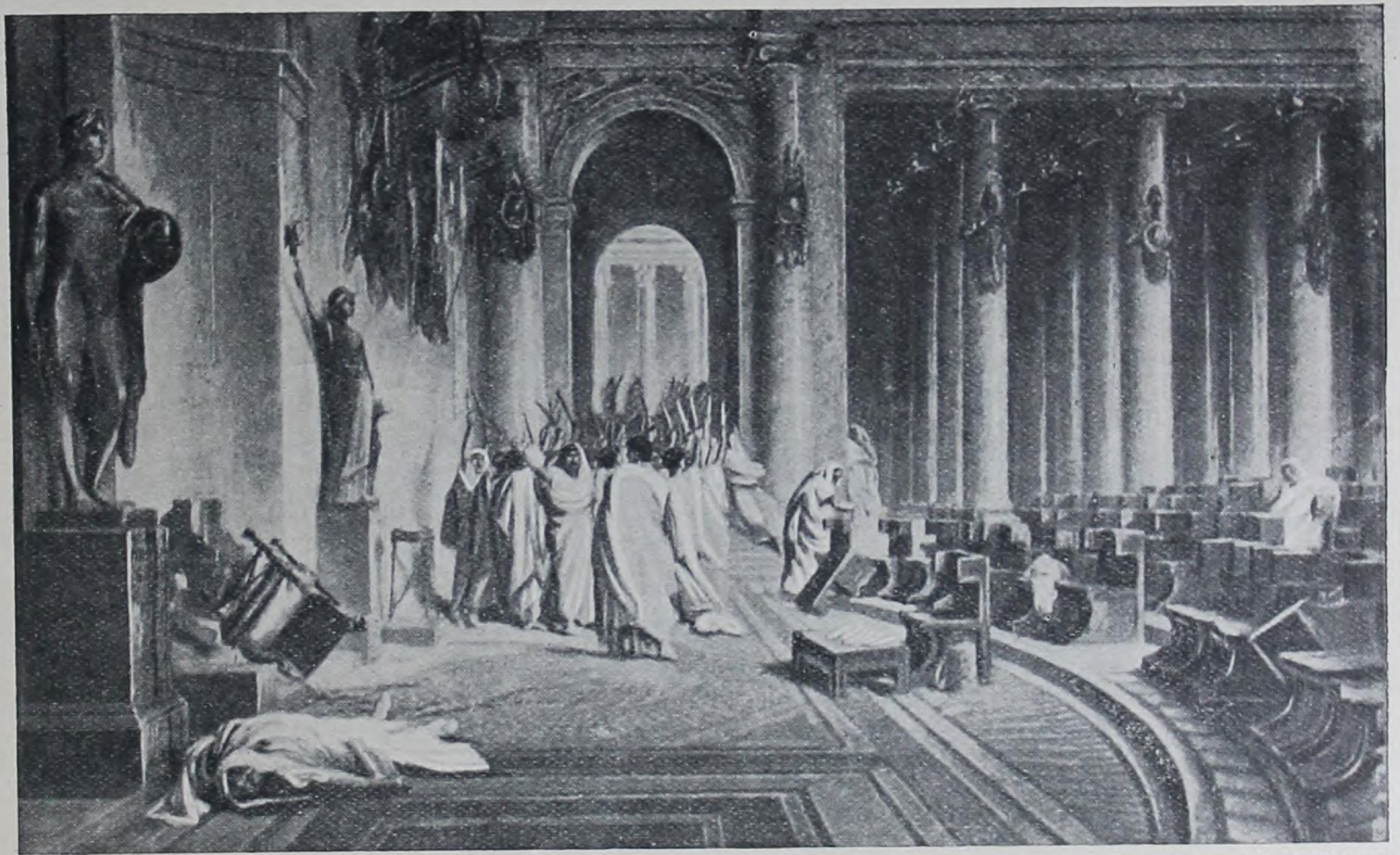


By permission of] [*The Berlin Photographic Co., London, W.*

THE LANDING OF COLONEL SINCLAIR AT ROMSDAL, 1612.

Colonel Sinclair brought 900 Scottish soldiers to assist the King of Sweden, Charles IX, in his claim to the province of Finmark and to the title of "King of the Lapps". The King of Norway disputed these claims, and Colonel Sinclair was ordered to invade his territory. The peasants attacked the Scottish forces at Kringen and, it is said, slew them all, their gallant commander being killed at the first shot.

The famous Protestant leader, Mansfeld, was one of the most picturesque adventurers in history, while even the noble Protestant hero, King Gustavus Adolphus of Sweden, whose sincerity was beyond doubt, was subsidized by the Catholic Cardinal Richelieu of France and cherished designs of gaining concessions of territory on the south Baltic shores as the price of his assistance. On the other side, the



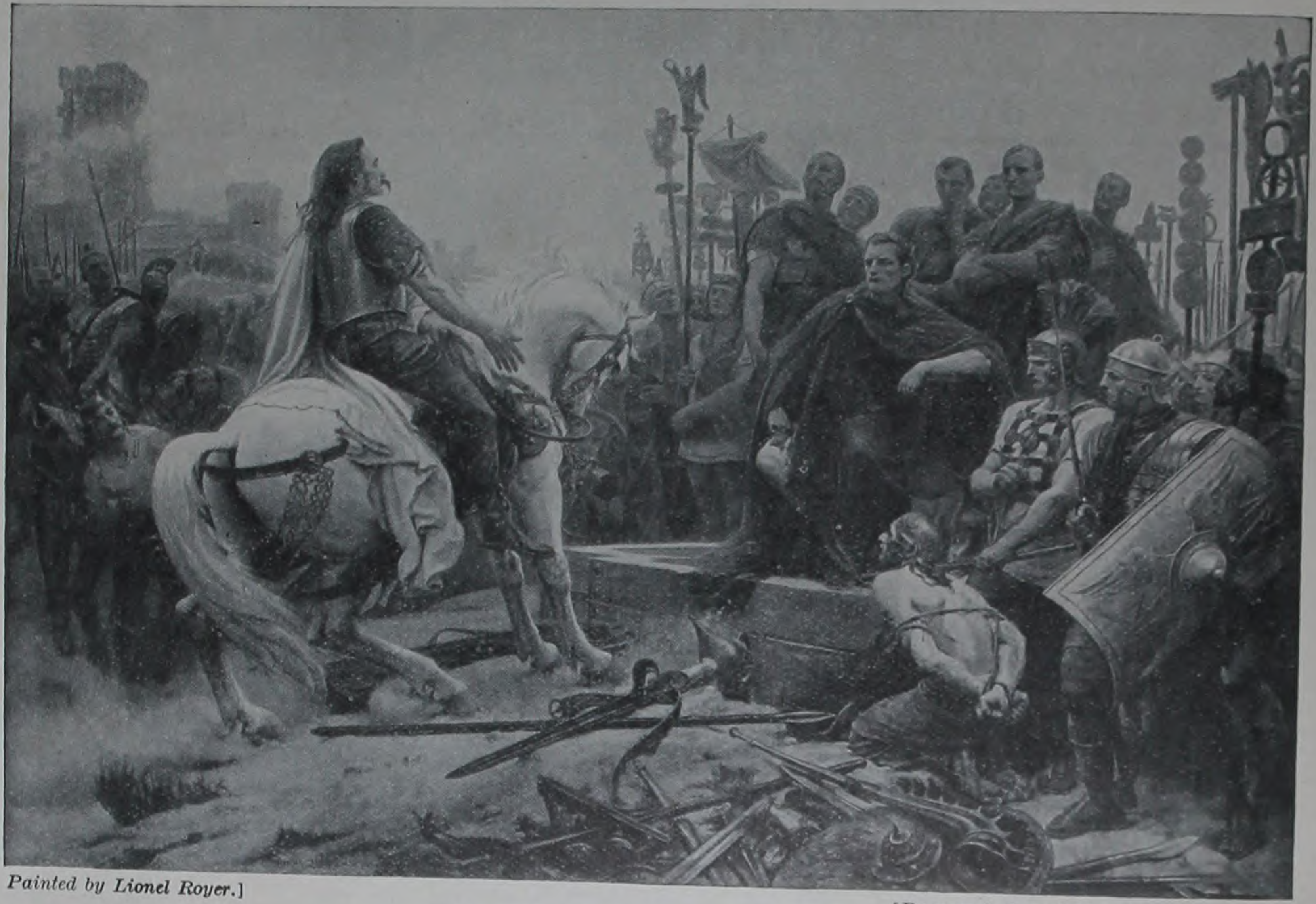
Painted by] [*T. L. Gerome.*

THE ASSASSINATION OF JULIUS CÆSAR, 44 B.C.

A meeting of the Senate was fixed for March 15 to make arrangements during Cæsar's intended absence in the East. This was considered by the leading Republicans as a suitable day to secure his assassination, and accordingly when he had taken his seat the Senators surrounded him and, drawing forth their daggers, rushed at him and stabbed him to death. Thus ended the life of one of the greatest figures of ancient history.

most eminent Catholic commander was Wallenstein, who seems to have believed in nothing except astrology, and who was murdered by his own officers at the instigation of his imperial master, the Catholic Emperor Ferdinand. These are the facts to be borne in mind when the reader is tempted to think that the predominant issue in that so-called "War of Religion" was otherwise than political.

But it was in the nineteeth century that the spirit of nationality recorded its most triumphant victories and manifested itself in its most striking forms. Napoleon was the prime cause of that great outburst of national feeling in the States of Europe which, more than the exhaustion of France or the snows of Russia, sealed his doom. As long as he could pit the manhood of young France against the decayed and corrupt systems of an effete age, his task was easy. It was only when he had carved out territories and built up paper states with a contemptuous indifference to the national and historical associations of the men who composed them that he raised against himself that fervour of national enthusiasm which crushed him. Leipzig was in every sense a "Battle of the Nations".



Painted by Lionel Royer.] [*By permission of Messrs. Brawn et Cie.*

VERCINGETORIX BEFORE CÆSAR.

In 52 B.C. nearly all Gaul rose up against the Roman dominion, and Vercingetorix, prince of the Arverni, was chosen as leader. After many indecisive battles he was eventually compelled to surrender at Alesia, whence he was taken to Rome. After being led in Julius Cæsar's triumphant procession, he was thrown into a subterranean dungeon and there strangled.

During the nineteenth century the movement proceeded unchecked. First Greece asserted and vindicated her claim to independence. Then Belgium freed herself from her unnatural alliance with Holland. Italy, no longer a "geographical expression", achieved political unity. Hungary, under the Dual Monarchy, fiercely and passionately preserved her inherited characteristics and traditions.

The Great War and its terrible aftermath are still too close to be studied in the true perspective which history demands. Whether the Treaty of Versailles which endorsed the principle of nationality by creating a number of new states was an act of wisdom or blind folly time alone will show. The creation of an international rather than a national spirit would seem a more promising approach to the problems of mankind. The League of Nations, though far from being what its creators or supporters hoped, may yet prove the forerunner of the world federation of which idealists have dreamed. One thing the last twenty years

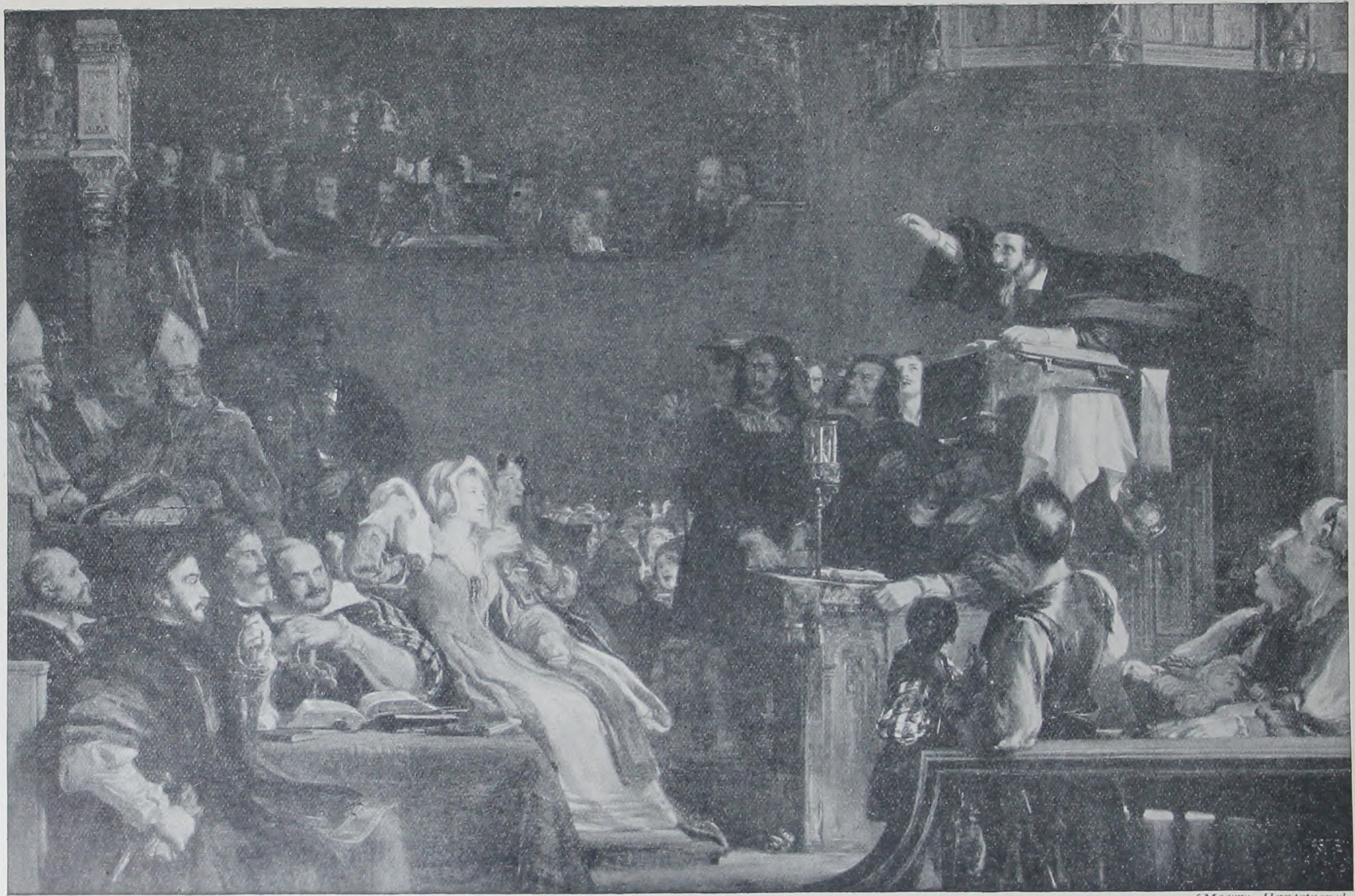


Photo by] [Messrs. Hanfstaengl.

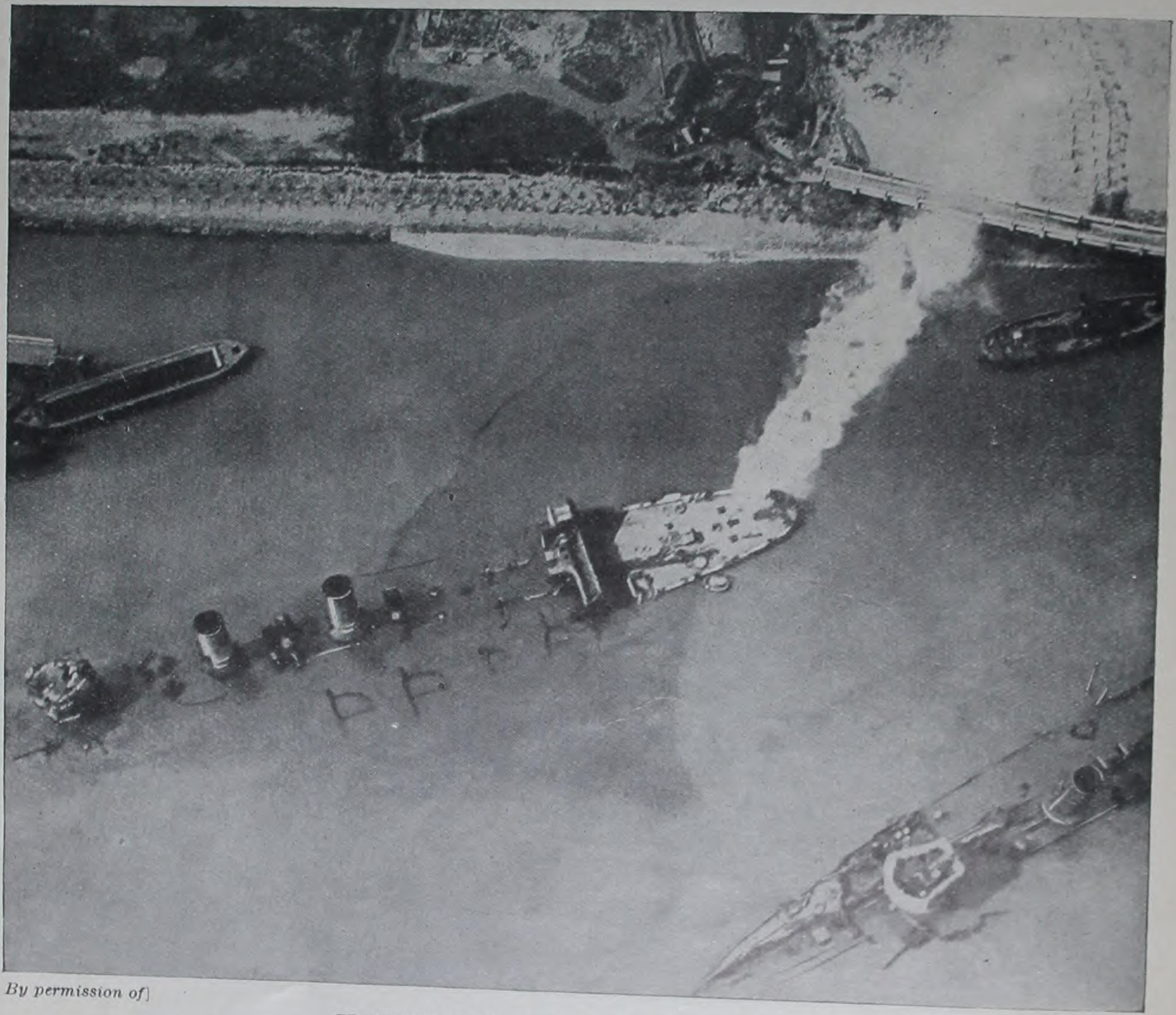
JOHN KNOX PREACHING BEFORE THE LORDS OF CONGREGATION IN THE CATHEDRAL OF ST ANDREWS, 1559.

John Knox was born in 1505, and after imprisonment in France for his religious opinions became chaplain to Edward VI. On the accession of Mary he fled to Geneva, whence he returned to Scotland to spread the doctrines of Calvinism. Here he was protected by leaders of the reforming party called "The Lords of the Congregation". But for John Knox, Mary Stuart might have found a united Catholic Scotland, whose forces would perhaps have driven Elizabeth from the throne.

have definitely proved, that war is a means of arbitrament which settles nothing, that it brings disaster equally and inexorably upon victors and vanquished alike, and that it breeds hatreds and bitterness which a generation may not dispel.

The ancient saying that "History repeats itself", that the same situation tends to recur with variation of form and detail, contains a substantial element of truth.

We might enumerate a hundred burning questions of the day which have, in one form or another, agitated the minds and stirred the passions of men in past ages and distant lands. It is for us to profit by their example, avoid their mistakes, and show the wisdom that only comes by experience. To-day we are the jury, called to pronounce on the achievements of the past. To-morrow we shall ourselves await the verdict of posterity. History is written that we may await that verdict with composure, in the sure and certain belief that its lessons have not passed unheeded, and that we ourselves have done something to add to human knowledge and hasten the march of human progress.



By permission of] *the Imperial War Museum.*

BLOCKSHIPS IN ZEEBRUGGE HARBOUR, 1918

In the very early hours of St. George's Day (April 23) 1918, took place one of the most spectacular naval events of the Great War, an attempt planned by Sir Roger Keyes to block the harbours of Ostend and Zeebrugge, and render them useless as submarine bases. The Ostend attempt was a failure, but at Zeebrugge, under the protection of a heroic landing on the Mole from H.M.S. *Vindictive*, the blocking ships, *Intrepid* and *Iphigeneia*, were manœuvred into the canal entrance and sunk. The harbour was not completely closed, but the daring of the attempt did much to weaken the German morale.

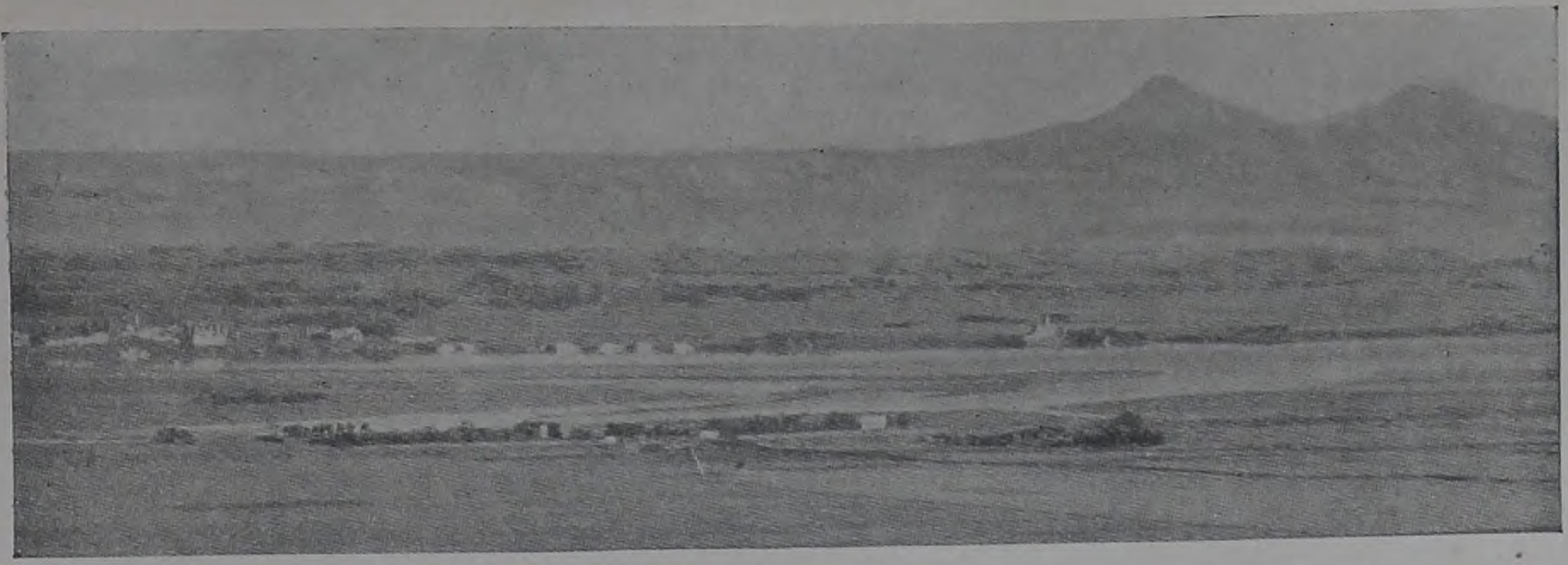
DATES OF EGYPTIAN HISTORY

DYNASTY.	B.C.	CHIEF KINGS.	MONUMENTS AND CHIEF EVENTS.
I.	4326–4265	MENA.	Tomb at Abydos. Queen's tomb at Nagadah. The reputed founder of Memphis.
	4158–4128	DEN.	Earliest granite work in a tomb.
	4112–4104	SEMER-KHET	Sculpture in Sinai.
II.	4040–3999	KAKAU.	The earliest stone-built tomb.
III.	3803–3784	ZESER.	The Step Pyramid at Saqqareh, the oldest large building in the world.
IV.	3747–3718	SNEFERU.	The first true pyramid at Meydum. He waged wars against the marauding tribes of the desert, and is said to have conquered the peninsula of Sinai.
	3718–3655	KHUFU.	Builder of the Great Pyramid at Ghizeh. A period of great artistic and literary activity.
	3655–3589	KHOFRA.	Builder of the Second Pyramid at Ghizeh.
	3589–3526	MENKAURA.	Builder of the Third Pyramid at Ghizeh. He is reverenced as a good and humane ruler.
V.	3441–3397	NEUSERRA.	The Pyramid at Abusir.
	3360–3330	UNAS.	A Pyramid at Saqqareh. The first with long religious inscriptions.
VI.	3288–3235	PEPY I.	Successful campaigns in Nubia.
	3228–3134	PEPY II.	The longest reign in Egyptian history.
XI.	2597–2593	MENTUHETEP IV. (Sankh-ka-ra).	The first expedition to Punt (probably the modern Somaliland), of which the leader, Hannu, has given a long account. The chapel on the mountain at Thebes.
XII.	2584–2564	AMENEMHAT I.	The tomb of Khnumhotep at Beni-hasan. Many military expeditions secure peace from external foes and the internal consolidation of the kingdom.
	2564–2519	SENUSERT I.	The tomb of Ameni at Beni-hasan. Further expeditions to Nubia, but order maintained at home.
	2484–2465	SENUSERT II.	The pyramid of Illahun.
	2465–2432	SENUSERT III.	The pyramid at Dahshur. A great conqueror and ruler under whom Egypt enjoyed renown and prosperity.
	2432–2384	AMENEMHAT III.	The pyramid at Hawara, and the famous Labyrinth. He made Lake Mœris serve as a reservoir for the Nile overflow.
XIII.	2371–1918	60 KINGS.	An Egyptian dynasty of great obscurity overlapped by the Hyksos Kings of the XVth dynasty.
XV.	2371–2111	KHYAN. APEPA I. and 4 others.	Objects from Crete to Baghdad. Ruled from Bubastis to Gebeleyn. He is the greatest of the Hyksos Shepherd Kings who had carried out a successful invasion.
XVII.	1734–1583	SEQENEN-RA and 42 others.	The jewellery of Queen Aah-hotep. The south is won back from the Hyksos, who are driven northwards.
XVIII.	1573–1560	AAHMES I.	The Hyksos expelled and driven into Syria. Successful campaign in Nubia. The beginnings of an era of great power and prosperity Egypt's "Golden Age".
	1560–1539	AMENHETEP I.	A temple at Karnak.
	1539–1514	TAHUTMES I.	Obelisk at Karnak. Conducts a campaign as far as the Euphrates.
	1514–1501	TAHUTMES II.	
		HATSHEPSUT.	The peaceful reign of a great Queen. Another expedition to Punt, and a great expansion of commerce and industry takes place. She builds the great temple of Deir el Bahri.
	1501–1447	TAHUTMES III.	A great conqueror and builder. He subdues Syria and keeps it in subjection. He builds a temple at Karnak.
	1449–1423	AMENHETEP II.	Further campaigns in Syria to crush revolts.
	1423–1413	TAHUTMES IV.	Continues the work of suppressing rebellion.
	1413–1377	AMENHETEP III.	Temples at Luxor, Sedeinga, and Soleb. Only one campaign during this reign.
	1375–1361	AKHENATEN.	He changes the national religion for the worship of the solar disk, and builds a new capital Revolts occur in Syria. The famous Tell Amarna tablets date from this reign.
	1351–1339	TUTANKHAMEN.	Restored the ancient religion.
	1322–1318	HEREMHEB.	A great administrator who reorganized the kingdom.
XIX.	1317–1295	SETY I.	Successful war in Syria. A great builder and patron of the fine arts The hall of columns at Karnak.
	1295–1229	RAMESSU II.	THE GREAT, so called on account of his boastfulness and the magnificence of his buildings. Subdues Syria Builds the temple of Abu Simbel and the Ramesseum.
	1229–1210	MERNEPTAH.	A Libyan invasion defeated.
XX.	1195–1163	RAMESSU III.	Wars against Syria and Libya. Great naval battle at Pelusium. The temple of Medinet Habu. The King recovers some of the eastern dependencies.
	1137–1118	RAMESSU X.	The papyrus of the tomb robberies.
XXI.	976–940	PASEBKHANU I.	A new dynasty from Tanis. The priests gain great influence and direct the royal policy. The great wall of Tanis is built.
XXII.	940–919	SHESHENQ I.	A commander of the mercenaries who rules at Bubastis. He invades Judæa and captures and sacks Jerusalem.
	877–852	USARKEN II.	Builds the pylon of festival at Bubastis.
XXV.	748–725	PANKHY I.	Founds a dynasty of Ethiopian rulers who gradually conquer the whole country. The petty princes of Lower Egypt send in their allegiance.
	717–705	SHABAKA	The King So of the Bible. He foments rebellions of Israel and Syria against Assyria.
	693–667	TAHARQA	Joins the coalition against Assyria. Three Assyrian invasions result in the subjugation of Egypt and the end of Ethiopian rule.
XXVI.	664–610	PSAMTEK I.	Drives out the Assyrians, restores Thebes and invades Syria. Builds the forts of Daphnæ and Naukratis.
	610–594	NECHO II.	Tries to renew Egyptian conquests. Invades Syria and advances towards Babylon, but is defeated by Nebuchadnezzar at Carchemish.
	589–570	HAA-AB-RA.	(Apries of the Greeks.) Defeats the Phœnicians, but is defeated by the Greeks of Cyrene. His army revolts and he is dethroned and murdered.
	570–526	AAHMES II	(Amasis of the Greeks.) Cuts off all the Greek settlements except Naukratis. A great builder.
XXVII.	525–521	CAMBYSES	This great Persian conqueror invades and subdues Egypt, but fails to penetrate to Cyrene and Ethiopia and in his rage wreaks vengeance on the temples.
	521–486	DARIUS I.	Egypt tranquil and prosperous. Reconstructs the Suez Canal and builds the Temple in the Oasis.
XXIX.	399–393	NAIFAAURUD.	Unsuccessful revolts against Persia. Builds a shrine at Athribis.
XXX.	378–361	NEKHT-NEB-F.	Built temples at Horbeyt and Karnak.
	359–342	NEKHT-HOR-HEB.	Persian invasions of Egypt. Last native King.
Greeks.	332–323	ALEXANDER.	Period of Greek domination. Alexandria founded. He conciliates the Egyptians by respecting their religion.
	323–285	PTOLEMY I.	Successfully invades Syria.
	285–248	PTOLEMY II.	Naukratis. The so-called "Revenue" papyrus dates from this reign.
	248–221	PTOLEMY III.	Flourishing trade in the Red Sea. Builds the Pylon at Karnak.
	51–30	CLEOPATRA VI.	Builds the temple of Denderah. Supports Antony against Octavius. Battle of Actium Dies by her own hand.

DATES OF EGYPTIAN HISTORY—*continued*

Date.	Domination.	Rulers.	Chief Events.
B.C. 30	Roman Period.	AUGUSTUS.	Establishes a personal government, but in general preserves the organization of the Ptolemies. He encourages the Jews to settle in the country. The Indian trade is secured for Egypt.
		A.D. TRAJAN.	Great massacre of the Greeks by the Jews, who are in turn subdued and almost exterminated by the Roman army.
		MARCUS AURELIUS	A rising of the native troops is followed by the usurpation of Avidius Cassius, who puts himself at their head. The revolt is crushed with some difficulty by the Emperor himself.
		194. SEVERUS.	Overthrows his rival Niger, who was commanding in Egypt. First persecution of the Egyptian Christians.
		CARACALLA.	Devises a massacre of all the able-bodied men in Alexandria. Roman citizenship extended to Egypt.
		272. AURELIAN.	Egypt conquered by Zenobia, Queen of Palmyra, who is expelled and carried away captive by the Emperor.
		296. DIOCLETIAN.	Subdues a formidable revolt and commences a rigorous persecution of the Christians. Sets up "Pompey's Pillar" at Alexandria.
		311. GALERIUS.	Issues an edict of toleration to the Egyptian Christians.
		325.	Council of Nicæa and beginning of the Arian controversy in the Egyptian Church.
		390. THEODOSIUS I.	Arianism overthrown and issue of a final edict against Paganism.
		616.	Egypt conquered by Chosroës the Persian.
		626. HERACLIUS.	Overthrows the Persians and restores Egypt to the Empire. Religious dissensions end in civil war, which renders easy the Moslem conquest.

Date.	Domination.	Chief Events.
A.D. 639	Period of Arab supremacy.	639. Egypt invaded by the Arabs. The Roman army defeated at Heliopolis, and Alexandria surrenders to the Moslems. Egypt is lost to the Empire, and passes under the protection of the Caliphate.
		639–968. Egypt is governed by the Abbaside caliphs. A series of insurrections by the Copts culminate in their total defeat at Basharud in 832. The influence of the Turks increases and several Turkish governors are appointed.
		868. Ahmad founds a semi-independent dynasty, but the Fatimite caliphs unsuccessfully attempt to gain Egypt for themselves.
		935. Mahommed ben Tughj founds another semi-independent dynasty of the Ikshidi. The influence of the Fatimites grows.
		969–1171. Egypt under the Fatimite caliphs. The Fatimite general, Jauhar, invades Egypt, and founds Cairo, which becomes the capital of the western caliphate. The caliphs conquer Arabia, Syria and North Africa.
		996. Hakim, known as the "Caligula of the East", destroys the Church of the Holy Sepulchre in Jerusalem (1010), which provokes the Crusades. He also persecutes the Christians.
		1029. Battle of Ukhuwanah, in which the rebellious provinces of Syria and Palestine are recovered.
		1035. Mostansir. Civil war in Egypt caused by dissensions between the Turks and negroes in the army.
		1068. Cairo sacked by the Turkish commander, and numerous local revolts occur throughout the country.
		1094. Mostali ends the civil war and subdues the whole country.
		Is defeated at Askalon by the Crusaders (1099), who conquer many of the caliph's possessions in Palestine.
		1118. Egypt invaded by the Crusaders under Baldwin I, who is compelled to retreat on account of ill-health.
		The fleet of the caliph is defeated by the Venetians and Tyre captured by the Crusaders.
		1171–1250. The Abbaside caliphate restored by Saladin. The Franks withdraw from Egypt. Saladin takes the title of Sultan in 1174 and founds a virtually independent dynasty.
		1219. Damietta captured by the Crusaders.
		1221. The Crusaders evacuate Egypt.
		1244. The Crusaders driven from Jerusalem.
		1249. Egypt is invaded by Louis IX of France (the Seventh Crusade), but the invaders are routed by the Sultan at the battle of Fariskur, and Louis is captured.
1250	The Mameluke supremacy.	1250. The administration of affairs entrusted to Aibek, the captain of the retainers, who becomes the first Mameluke ruler.
		1260. Kotuz defeats the Mongol invaders and recovers Syria.
		Bibars attempts to restore the Abbaside caliphate. He conquers Arabia and Syria and makes Nubia and the states of north-west Africa tributary to him.
		1303. Defeat of Mongol invaders at the battle of Marj-al-Saffar.
		1322. Alliance of the Sultan with the Mongols.
		1349. Egypt visited by the great plague, the "Black Death".
		1365. Alexandria plundered by the Franks under Peter I of Cyprus.
		1374. Lesser Armenia added to the Mameluke Empire.
		1390. The Burji Mamelukes succeed the Bahri Mamelukes.
		1400. The Mongol Timur overruns Syria and compels Sultan Faraj to render homage.
		1405. Death of Timur. Recovery of Syria.
		1426. Capture of the King of Cyprus, who is compelled to acknowledge the suzerainty of the Egyptian sultan.
		1463. Beginning of the wars with the Ottoman Empire.
		1515. Defeat of the Mamelukes by the Ottoman Turks. The Ottomans conquer Syria.
		1517. Capture of Cairo by the Ottomans. Selim becomes Sultan of Egypt.
1517	Turkish Period.	The Turkish Sultans consolidate their power in the country but make few changes in the administration.
		1767. Ali Bey attempts to found an independent kingdom but after some success is defeated at Salihia, and the domination of the Turks is restored.
		1798. Bonaparte enters Egypt and commences the French occupation. He defeats the Mamelukes at the battle of the Pyramids. Insurrection in Cairo repressed by Bonaparte.
		The French fleet destroyed by the English at the Battle of the Nile.
		1799. Bonaparte fails to conquer Syria.
		1800. Assassination of General Kléber. The English land at Aboukir, and the French agree to evacuate Egypt
		1803. The British evacuate Alexandria and Turkish rule is restored but the Mamelukes attempt to make themselves independent.
		1804. Civil war.
		1805. Mehemet Ali becomes Pasha of Egypt.
		1807. Failure of British expedition.
		Massacre of the Mamelukes. Mehemet Ali becomes virtually independent, but acknowledges the suzerainty of Turkey.
		1820. Beginning of the conquest of the Sudan.
		1827. Destruction of the Egyptian fleet at Navarino.
		1841. The pashalik of Egypt made hereditary in the family of Mehemet Ali.
		1869. Opening of the Suez Canal.
		1876. Establishment of the Dual Control of England and France.
		1882. Rising of Arabi and the bombardment of Alexandria by the British and French fleets.
		1883. Revolt of the Mahdi in the Sudan. Murder of General Gordon and fall of Khartoum.
		1898. Withdrawal of the French from Fashoda. Battle of Omdurman and occupation of Sudan by the British.
		1902. Construction of the Asswan Dam.
		1904. Anglo-French agreement formally recognizing the predominant position of Great Britain.
1914	The Great War and after.	1914. Outbreak of Great War. Khedive Abbas Hilmi deposed. Egypt British protectorate.
		1922. Egypt declared independent, subject to safeguarding of British interests.



THE NILE AND THE PLAIN OF THEBES.

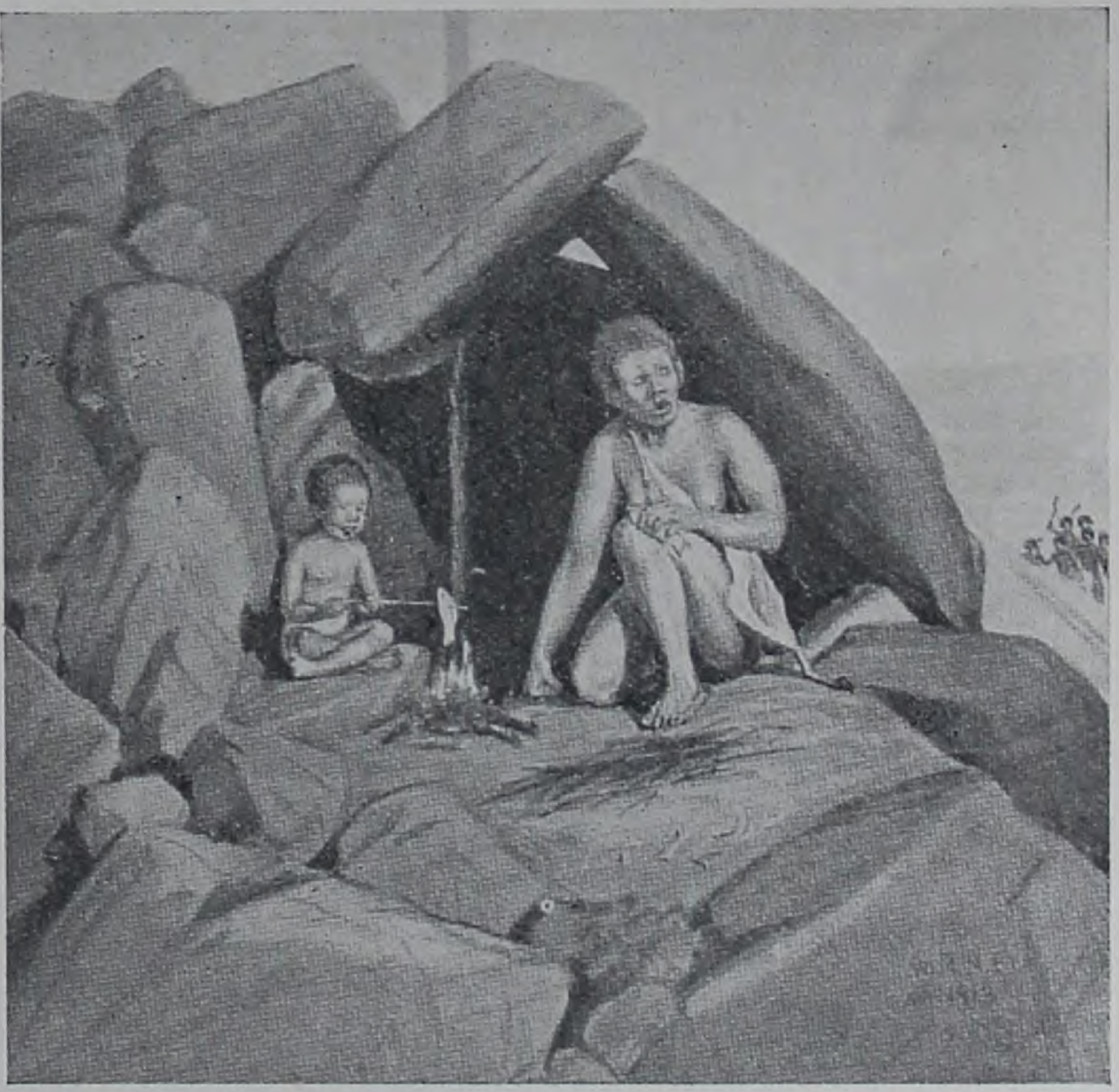
Egypt before 10,000 years ago consisted of a wide sheet of limestone which was uplifted on the east until a fault took place. The drainage of the land poured into it, and behold the Nile.

STORY OF THE NATIONS

CHAPTER I

THE EGYPTIANS. By PROFESSOR SIR FLINDERS PETRIE, D.C.L., Litt.D., LL.D., Ph.D., F.R.S., F.B.A.

EGYPT BEFORE 10,000 YEARS AGO



Painted specially for this work] [*by W. M. N. Brunton, R.B.A., A.R.M.S.*

EARLY EGYPTIAN HUTS.

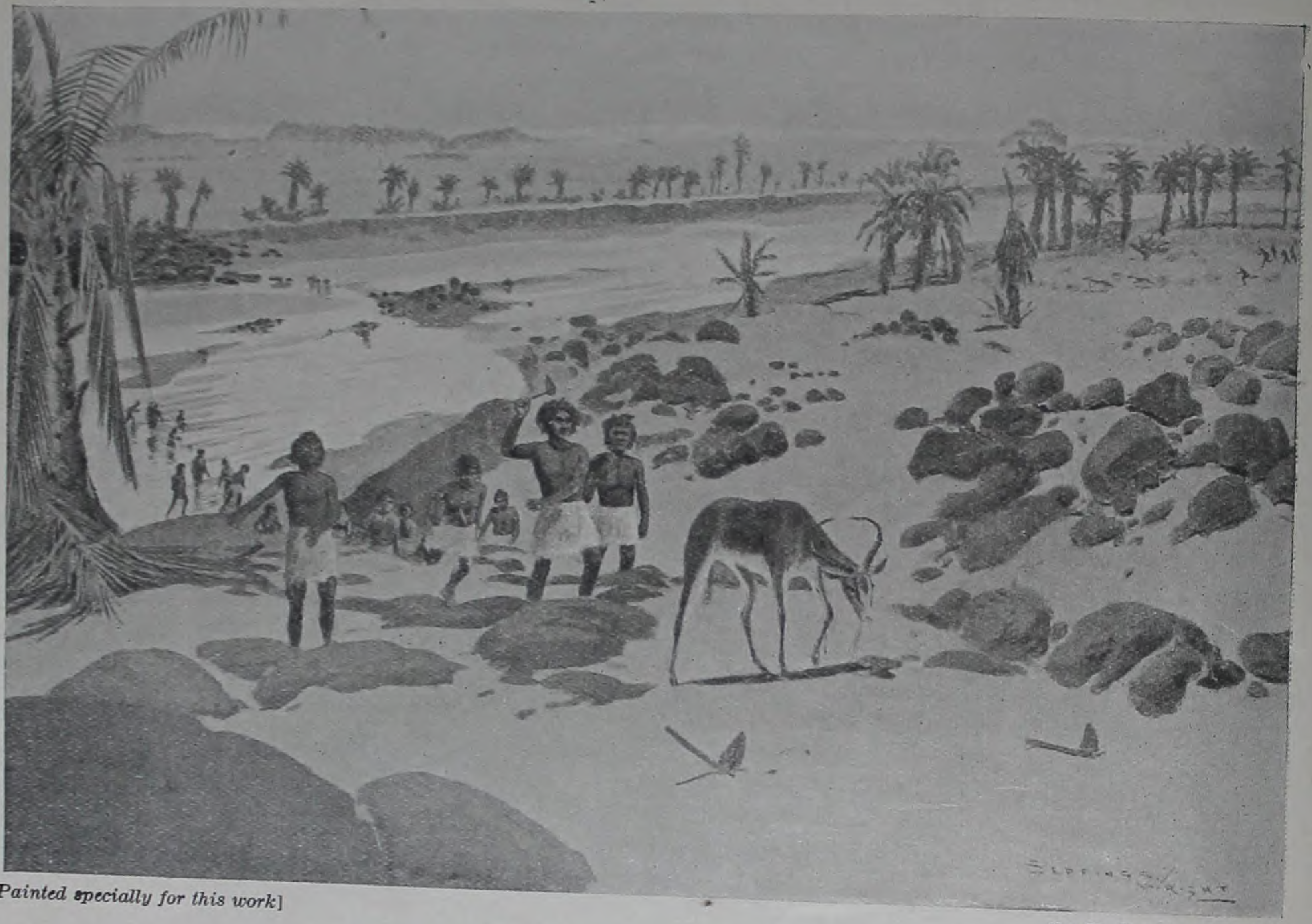
The habitations of the Egyptians over 10,000 years ago appear to have been rude shelters formed by stones lodged one above the other. A child is here pictured cooking a fish which has been caught.

Our earliest vision of Egypt is that of a wide sheet of Eocene limestone occupying the north-east of Africa. The great contortions of the wrinkle of the crust which forms the Red Sea and Jordan valley were yet going on; the Red Sea coast was being forced up as the trough deepened, while the rest of Africa to the west lay level. At last a crack took place, the eastern side rose some hundreds of feet above the western by a great fault, deepest to the north and tapering off to the south. Into such a crack the rainfall naturally poured and wore it wider and wider. Behold the Nile!

The land lay far higher above the sea than it now does, but the Sahara was still an inland sea or deep gulf. From that the western winds brought rainfall abundantly across the Nile basin. Torrents flowed off the limestone plateau into the great drainage crack, gouging it out to a gorge some two thousand feet deep. The streams mostly flowed over the surface into it, scoring out great tributary valleys; but some escaped through cracks in the limestone and hollowed out vast caverns, like those in the limestones of Derbyshire or the Cevennes. These caverns are now some hundreds of feet below the present surface of the valley, and are only observed where the strata above have collapsed headlong into the immense gulfs below.

After all the face of the country had been carved out into its present shape, the land level fell, and the whole was submerged. Rain still continued ; the Nile valley and its tributaries all became choked up with débris ; so far up as Thebes this mass of rock-chips fills the valleys to about two hundred feet above the present level. At Sohag it is seen six hundred feet up. The Nile valley formed a great estuary stretching over three hundred miles into the land, twice as long as the Gulf of Suez or Gulf of Corinth. No trace of human work has been found in these deposits.

The land then rose, and probably the Saharan Sea was dried up in this rising. The change was apparently rapid, as there was not enough rainfall during it to scoop out all the débris from the rock channels.



Painted specially for this work] [*by H. Seppings Wright.*

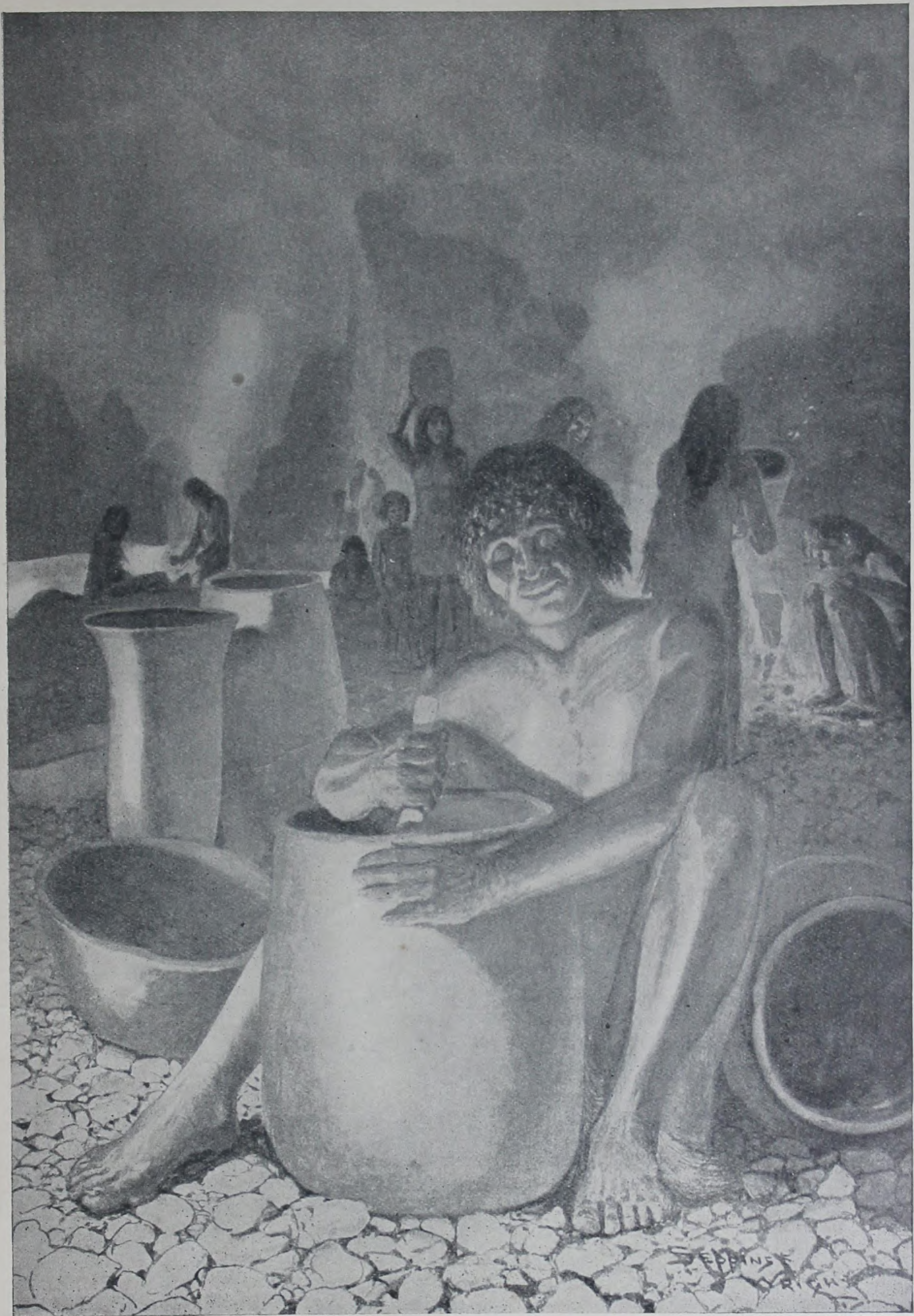
HUNTING FOR A LIVING.

Like the modern Bushmen in Africa, the Early Egyptians must have subsisted upon the chase, and their main occupation must have been the hunting down of the gazelles and other wild animals. This was perhaps effected, wherever possible by casting tomahawks at the animals and in this manner laming them and rendering their capture easy.

The deposits of the estuary were left where they may still be seen, in patches clinging to the cliffs and largely filling the side valleys at Thebes, while the main valley has been ploughed out again by the rush of the Nile from Central Africa. While this great current was rolling down masses of gravel in the valley, man first appears, and flakes of flint of by no means the earliest style are found bedded in these high Nile gravels.

There still continued enough rainfall to scour the channel, and to carry off the mud of the river, down to about ten thousand years ago, when the deposits of the Nile mud began. These deposits mark the close of the rainy period, the beginning of the aridity of North Africa, the first chance of the cultivation of a flat of irrigated mud, which has been the culture-system of Egypt in all historic times.

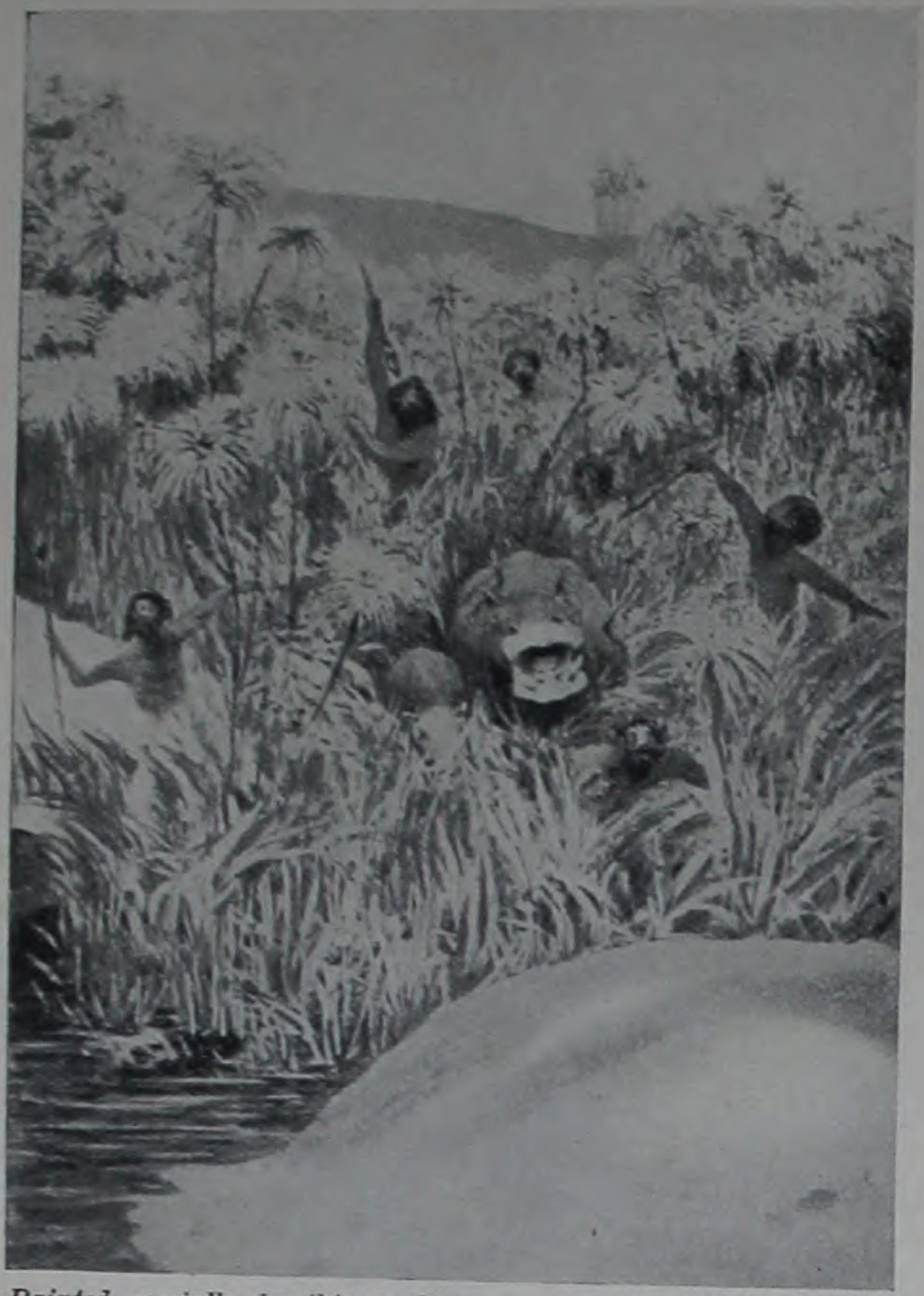
Before this new system of life arose there must have been a long time of semi-aridity, when the rain sufficed for wild animals and scrub pastures. What the human type then was we may gather from the



Painted specially for this work] [*By H. Seppings Wright.*

EARLY EGYPTIANS MAKING POTTERY 10,000 YEARS AGO.

The most abundant handwork of the Early Egyptians was the finely made pottery entirely formed by hand. It was built up from the base and in form so true that no error is perceptible. The facing was finished with a coat of red hæmatite, which turned to a brilliant black in the furnace. It is interesting to note that the same materials are used in the same kind of patterns by the hill tribes at the back of Algeria at the present time.



Painted specially for this work] [*by W. W. Collins.*

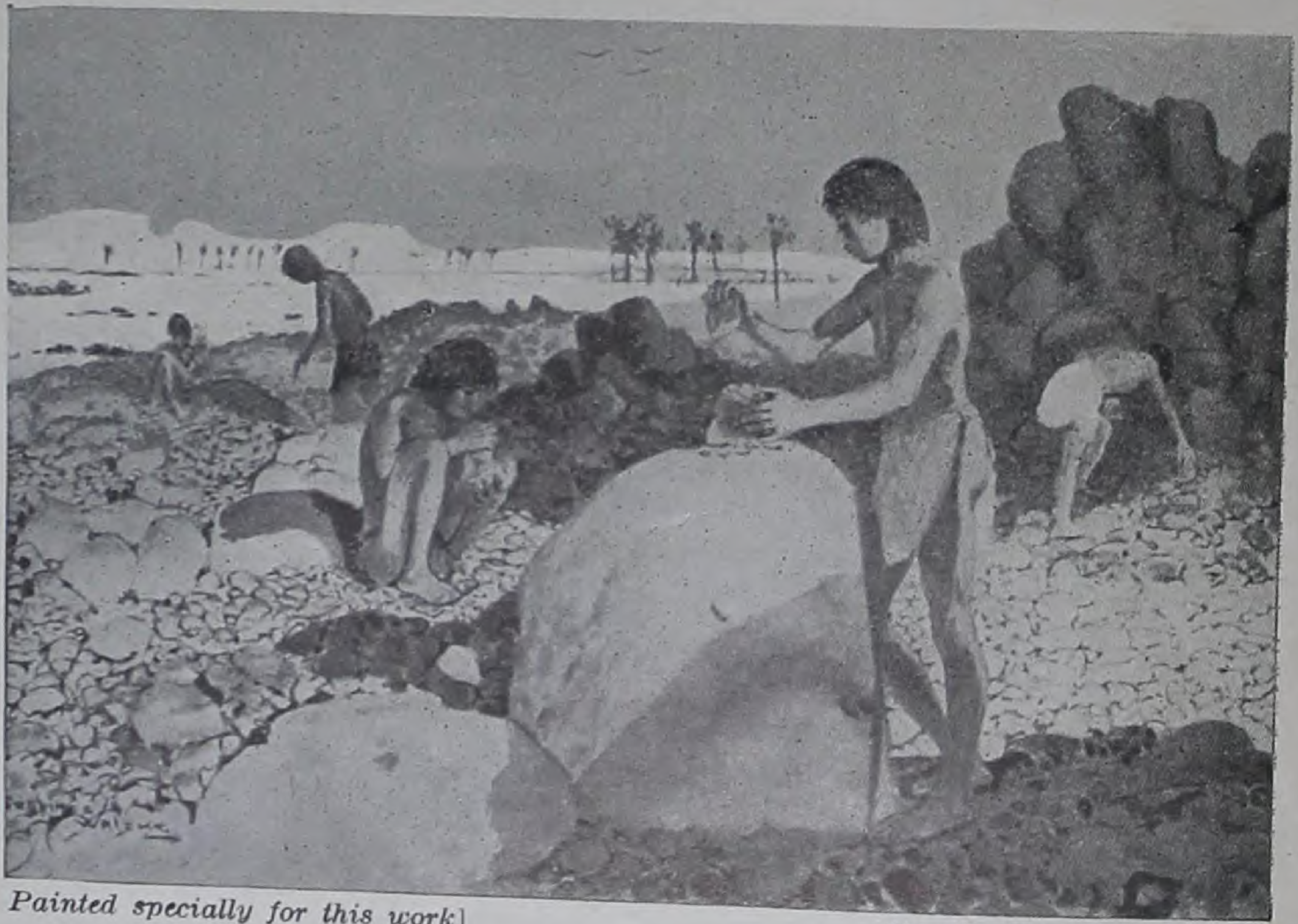
HUNTING A HIPPOPOTAMUS.

It is seldom that the hippopotamus leaves the river in the daytime, and we can well imagine how excited the community would be when such a booty was secured through its movements being hampered by the marshes.

figures of the slave women found in the earliest graves of the agricultural people. They were of the Bushman type, distinguished by the growth of great quantities of fat on the hips and thighs. In later times the African woman develops fat on the trunk to aid in the production of her children. To a hunting race such accumulations would impede the agility needed for subsistence, so the fat is found on the parts which move with least rapidity and is thus least in the way of the activities of a hunting life. Similar causes may perhaps produce the effect in different races; but at least we may say that the same type is found in the figures of later cave-dwellers of Southern France, in Malta, in Early Egypt, and now in South Africa. Whether these were all branches of one race cannot yet be safely decided, but their unity seems probable. These people must have subsisted, like the modern Bushmen, upon the chase, and their main occupation must have been the hunting down of the gazelles and other wild animals, especially with the Nile as a barrier which prevented their escape. The flint implements which they have left strewed thickly over some parts of the desert are their principal remains; but various stone shelters which are found on the high desert were probably put up by the same people, as there is no evidence that later races troubled themselves about a region which became entirely sterile in the present age of aridity.

THE FIRST CIVILIZATION:
10,000 TO 9,000 YEARS AGO

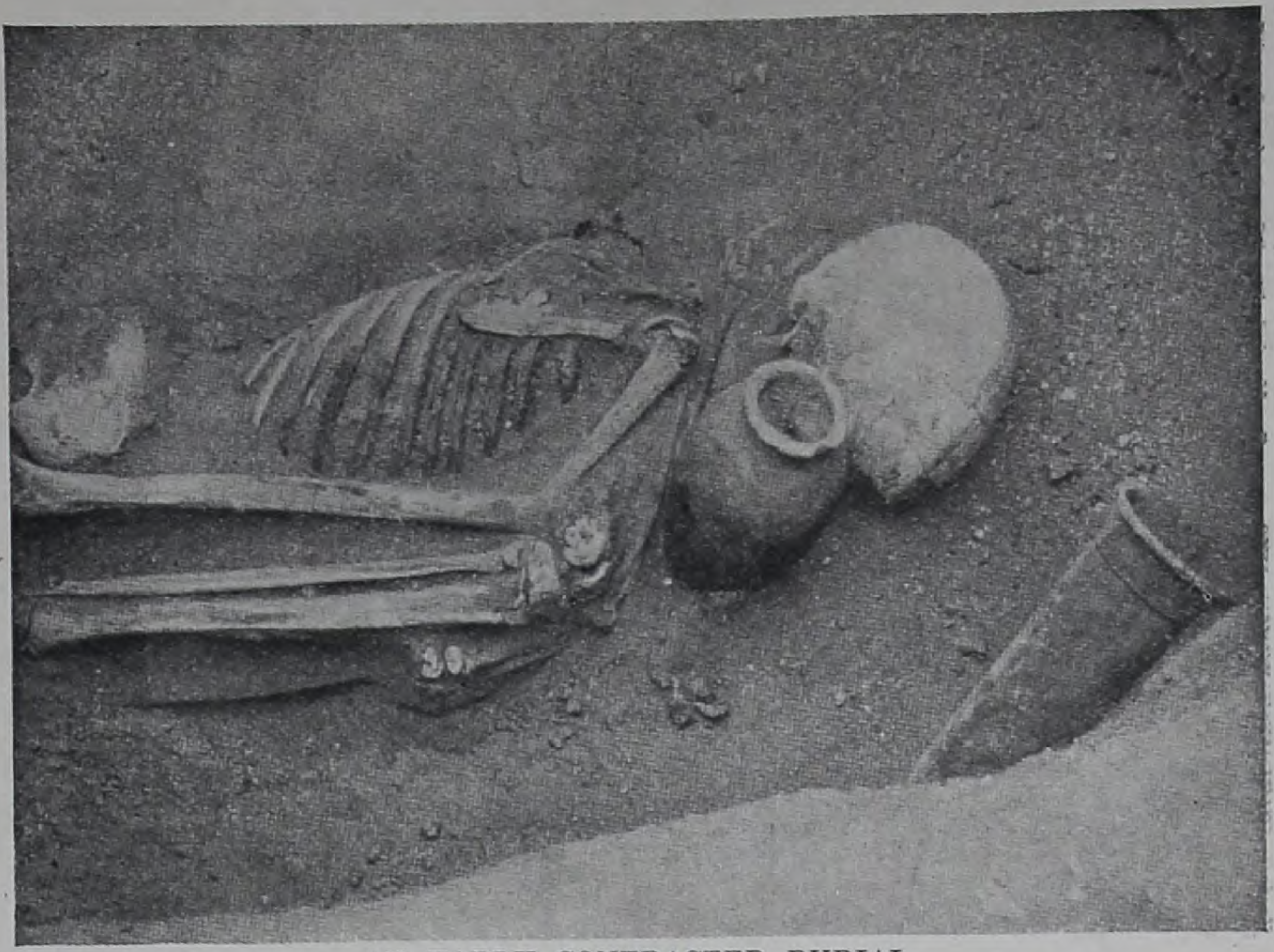
ONE of the first things which is asked, when we speak of ten thousand years ago, is: How do you know it? And with very good reason, considering that it is outside of most men's ken, like the atom or the distances of the stars. We shall deal with the length of recorded history when we reach it in the third civilization; and the two earlier ages certainly comprise the rise and decay of two civilizations, which on the scale of things in written history would cover about two thousand five hundred years. There is another clue in the depth



Painted specially for this work] [*by H. Seppings Wright.*

THE ART OF FLINT-FLAKING.

The skill of the Early Egyptians is shown in their art of flint-flaking, in which they proved themselves the most skilful craftsmen of any known race. The great double-edged knives are as much as fifteen inches long, but only one quarter of an inch thick, with the edges exquisitely serrated in minute teeth.

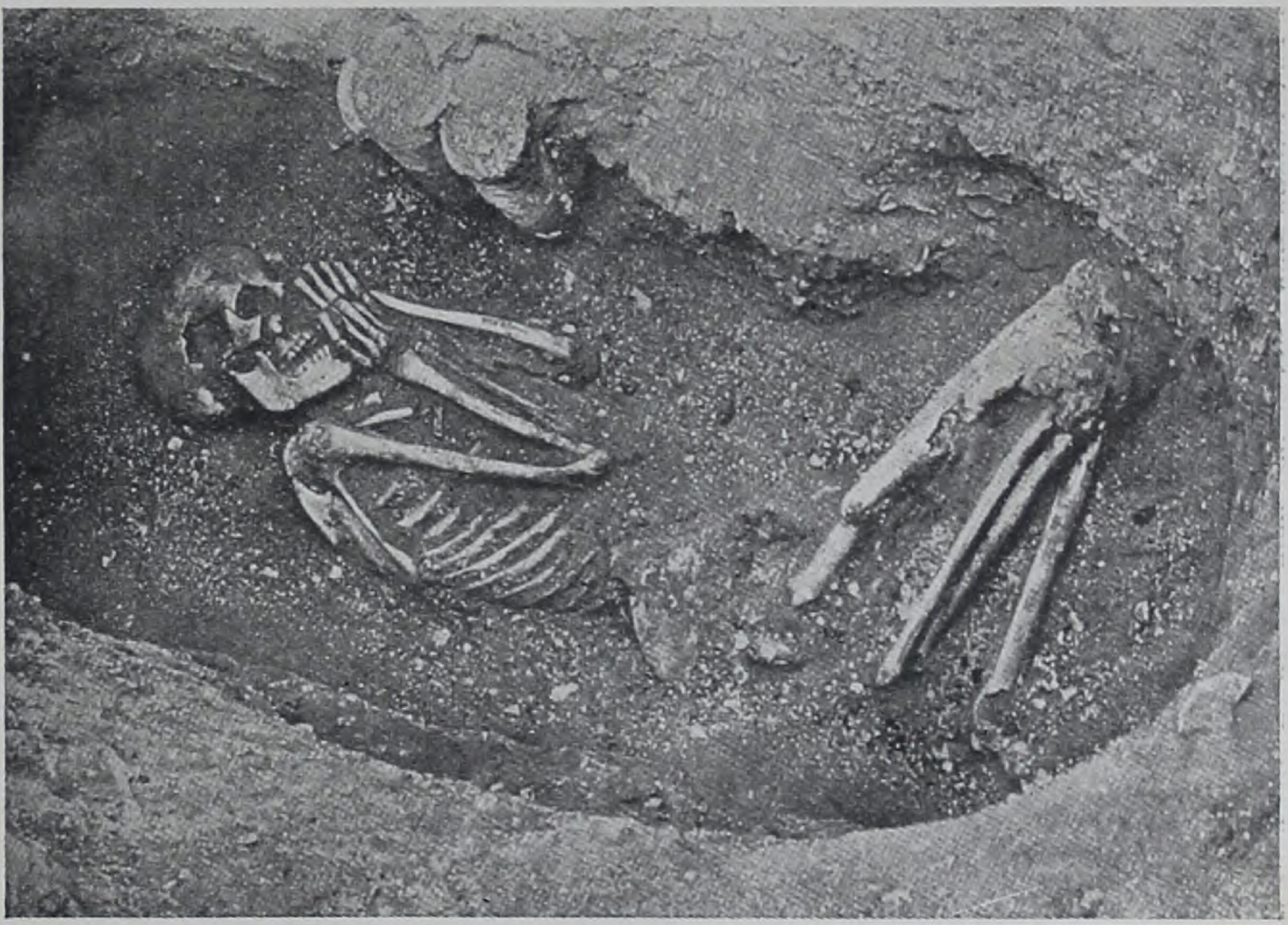


AN EARLY CONTRACTED BURIAL.

The bodies were always buried on the left side, facing west. Sometimes in the later prehistoric age they were closely bound together by wrappings, forcing all the bones parallel as here shown.

of the Nile deposits. These have been bored through to forty feet deep on an average; some places are deeper where holes were filled up, or shallower where ridges were covered. As the deposits average five inches in a century, this would show about ten thousand years for the age of the beginning of the Nile flats. As any agriculture or settled civilization was impossible until the Nile deposited its fertile mud, this gives a limit to the regular occupation of the land. Doubtless so soon as cultivation could be practised the neighbouring peoples would push in from the arid regions around; and, forming settlements, they left their remains in the cemeteries which have been lately brought to light. The very large number of their graves would indicate a longer, rather than a shorter, period than two thousand five hundred years, in comparison with the historic times.

When we try to picture to ourselves what the position of these people of the first civilization must have been, it seems that the Maori would give us the nearest living comparison. The free use of canoes and shipping; the habit of fishing in Egypt with harpoon, and with the Maori nets and hooks; the finely wrought hard stone maces in Egypt, and the Maori stone clubs; the fondness for elaborate linear geometrical ornament on the pottery in Egypt, and the Maori carving and tattooing; the use of combs; the keeping of small sacred images wrapped in cloths; the sacred places, the quarrelling tribes, the fortified towns—in all of these the levels of culture seem closely alike, as preserved to us in the tales of the Maori mythology. If the Maori seems perhaps in advance in his elaborate woodwork (needful in the wetter climate) and minute carving, of which the evidence does not remain in the first Egyptian civilization, on the other hand the Egyptian in even

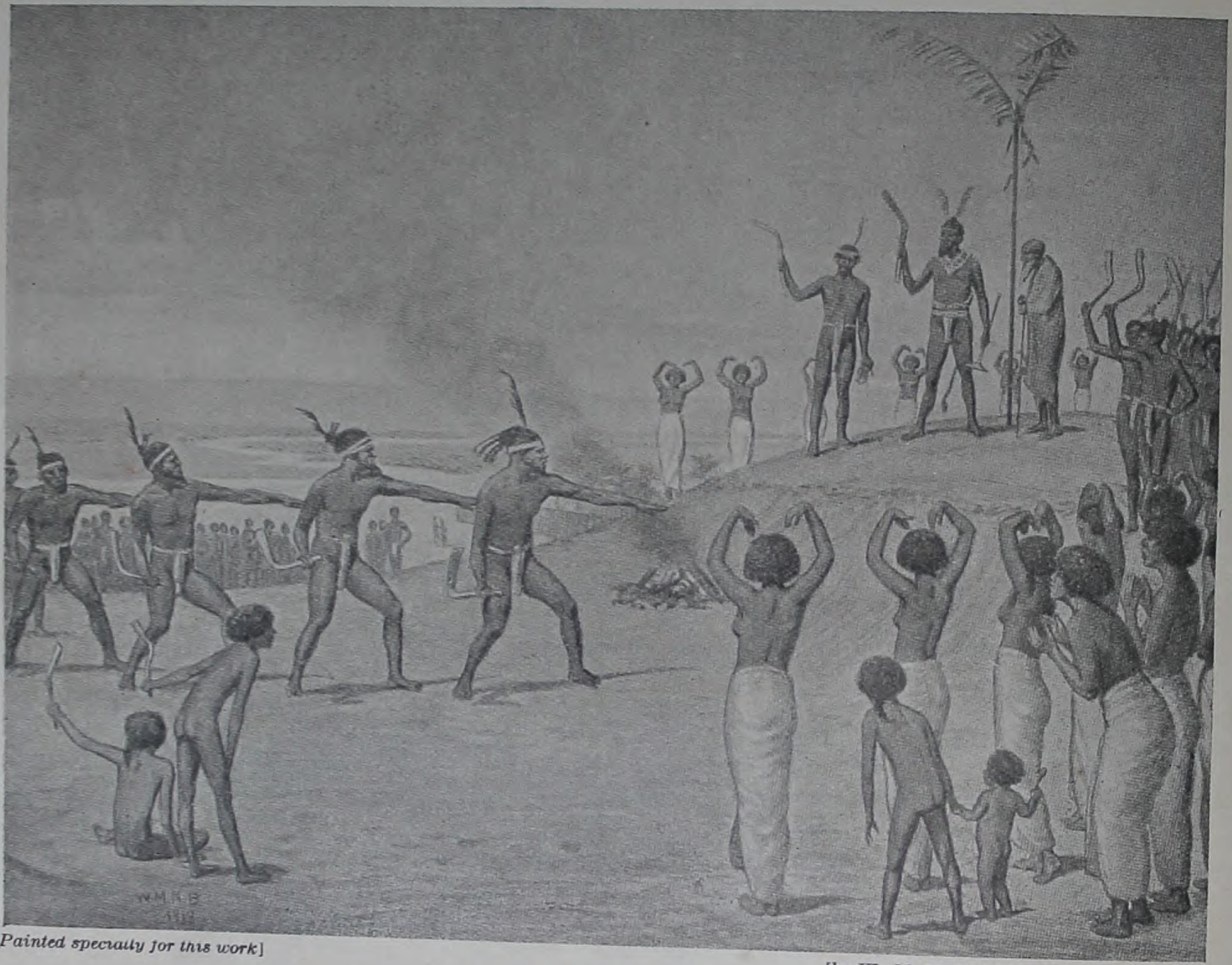


AN EARLY CONTRACTED BURIAL.

Later than the above burial a less contracted position was adopted, as here shown, with the knees away from the body. This led on to the extended position, full length, seen in all the mummies of historical times.

the first period did much finer and more skilful work in flint-flaking. The Egyptian slate palettes, shaped like animals, began at a much higher level than they continued, and are quite equal to any such figures of the Maori.

Having, then, a modern equivalent to give us a general picture of the civilization, we may turn to the details. The most abundant handwork was the finely made pottery, entirely formed by hand without any wheel. It was built up from the base, and pressed by a flat stick inside against the hand held outside. The forms are so true that no error is perceptible, and the finish of the surface is beautifully fine. As no circular motion was used, any form was equally readily made; oval vases were common, twin vases, square vases, fish- and figure-shaped vases, and other varieties are all found in this period. The facing was finished with a coat of red hæmatite, which turned to a brilliant polished black in the furnace. Some of their forms may be seen in the foreground of the picture of this age.



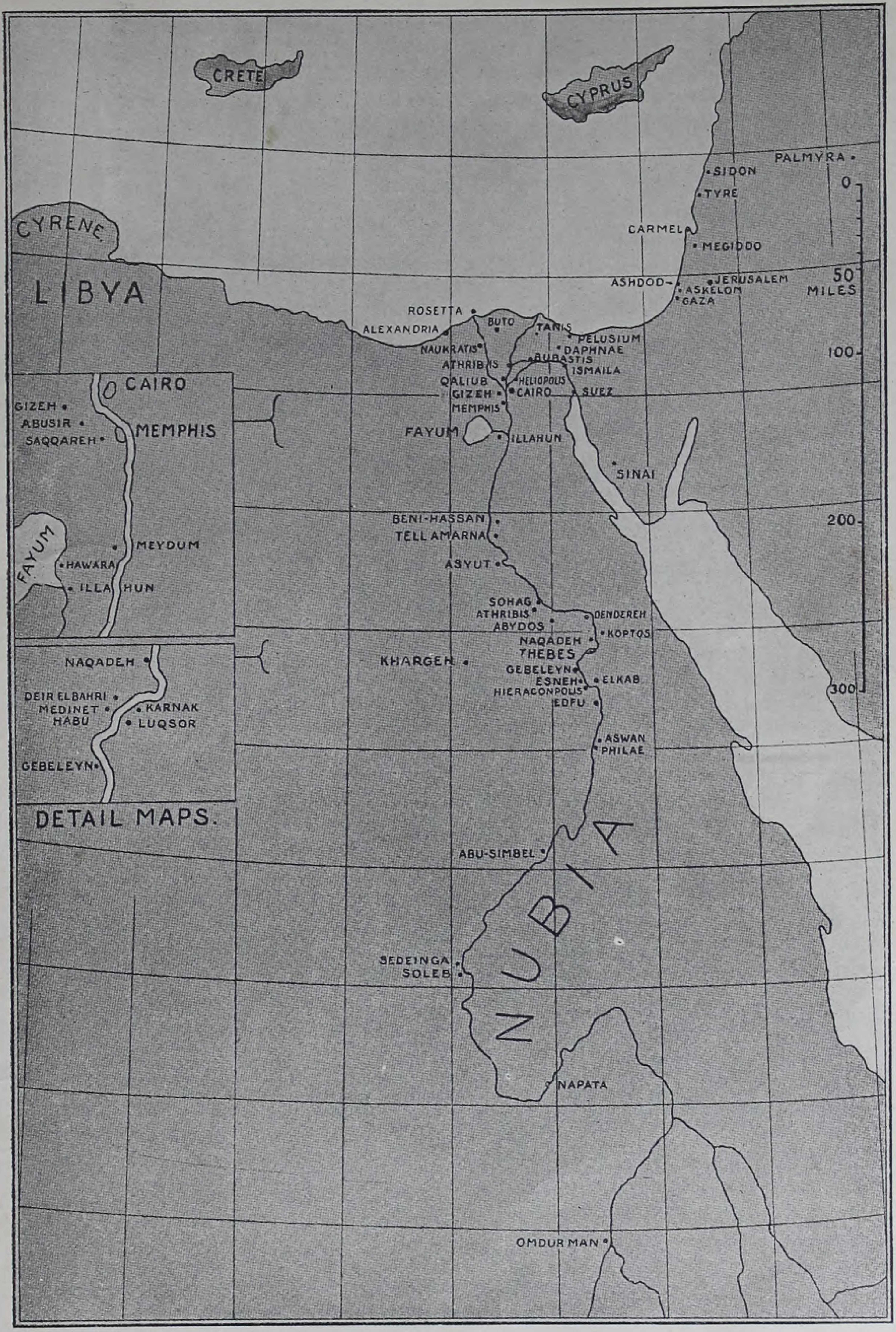
Painted specially for this work] [*by W. M. N. Brunton, R.B.A., A.R.M.S*

AN EARLY RELIGIOUS DANCE.

As is customary with certain African races at the present day, the Egyptians performed a dance in which the various episodes of a successful hunt were enacted. It was thought that this would ensure a successful hunt and therefore a plentiful supply of food for the tribe. Every detail of the above drawing is authentic and has been taken from early Egyptian pottery.

The regular decoration of the pottery was with crossing lines of white clay, laid in geometrical patterns on the red bowls and vases. Just the same materials are used in the same kind of patterns by the hill tribes at the back of Algeria at the present time, and this is one of the main evidences for the Algerian or Libyan connection of the earliest civilization, which is inherently likely from the geographical connection.

The most skilful art was that of flint-flaking. Though this was carried yet further in the second civilization, yet in the first age it is equal to that of almost any other land, only exceeded by the best Scandinavian work. The great double-edged knives are as much as fifteen inches long, but only a quarter


CRETE
CYPRUS
PALMYRA
SIDON
TYRE
CARMEL
MEGIDDO
ASHDOD
JERUSALEM
ASKELON
GAZA
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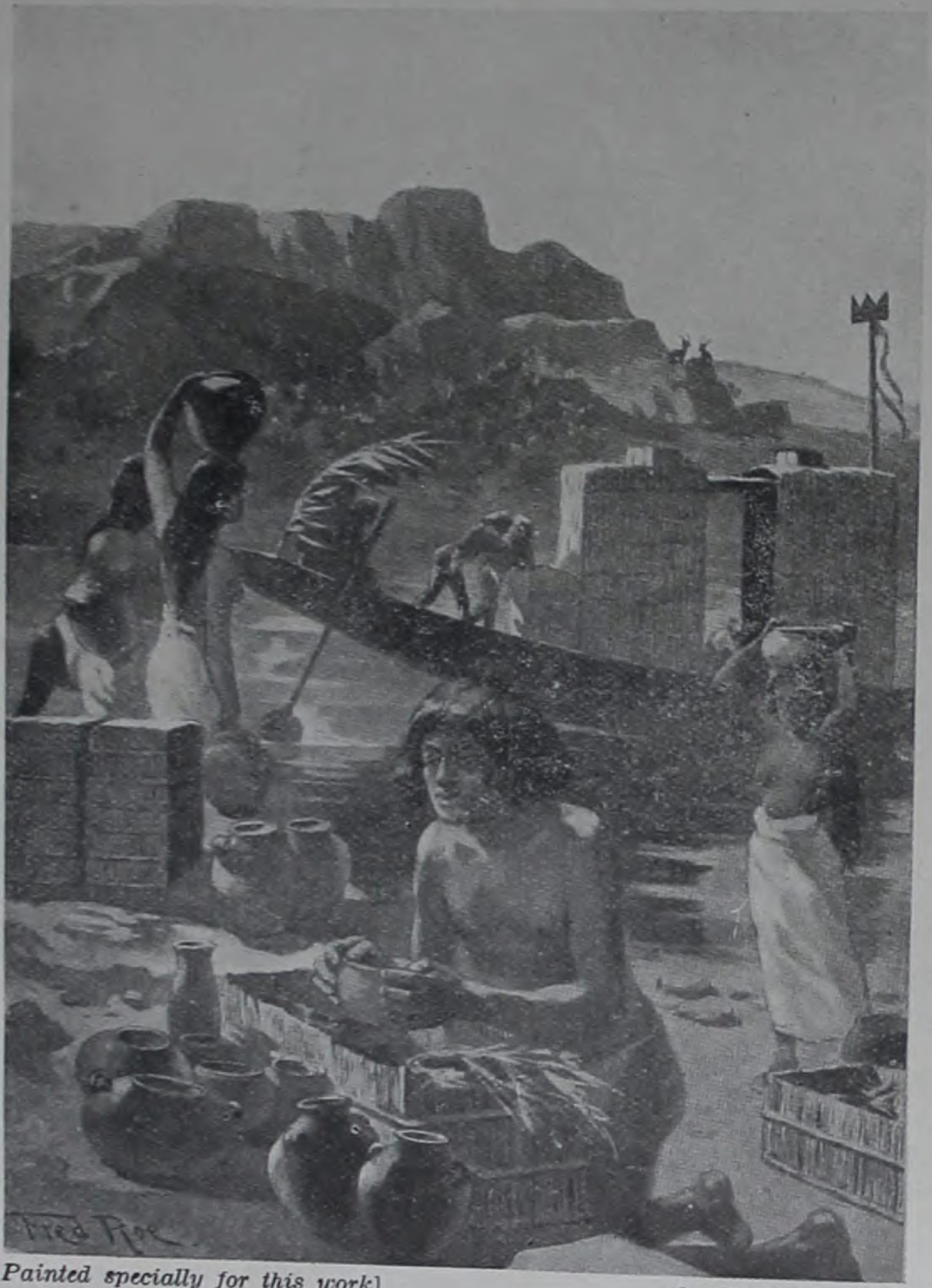
MILES
100
200
300
CYRENE
LIBYA
ROSETTA
ALEXANDRIA
BUTO
TANIS
PELUSIUM
DAPHNAE
NAUKRATIS
ATHRIBIS
BUBASTIS
ISMAILA
QALIUB
HELIOPOLIS
GIZEH
CAIRO
SUEZ
MEMPHIS
FAYUM
ILLAHUN
SINAI
CAIRO
GIZEH
ABUSIR
SAQQAREH
MEMPHIS
FAYUM
MEYDUM
HAWARA
ILLAHUN
BENI-HASSAN
TELL AMARNA
ASYUT
SOHAG
ATHRIBIS
DENDEREH
ABYDOS
KOPTOS
NAQADEH
THEBES
KHARGEH
GEBELEYN
ESNEH
ELKAB
HIERACONPOLIS
EDFU
ASWAN
PHILAE
NAQADEH
DEIR EL BAHRI
MEDINET HABU
KARNAK
LUQSOR
GEBELEYN
DETAIL MAPS.
ABU-SIMBEL
NUBIA
SEDEINGA
SOLEB
NAPATA
OMDURMAN

MAP OF ANCIENT EGYPT.

of an inch thick, with the edges exquisitely serrated in minute teeth. For hunting the gazelles widely forked lances of flint were made to cast at the legs, so as to cripple the animal: these are very thin and delicate, and were held in by a long cord, so as to prevent their flying too far and striking the ground.

Copper was known in the very earliest stage. Before more than small cups were made, and when the people were only clad with a goat's skin over the shoulders, yet then a copper pin is found used to skewer the skin together at the neck. Rather later the copper harpoon appears, copied from the bone harpoon, by which the Egyptians speared the large fish of the Nile.



Painted specially for this work] [*by Fred Roe, R.I.*

SHIPPING POTTERY IN 7000 B.C.

The main development of the second civilization in Egypt was the common use of large ships for trading, which had as many as from fifty to sixty oars a side. There were two cabins amidships, connected by a bridge, upon which cargo was stored and the ensign of the port of origin was invariably carried.

The decoration of the person scarcely yet included beads, except of clay; but the hair was twisted up and held by carved combs of bone with long teeth, ornamented with the forms of gazelles or birds. These animal combs disappear with the decay of the first civilization; in the second period we rarely find combs, and then shorter with a human bust. Sandals were in use early in this first period.

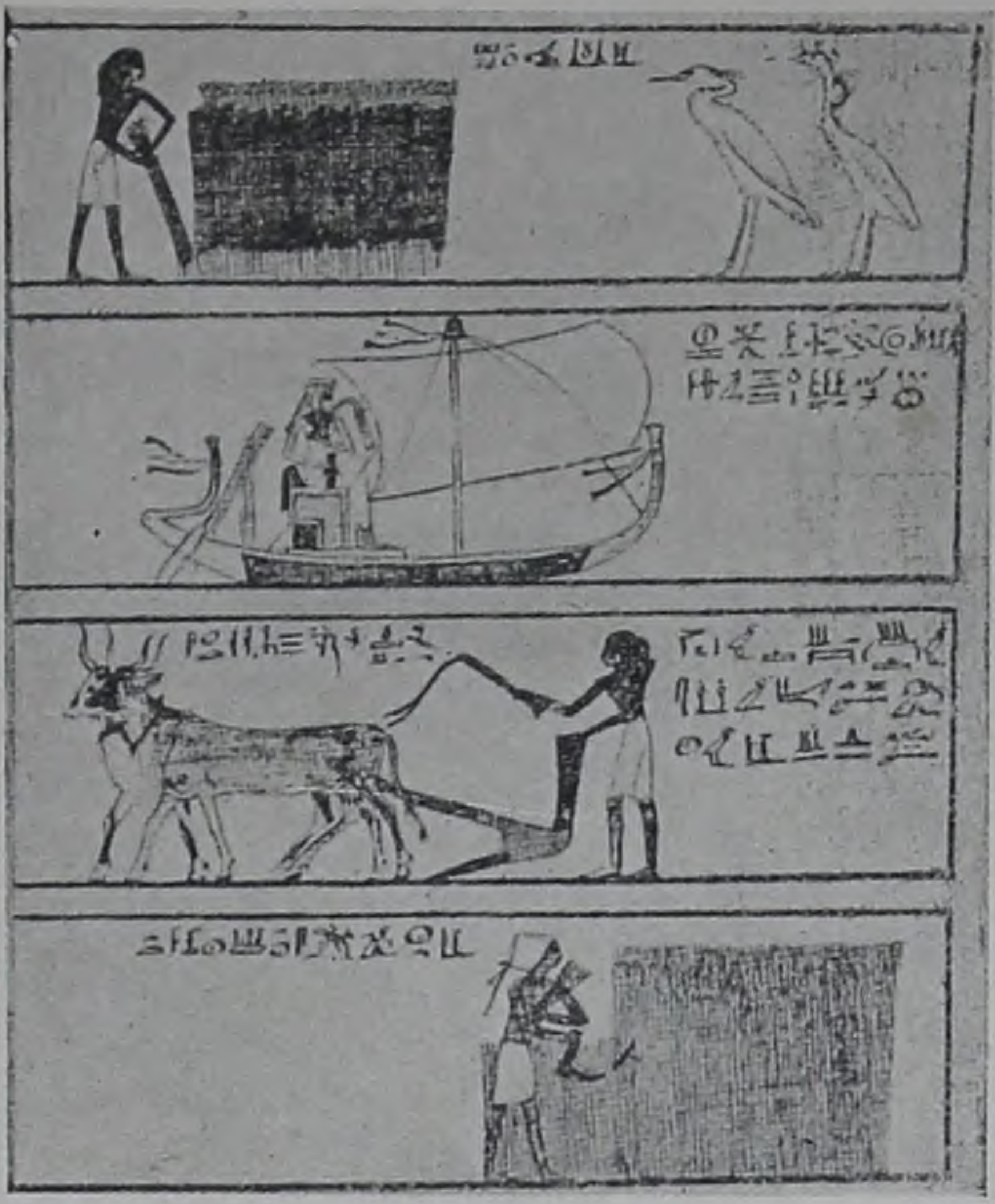
The finely decorated pottery with white line patterns imitated basket-work at first, then the patterns become elaborate, and finally decay in meaningless lines. After that this decoration disappears, and we may suppose that the art was declining during several generations before a new influence arises.

THE SECOND CIVILIZATION: 9,000 TO 7,800 YEARS AGO

THE flush of changes appear in every art with the second civilization. The previous period we have seen to be linked strongly with Libya, the modern Algiers and Tunis; but the indications point to the second movement having come from the east. Lazuli from Persia and silver from Asia Minor come into use, the forehead pendant and face veil appear like that of the modern Bedawy, the vases are cut of stone from the eastern mountains, and the pottery imitates these hard stone vases in its forms. There is no further trace of a connection with the Libyan culture, which seems to have died out. It is therefore a migration from the east, probably proto-Semitic in character, which determined the growth of the second civilization.

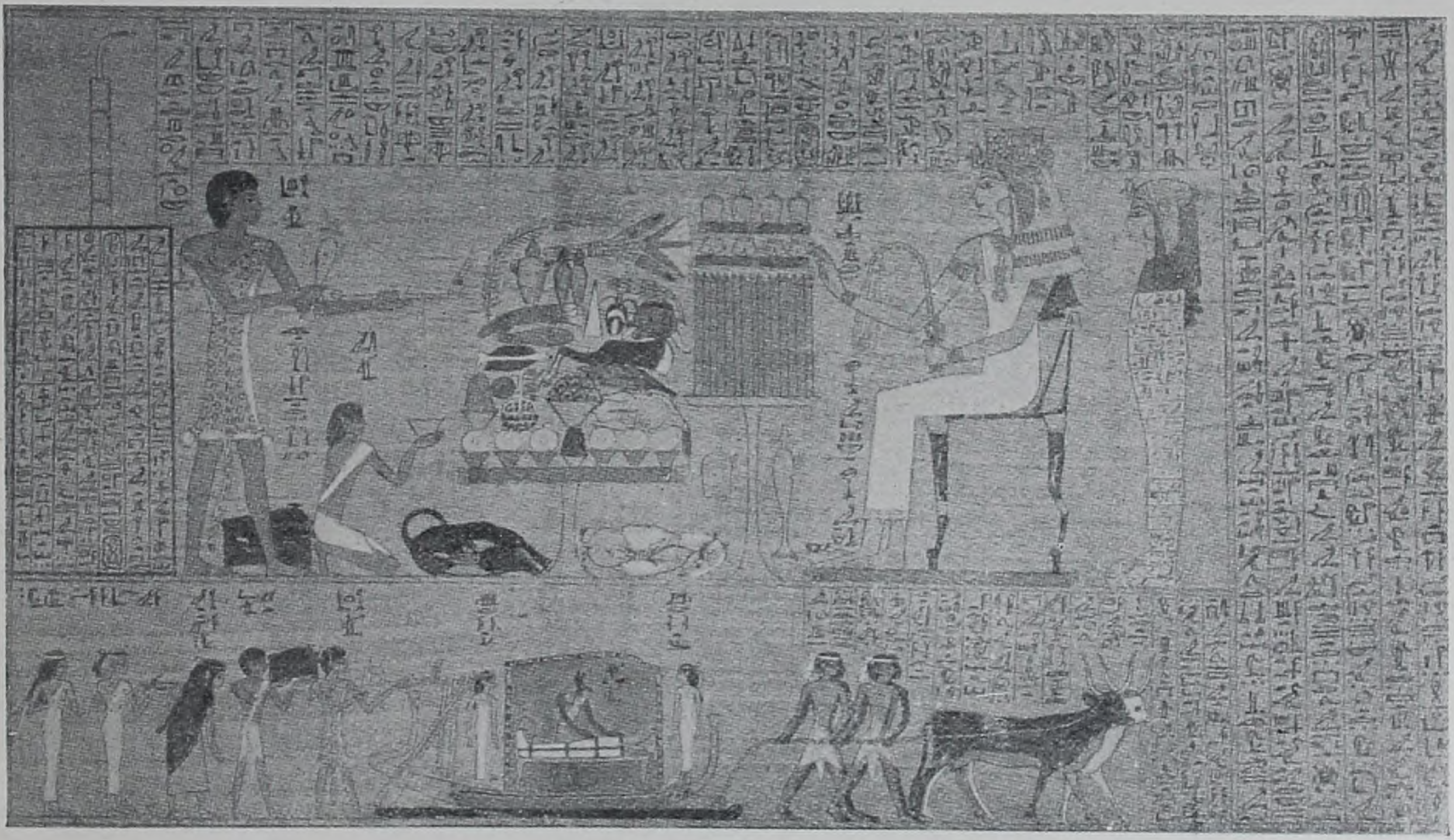
The nearest modern parallel to this culture may perhaps be that of the Malay States. The series of small Sultanates, the high development of some of the arts, the widespread trade, with the absence of stone monuments, and the unimportance of literature have a sufficient similarity in the two countries to give a sense of the general position. An ancient parallel might perhaps be found in Gaul before the Roman occupation.

The main development of this period was the common use of large galleys or ships. The pictures on a tomb would indicate them to be about sixty feet long, but they might easily be more, as the figures of men are likely to be exaggerated. On the vase-painting they have as many as fifty to sixty oars on a side, which would imply a length of over one hundred feet. The large size is also indicated by some of them having three steering paddles to govern them. As the greatest fighting galleys of the Venetians—the most important war-vessels of the Middle Ages—had only a dozen oars to a side, it is clear that these prehistoric galleys were considerable vessels As will be seen in the illustration (page 10), they had always two cabins amidships, connected by a bridge, and cargo was stowed on the cabins, showing that they were strong wooden structures. In front of the fore-cabin was the tall pole with the ensign of the port of origin, like the initial letters on the sails of fishing-smacks at present. This ensign was sometimes purely geographical, as two, three, four, or five hills, the elephant, or the branch ; others were connected with the worship, emblems of the local god, as the hawk on a crescent, or the signs of the gods Min and Neit ; others may have referred to the rank of the chief or petty sultan, as the harpoon, which seems to have been an autocratic title. At the stern was the large steering-paddle with wide blade, or as many as three of them. In the bows was the seat for the look-out man, shaded by a bough of a tree, and the tying-up rope hung over the stem. Such were the vessels which carried on a trade with Smyrna for emery and electrum, with Crete for oil and ruddle, with Northern Syria for fine wood, and doubtless to many other ports for consumable goods of which all trace has long since perished.



Agricultural scenes of the future life in the kingdom of Osiris as painted in "The Book of the Dead".

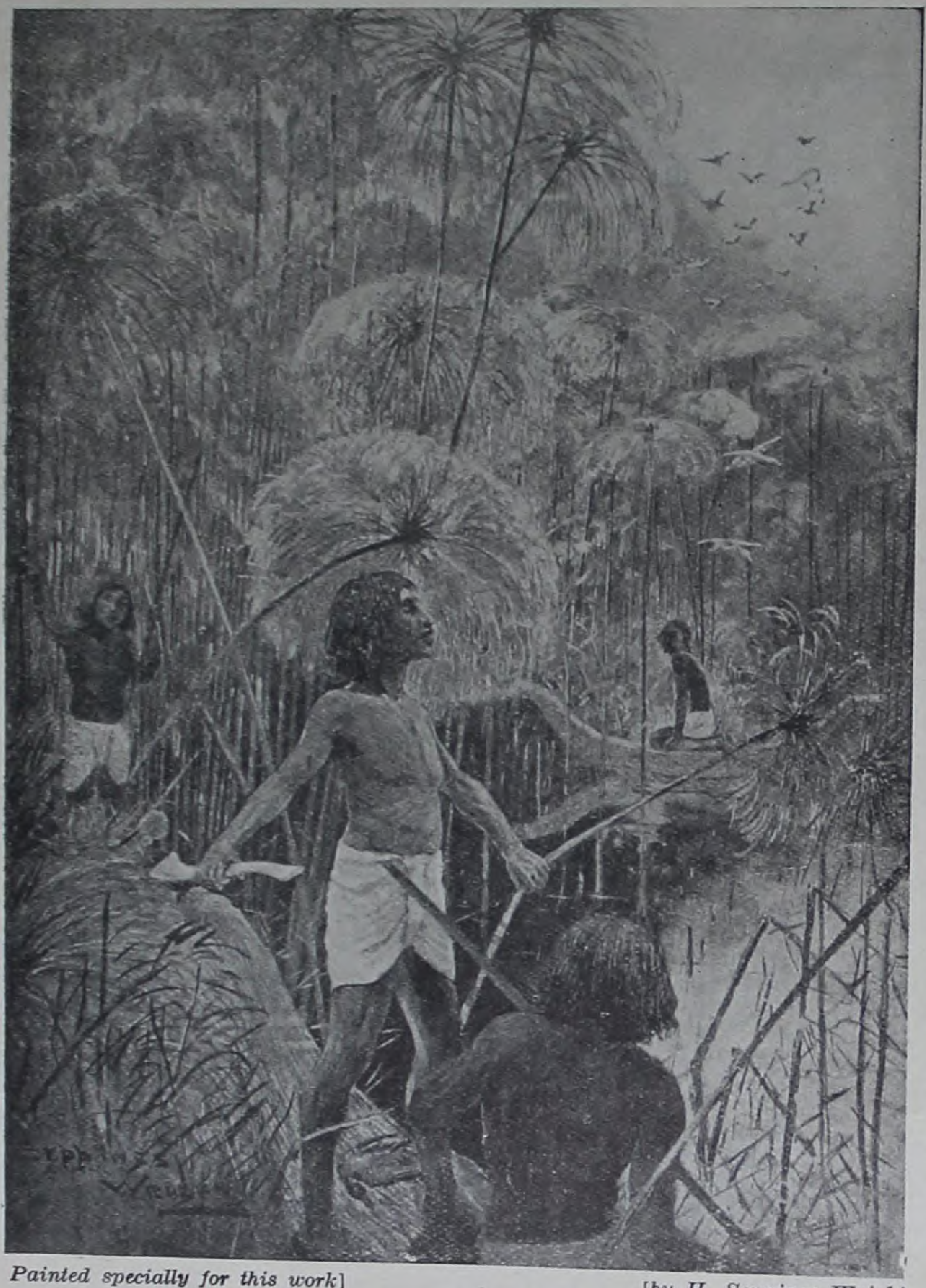
The social organization was considerable. The varying richness of the tombs shows that wealth could be accumulated ; labour could be commanded for very long and tedious manufactures, such as



A PORTION OF "THE BOOK OF THE DEAD".

When a person died, invocations to the protector of the dead were painted on the sarcophagus. Later, when these formulæ or glorifications increased, they were written on a roll of papyrus, and this so-called "Book of the Dead" was bound up inside the bandages of the mummy. This was considered to ensure the future welfare under all possible contingencies.

the production of vases of the hardest stones; and, at least at the close of this period, we see figures of the rulers, and there is a row of kings of the Delta named before the 1st Dynasty on the early annals.



Painted specially for this work] [*by H. Seppings Wright.*

KILLING BIRDS IN THE MARSHES.

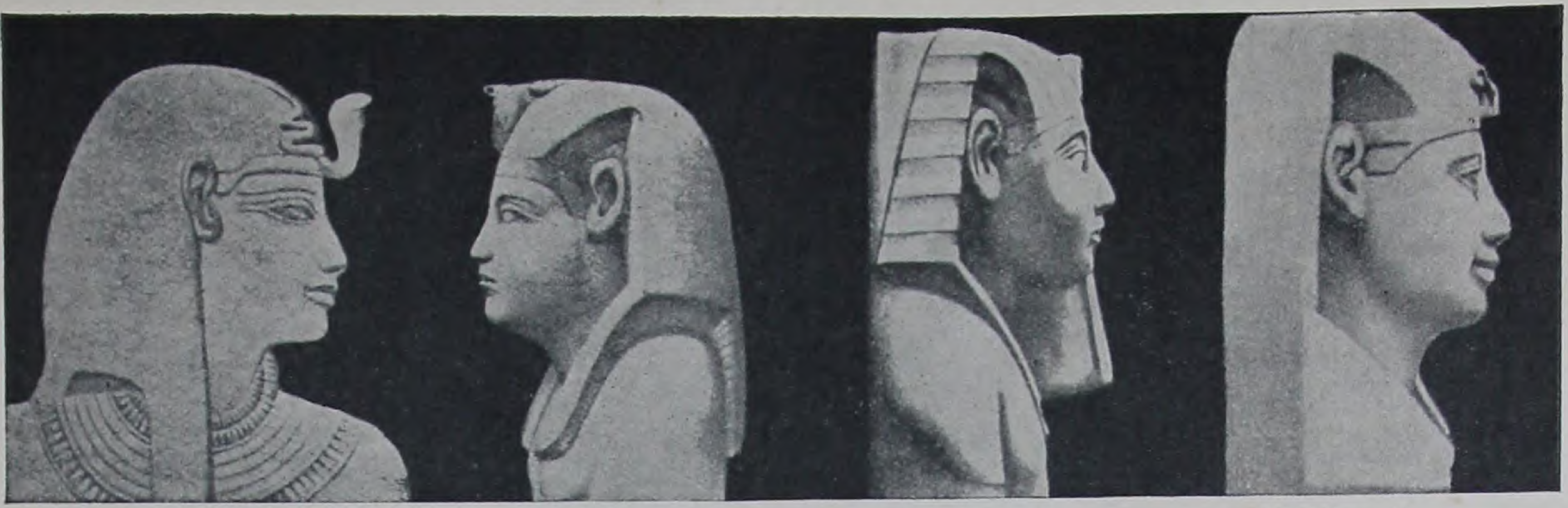
When in the earliest times food depended entirely upon what was caught and killed, the Egyptians would visit the marshes of the Nile and secure wild birds by bringing them down with their throw-sticks. A few thousand years later their kings used to indulge in this same custom, and it became the habitual sport of the nobles, who looked to continuing it in the future life.

Of the products of skill none is more surprising than the flaked flint knives. The beautiful effect of the rippled surface of the flint was so highly appreciated that the knives were first ground into shape and then the whole surface was ripped off with a series of flakes of machine-like accuracy. No race of man has ever equalled this work; even the Scandinavian, justly celebrated for the beauty of his craft, has never reached the perfection of judgment, eye, and hand shown by the Egyptian in this most difficult of all products.

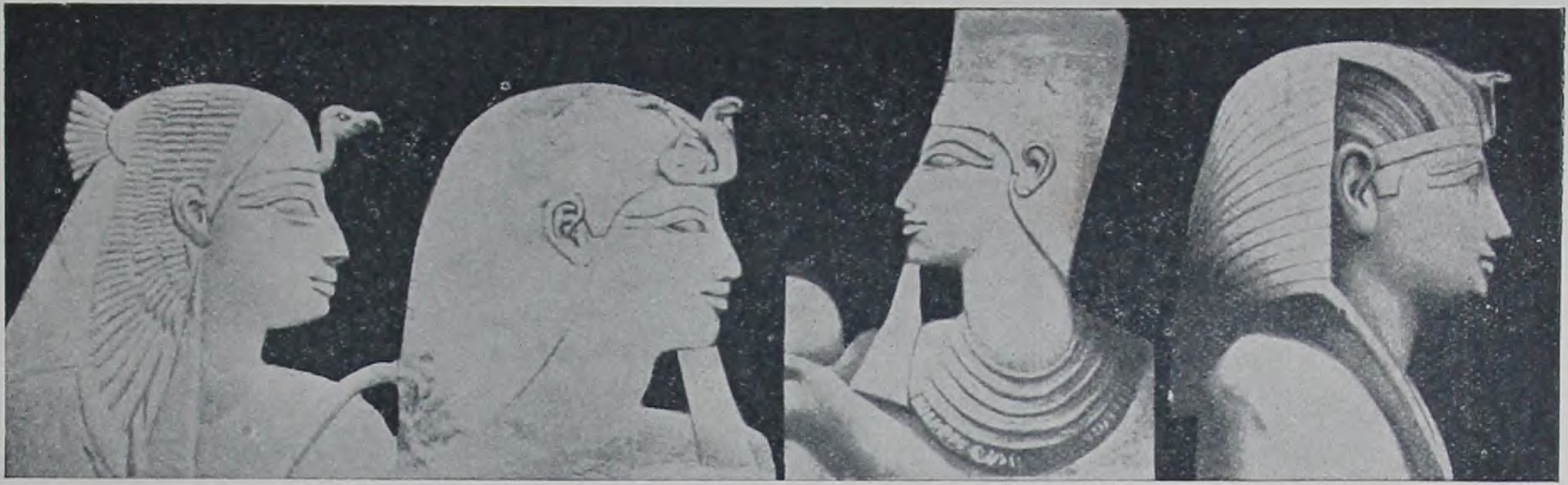
Not only did they triumph by skill and sleight of hand, but in the inconceivably tedious work of grinding vases of the hardest stones they likewise achieved results of faultless perfection. The porphyry, granite, basalt, even quartz crystal, were all wrought so truly by hand grinding, the lines crossing diagonally, that no trace of error can be seen. Not content with mastering the siliceous stones by the use of emery, they even wrought emery itself, as shown by a vase and a plummet.

The use of metals steadily increased. Copper, which had been very scarce in earlier times, was now usual for carpentry tools, and a splendidly formed dagger of it has been found. Silver came in at the close of the first period; gold soon followed, and then lead. Iron has twice been found, but was so much valued that it was made into beads worn with gold.

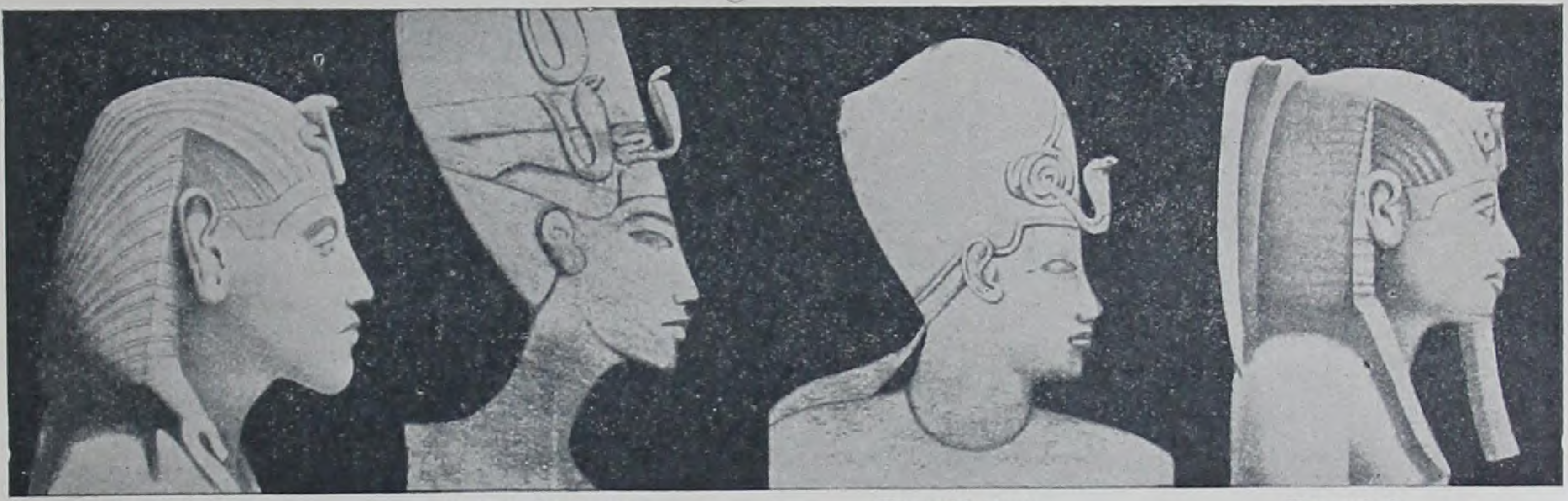
Amulets came into common use and are connected with the animals sacred in later times. The ram's head is the commonest, and the bull's head, hawk, scorpion, fly, and frog are repeatedly found. That there was a very strong belief in immortality throughout both the first and second periods is certainly shown by the value of the offerings of objects of daily use placed with the dead. The fine necklaces of gold, garnet, amethyst, and other stones were not merely left with the dead from affection, for the abundant provision of pottery, the fine weapons, and the supply of food all show that an active future was contemplated. Not only was this a general belief, but it was formulated in detail, and the similar offerings were always put in the same position in the grave, and the bodies in nearly all cases were placed on the left side, while generally they were with the head to the south and face to the west. This uniformity in apparently



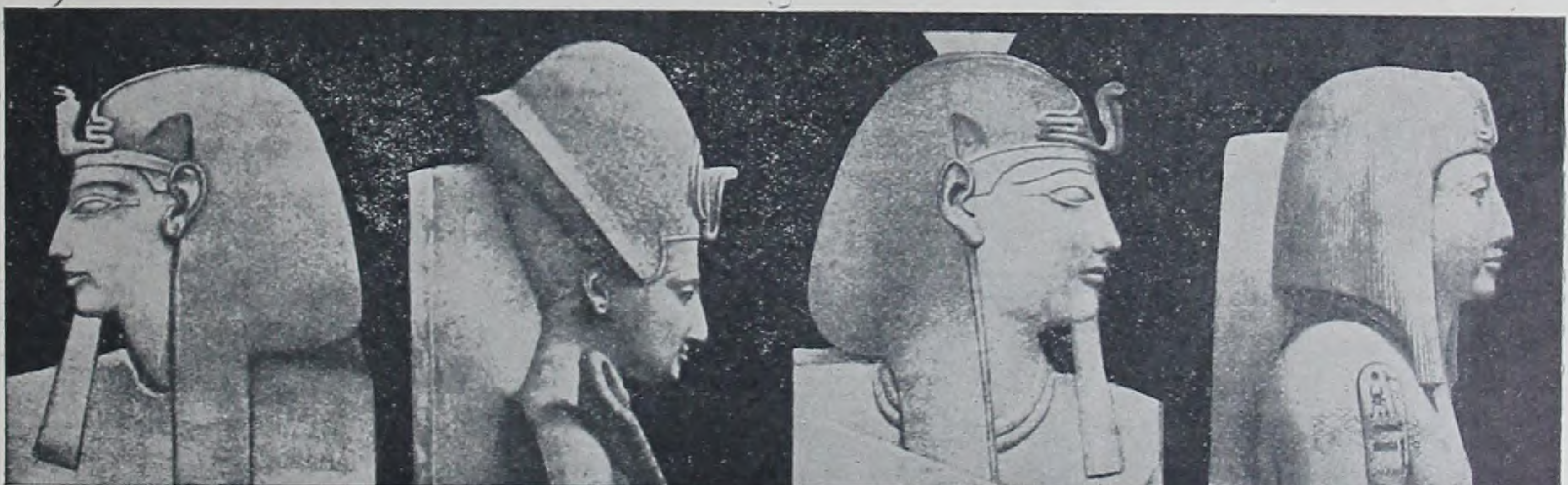
Menkaura. Neferhetep. Amenhetep I. Tahutmes I.



Queen Aahmes. Tahutmes II. Queen Hatshepsut. Tahutmes III.



Akhenaten. Queen Nefertiti. Tutankhamen. Heremheb.

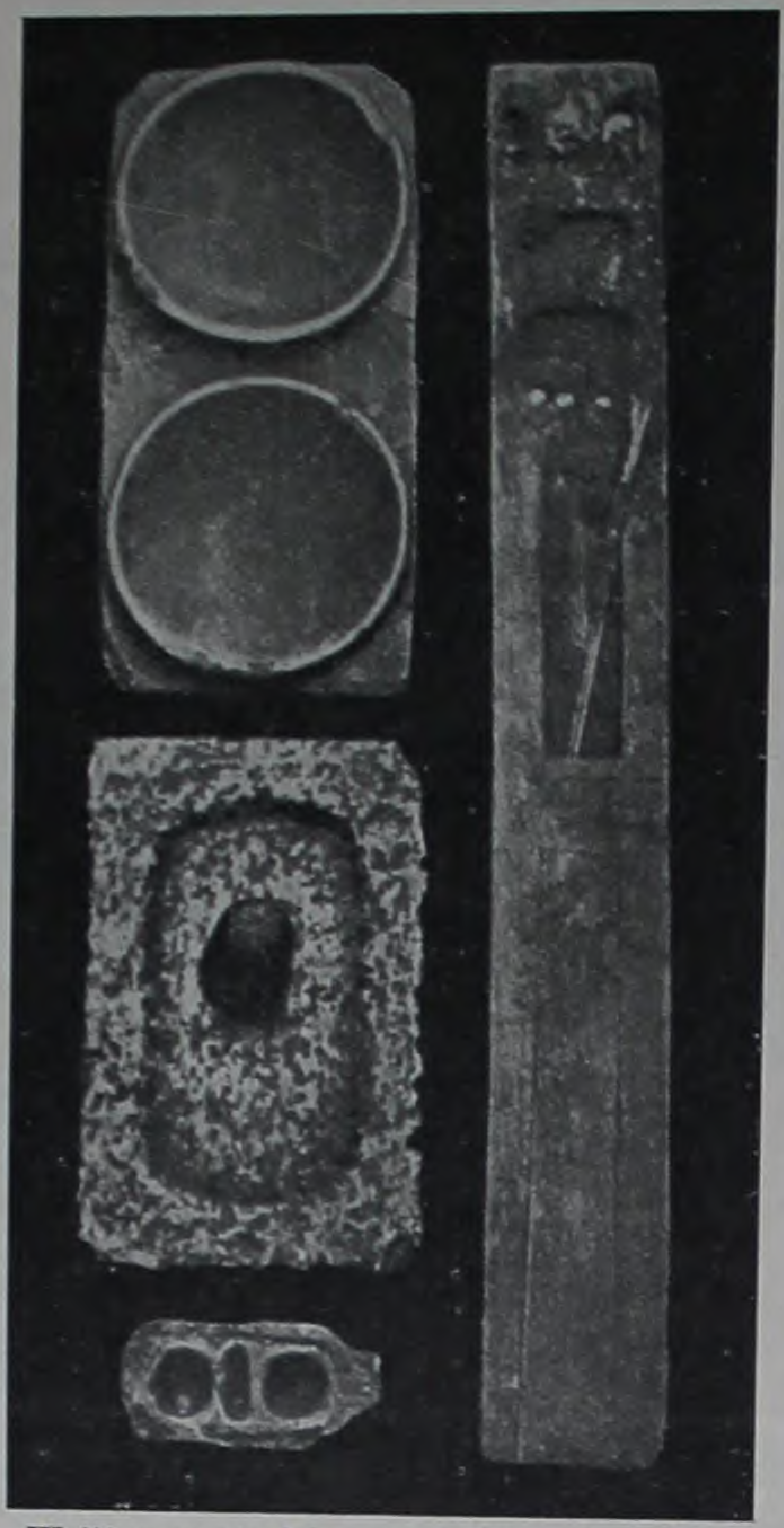


Sety I. Ramessu II. Merneptah. Sety II.

LEADING KINGS OF ANCIENT EGYPT.

unimportant detail shows how firmly a ritual was already established.

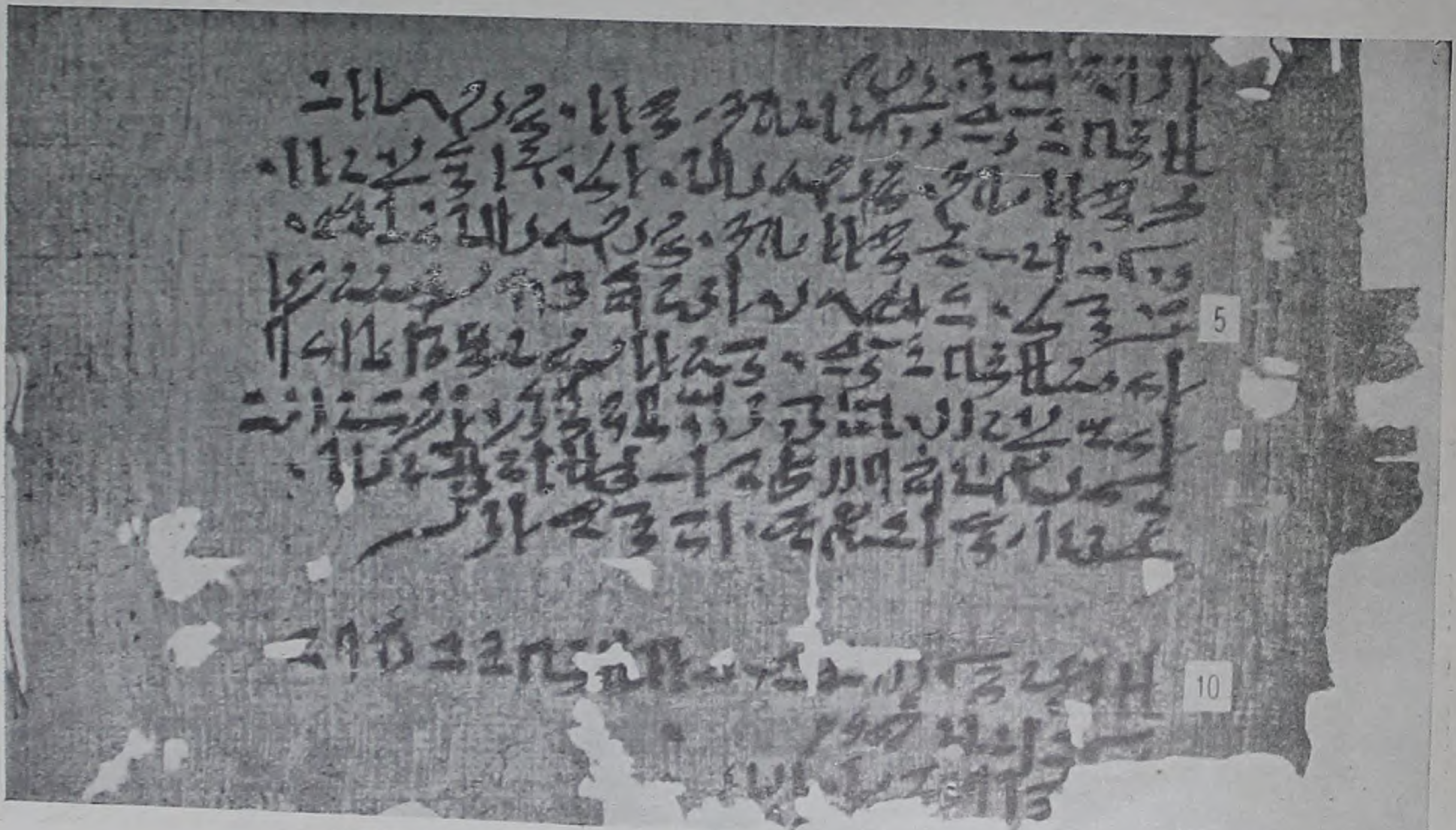
Of this ritual many portions survived into historic times, and were incorporated into the collection of magic forms named in modern times "The Book of the Dead". That these sections are as old as the prehistoric is proved by the full account they give of the dismemberment of the body, and removal of the flesh, as the unclean part, before reconstruction ceremonially. This custom is found in many cases in the second prehistoric, and even in the first period; but it began to die out under the dynasties, and disappeared altogether by the VIth. Hence a ritual describing the removal of the head, the limbs, and the flesh, and the restoration of the parts, in a dozen different passages, must belong to the time when such customs were in full force. This being the case, we may reasonably take much—perhaps most—of the rest of this ritual of magic as belonging also to the prehistoric age.



Writing materials, consisting of a reed pen, palette, and paint.

THE THIRD CIVILIZATION: 4700 TO 3800 B.C.

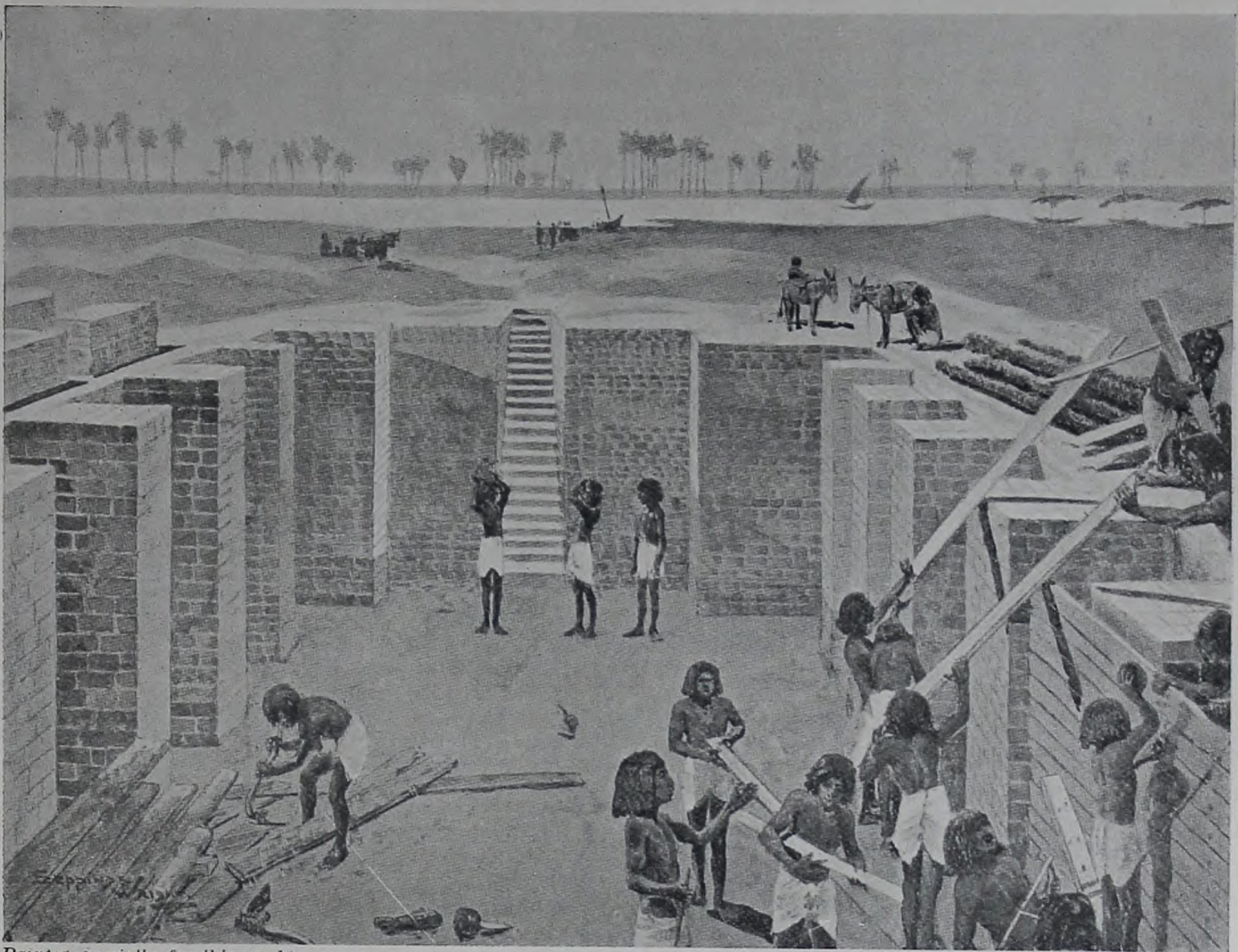
THE old order of things began gradually to give way before a new force. From the measurements of the bones it is seen that the pure dynastic race were some three inches shorter than the prehistoric people. But the late prehistoric folk were diminishing, and the bulk of the population when the Ist Dynasty came upon them were already about two inches shorter than before. Hence there had been for some centuries a gradual approach to the dynastic type, suggesting that this race had been slowly filtering into the country and mixing with the people, as the



HIERATIC WRITING FROM THE FIFTH CIVILIZATION.

Under the old Empire (4000–3000 B.C.), a special cursive hand grew into daily use, called the Hieratic, in which the different hieroglyphics were gradually abbreviated so as to be more easily written by a reed pen. This writing afterwards became so greatly degraded that it lost the original forms, and in that stage is known as the Demotic script.

invading Hyksos and the Arabs did for some centuries before the political change of conquest. Where these new people came from has long been a question. From their physiognomy they were not of southern stock, nor were they like either Libyan or Semitic. They are historically first known at Abydos, a dynasty of ten kings being recorded as having reigned there three hundred years before the Ist Dynasty. How did they reach Abydos? They do not seem to belong to southern or western peoples, they certainly were not northern, as they had to conquer the north. The most probable source seems to be that they came in from the Red Sea by the well-known desert route at Koptos, the route followed in 1801 by our Indian troops. At the southern end of the Red Sea was the land of Punt, which was always venerated by the Egyptians as the land of the Gods, and Min, one of the gods of the invading people, always had a shrine of the old conical form of the huts of Punt. Further, the close similarity between some of the earliest dynastic seals and those of Elam hints that these folk may have come round Arabia from the Persian Gulf. Thus it is likely that both the Egyptian and the Mesopotamian civilizations are branches from the still older culture of Elam, as shown in the depths of the great mound of Susa, reaching back before 6000, or perhaps to 8000 or 10,000, B.C. At that time Elam was a maritime country, with the Persian Gulf stretching up beyond Susa.



Painted specially for this work]

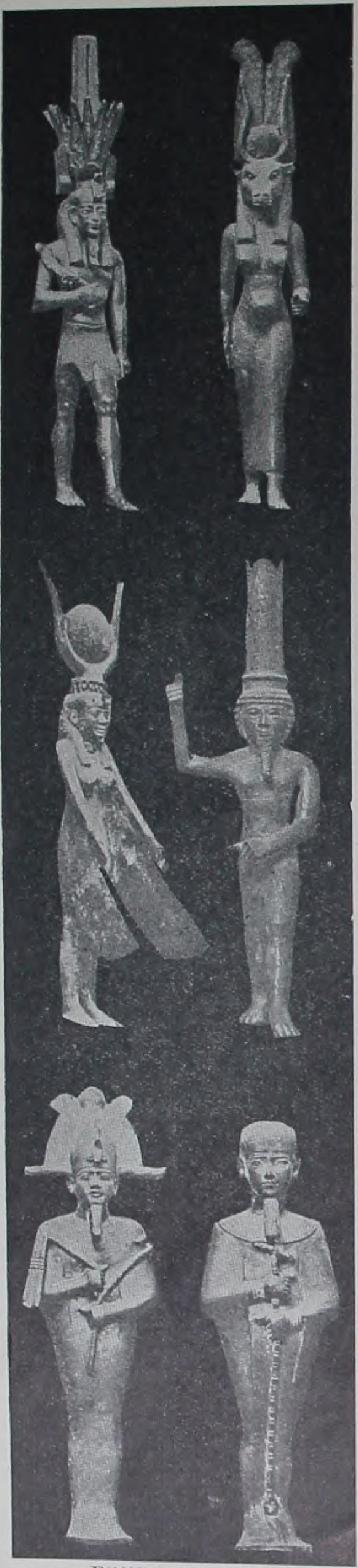
[*By H. Seppings Wright.*

BUILDING THE TOMB OF A FIRST DYNASTY KING.

Owing to the scarcity of wood in Egypt the people soon had to find some other material for building purposes. The Nile mud, mixed with short pieces of straw, moulded, stamped with the head of the ruling king's name, and then dried in the sun, proved the most efficient. The mud also served as mortar, and for this purpose was usually mixed with potsherds

The great and essential changes which come in with the dynastic people are hieroglyphic writing, extended burial, use of cylinder seals, the potter's wheel (found used in the lowest levels of Susa), the great extension of brick building and carpentry, and high artistic ability.

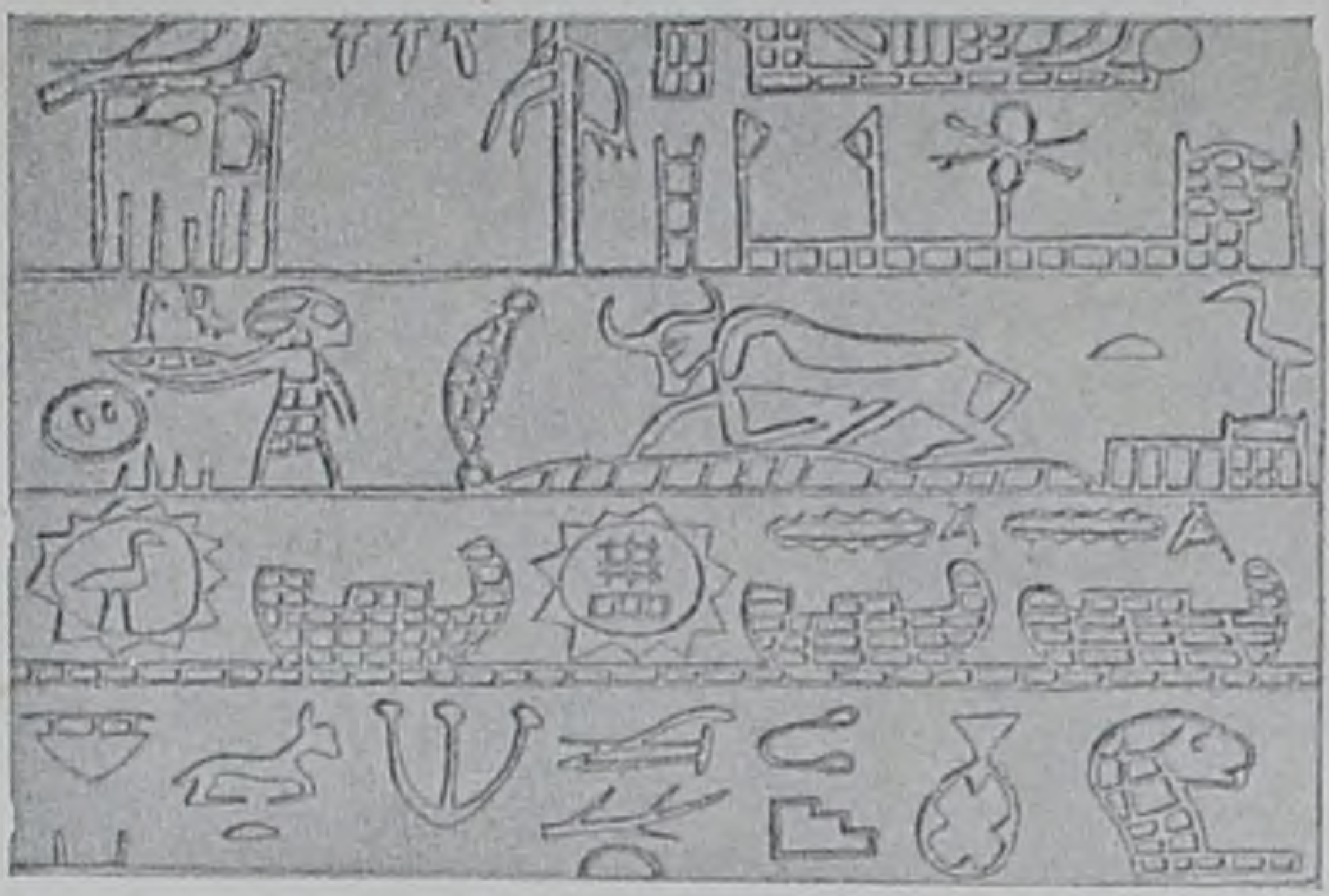
How do we know the date of these people? From the Ist Dynasty onward the Egyptians had a continuous reckoning in years. This has come down to us in the very brief form of a bare list of kings



EGYPTIAN GODS.

1. Nefer-Atmu, god of Growth and Vegetation. 2. Hathor, the Female principle, later identified with Isis. 3. Isis, the Mother goddess. 4. Anhur, a Sun god. 5. Osiris, Corn god. 6. Ptah, the Creator or Artificer god—

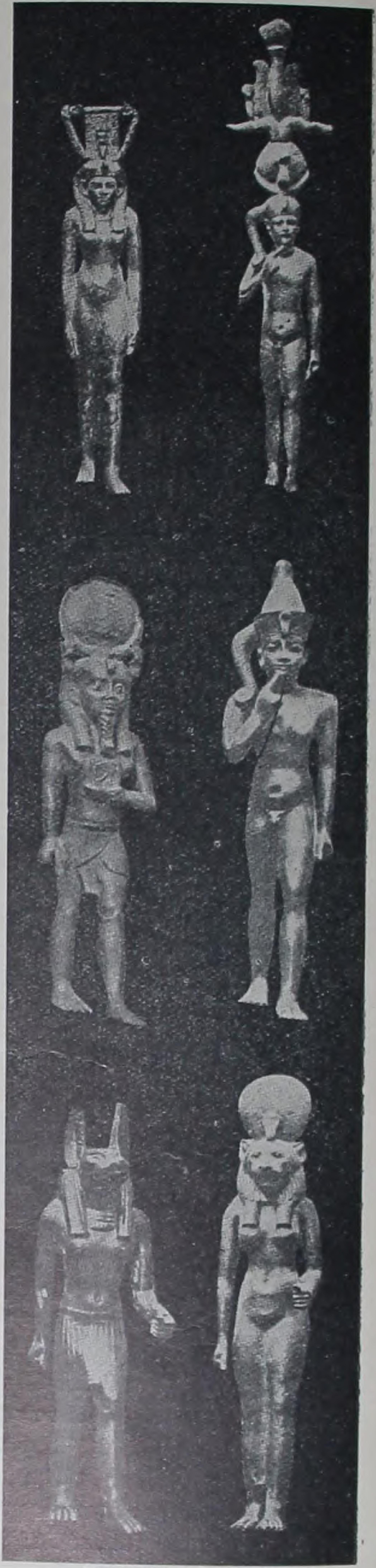
and years, through Greek sources; and with this agree portions of the Egyptian sources written in the Vth and the XVIIIth Dynasties, and the total reckoning given by Egyptian priests to Herodotus. There is no hesitation or variation in the Egyptians' own history. Further, we can check it by a curious fault in their calendar. They omitted to reckon leap year; hence all the names of the months slipped back in the seasons, a month in one hundred and twenty years, and the whole twelve names went round the year and came to the same seasons again in about one thousand five hundred years. Hence if we can get the season of a month, we know to a certainty how far back that month can have fallen on that season. Such datings remain to us for the XIIth Dynasty accurately, and for the IIIrd Dynasty approximately. These fixed datings accord exactly with those of the Egyptians, and not a single fact contradicts this long record.



EARLIEST EGYPTIAN WRITING.

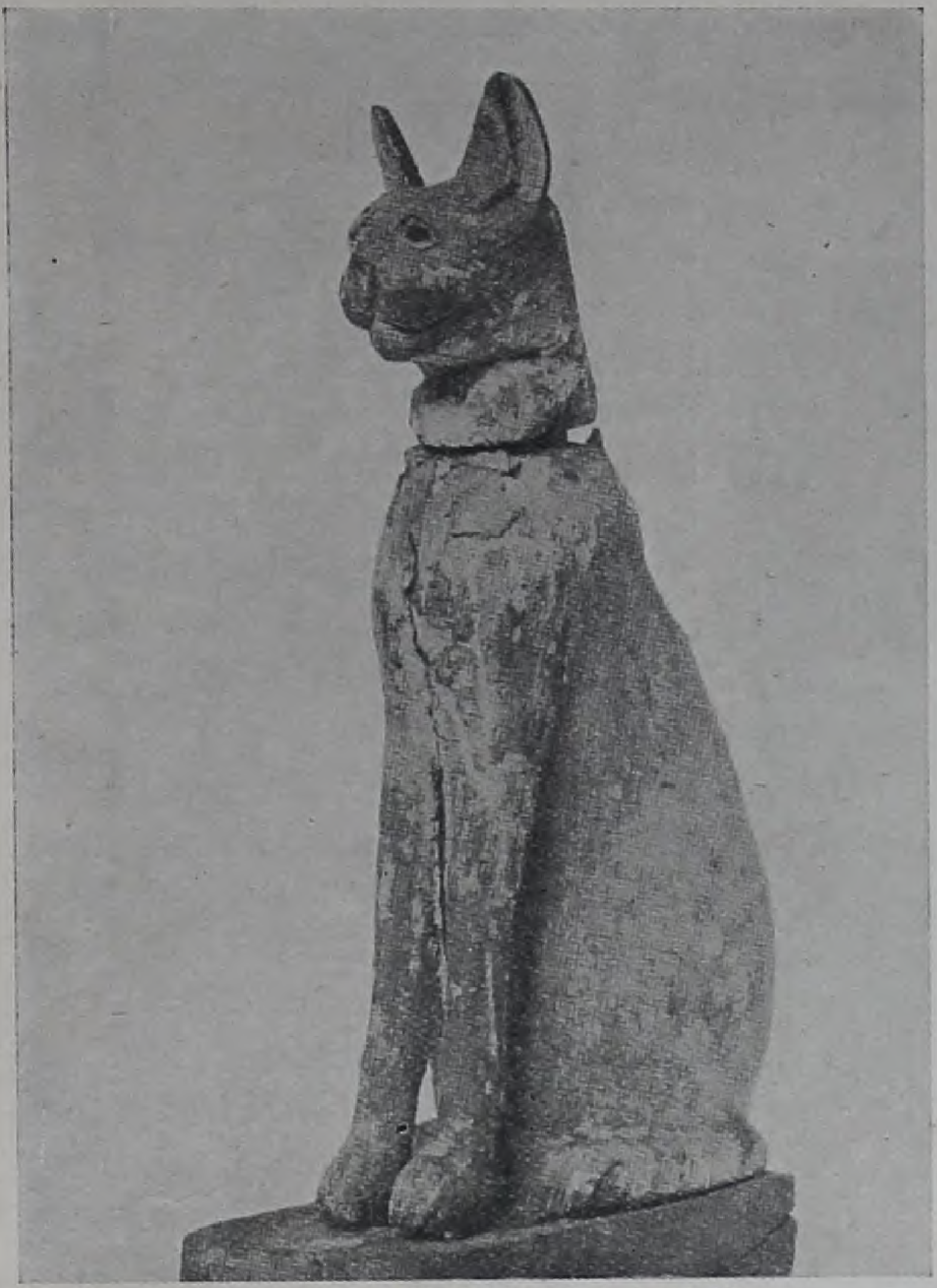
The earliest inscription that we know is the tablet of King Aha at the beginning of the 1st Dynasty, shown above.

This dynastic people, then, appear to have been gradually coming into the country from perhaps 4800 B.C. or rather before. By 4700 B.C. they had established their authority at Abydos; hence they conquered up and down the valley; to Hierakonpolis in the south, where they had a southern capital, and gradually down to the north, where their temporary capital was about forty miles south of Cairo, just before Mena founded the permanent capital of Memphis. His reign, beginning about 4326 B.C., is the

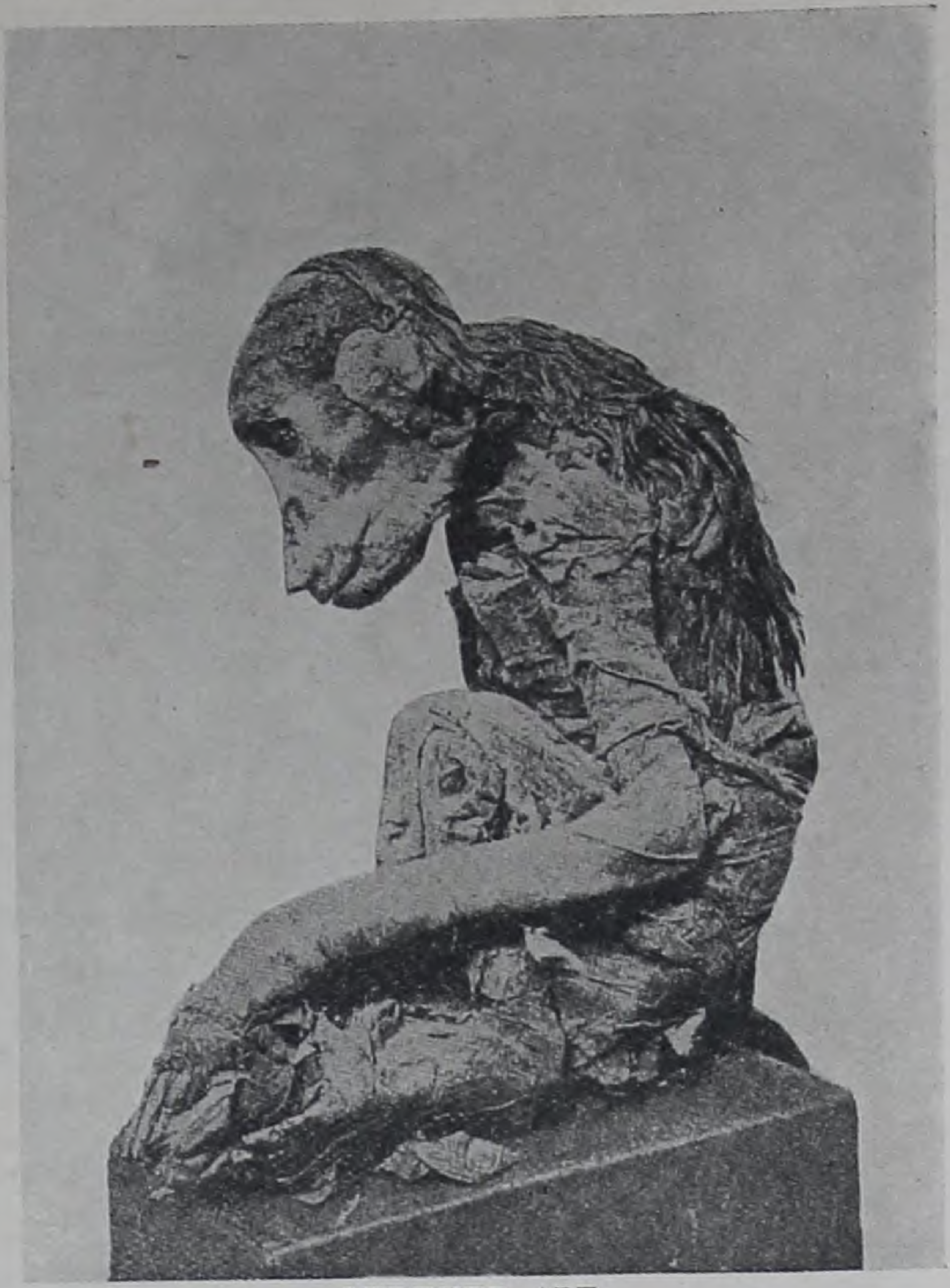


EGYPTIAN GODS.

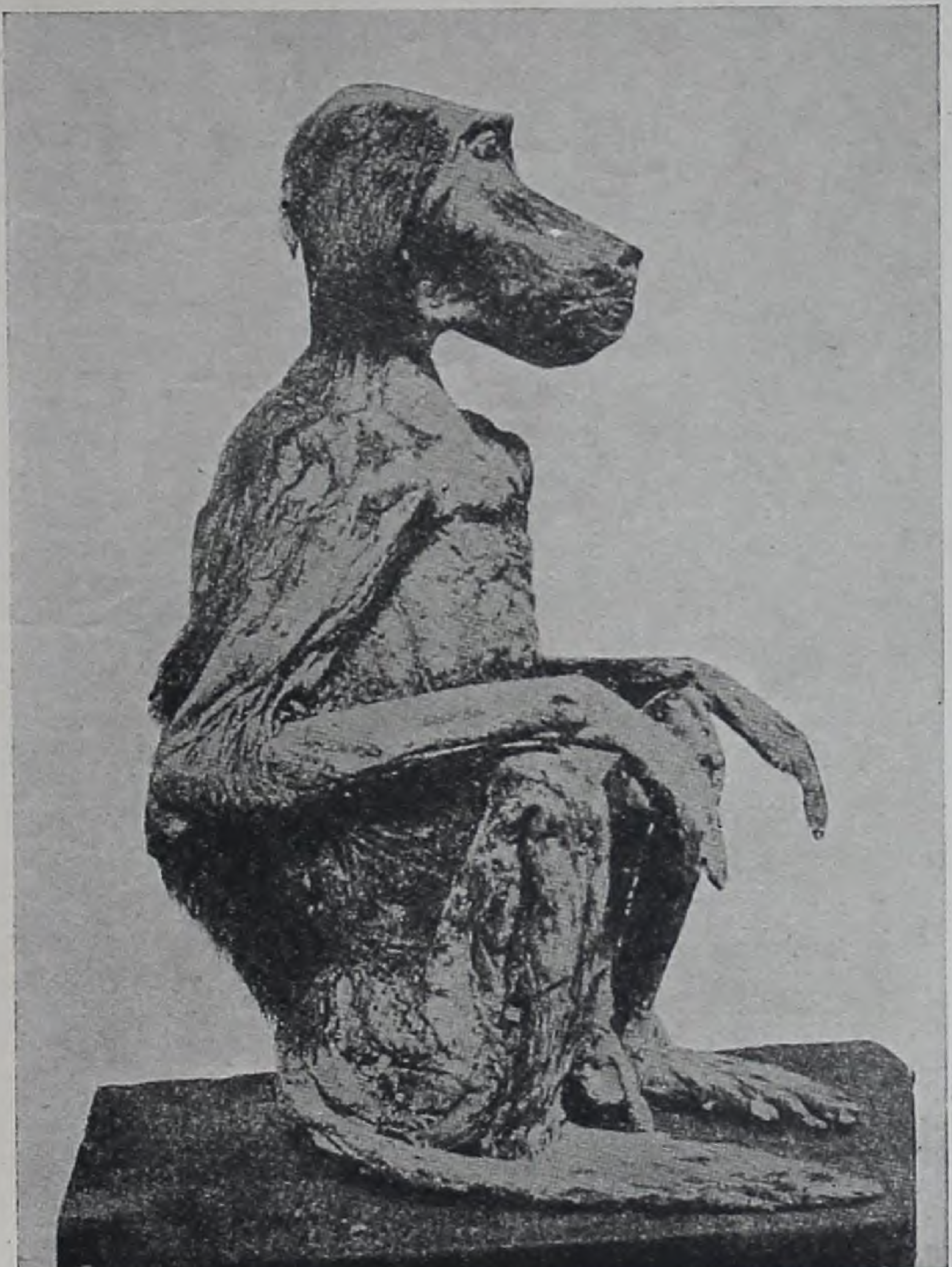
—7. Hathor: 7 Hathors presided over Birth and Destiny. 8. Khonsu, god of Time and Science. 9. Aah, Moon God. 10. Horus, Conqueror of Evil. 11. Anubis, Guide of the Dead. 12. Bastet, goddess of Animal Passion and Patroness at Hunting.



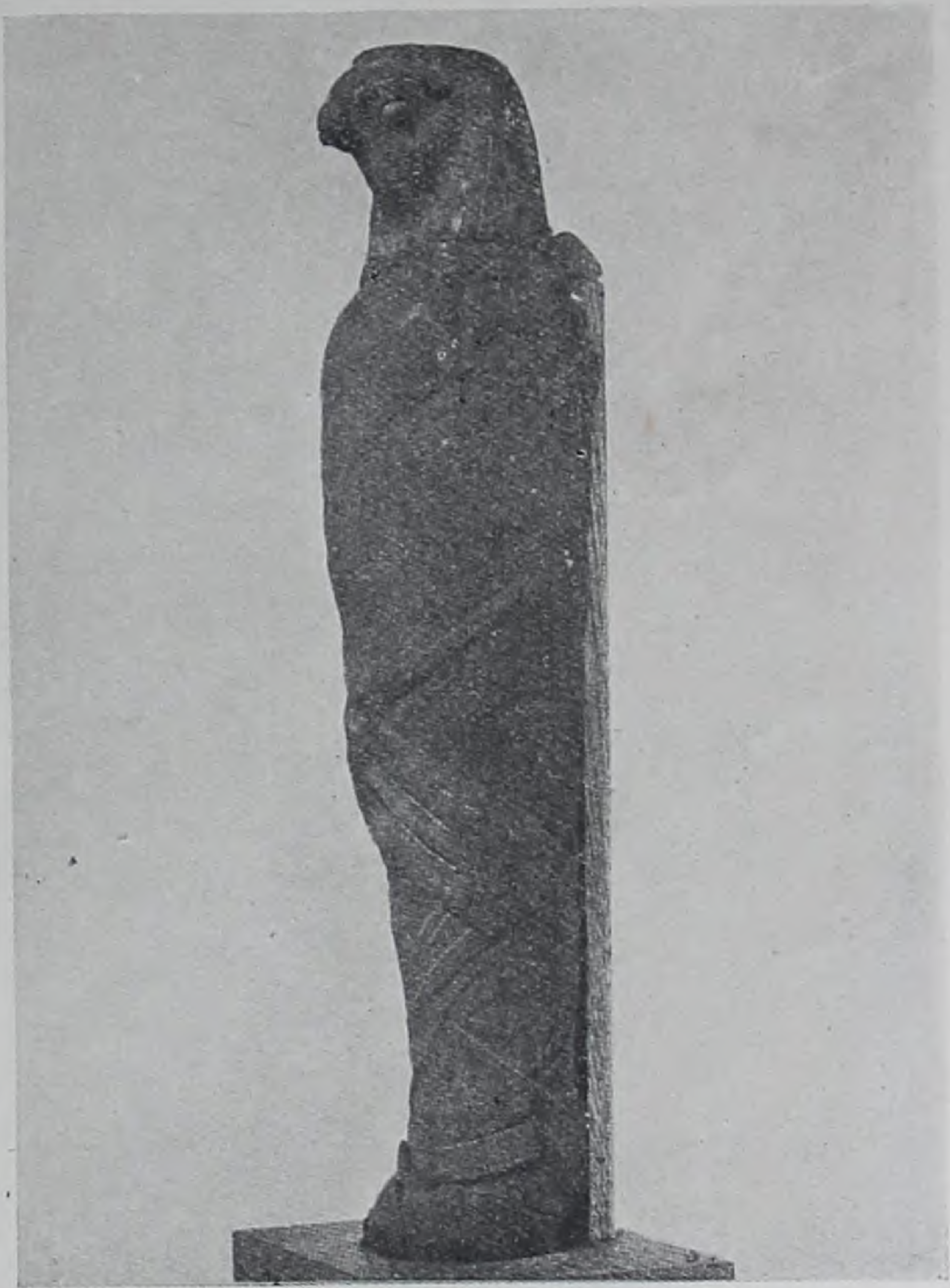
MUMMY CASE OF A CAT.



MUMMIED APE.



ANOTHER SPECIES OF APE MUMMIED.



EMBALMED HAWK.

ANIMALS MUMMIED BY THE EGYPTIANS.

To the Egyptians certain animals were sacred as the symbols of certain gods. Thus, for example, to Ptah, the beetle was sacred; to Osiris, the heron; to Ra and Bastet, the hawk and the cat; to Set, the crocodile; to Anubis, the jackal; to Thoth, the ibis. To honour these animals was an act of piety; but to kill them an offence for which death was the penalty.

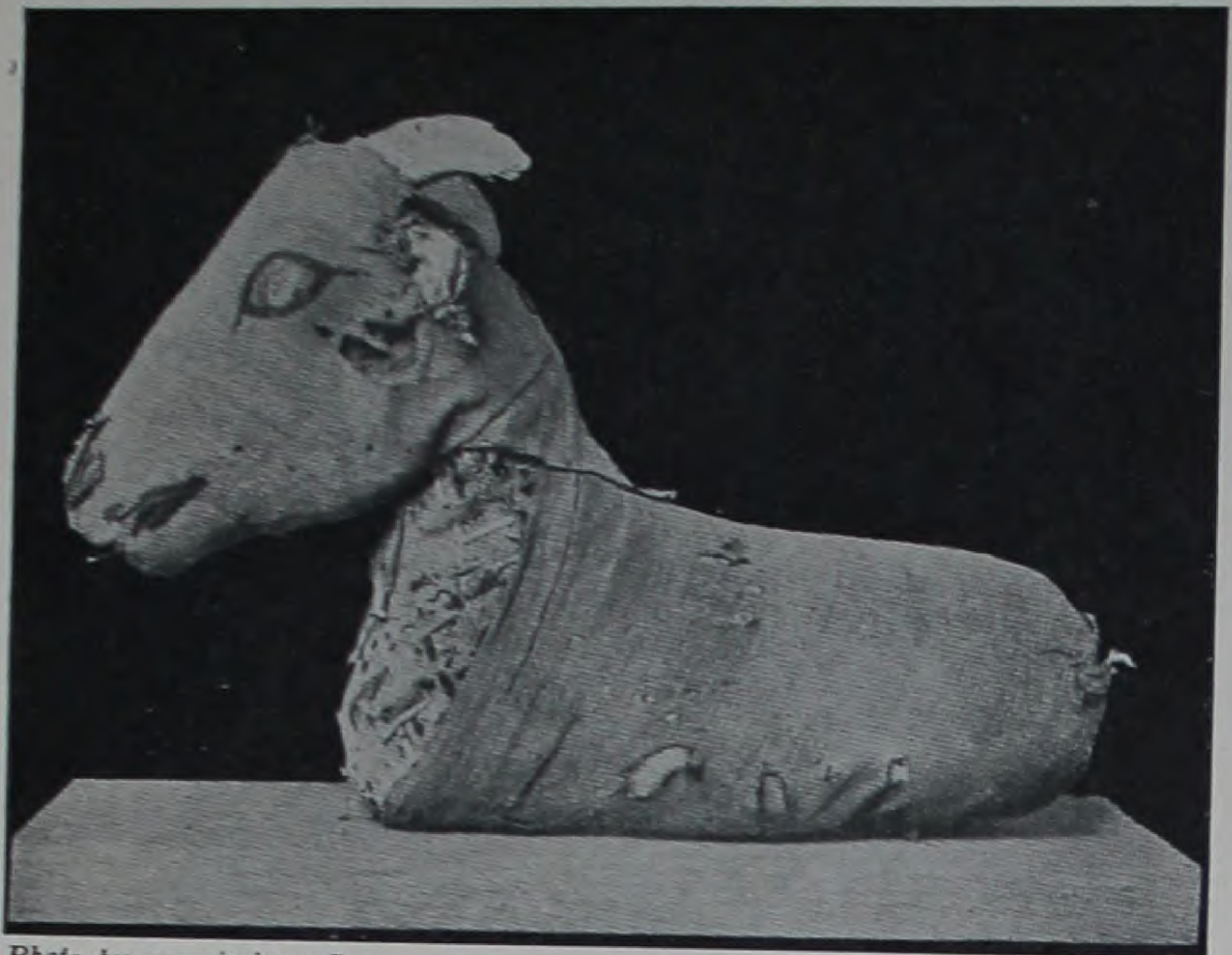


Photo by permission of] [*Messrs. Mansell.*

Certain individual specimens of various animals were set apart to the gods as pre-eminently sacred, the knowledge of which was in the priests' keeping. When selected, the animal was regarded as an incarnation of the deity and—

Photo by permission of] [*Messrs. Mansell.*

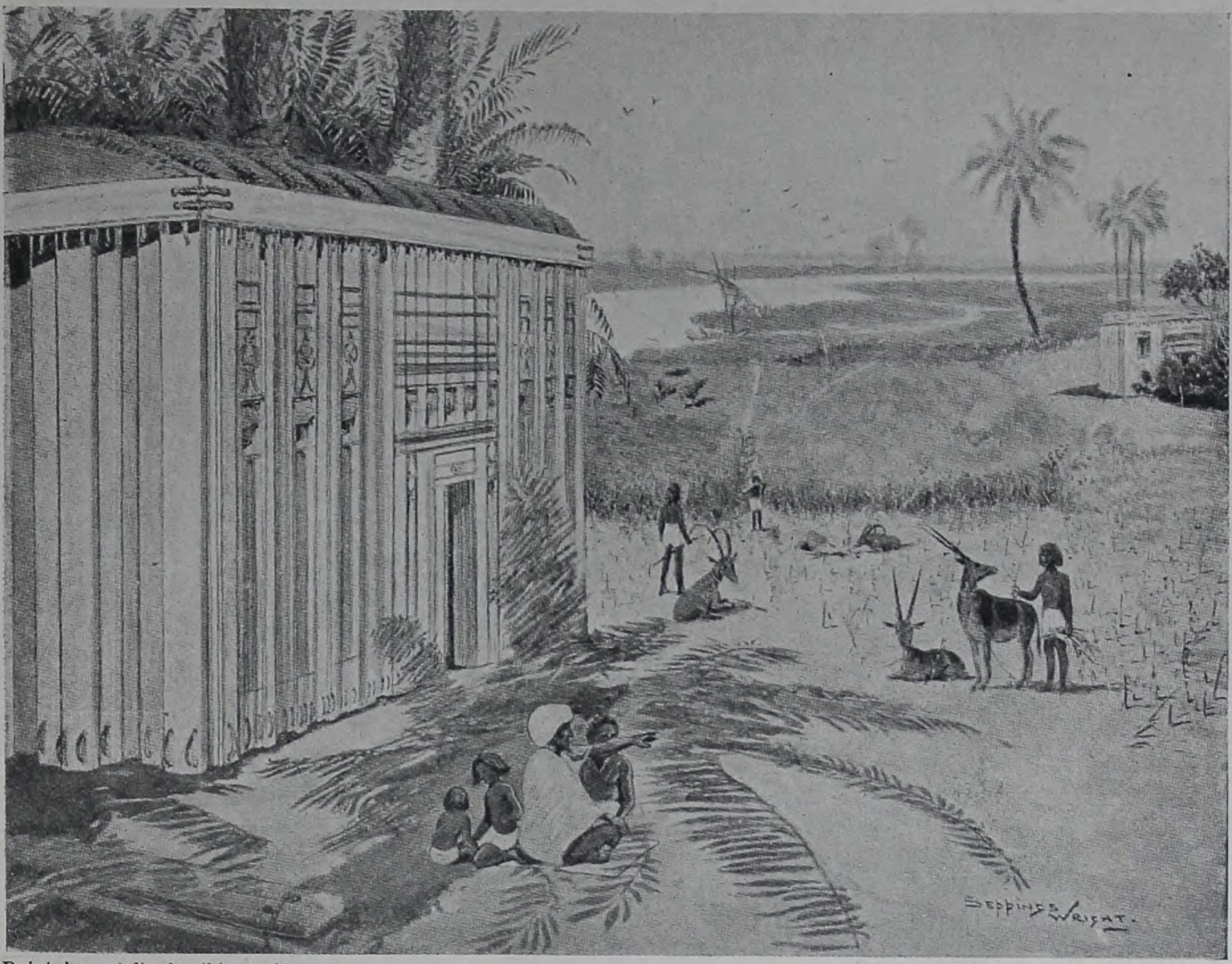
—kept in the temple, where prayers and worship were given to it as if to the god himself. When it died it was embalmed with as much care as if it were a human person of the highest rank.

great starting-point of written history the unification of all Egypt under one king, and the establishment of a new order of society.

Remains of the older separate kingdoms were curiously preserved down to the close of the history in the several titles of the kings. In the titles of our Royal Family we preserve the old dignities of Prince of Wales, Duke of Cornwall, Duke of Rothesay, Lord of the Isles, Great Steward of Scotland, and others, each of which was originally a separate dominion. Similarly the Emperor of Russia rolled together half a dozen other kingdoms in his titles. Thus we can understand how the kings of Egypt were in the first place divine hawk-gods of the southern capital of the dynasties, Hierakonpolis; secondly, princes of the prehistoric southern principality of Nekheb, and the northern of Pe, El Kab and Buto, distinguished by the vulture and cobra; thirdly, princes of the Horus tribe conquering the Set tribe, the hawk on the *nub* sign of Set; fourthly, the kings of all Upper Egypt, marked by the growing plant, *nesut*; fifthly, kings of all Lower Egypt, marked by the bee, *bati*; sixthly, kings of the old principality of Heliopolis, sons of Ra, holding the crook and flail, the sacred insignia of rule there; seventhly, lords of both banks of the Nile, *neb taui* (the meaning of which is shown by local princes being so entitled); eighthly, lords of the crowns, *neb khau*, as holding all the rights of rule, like "Emperor of all the Russias".

The system of writing begins with one word one sign, or emblematic writing, but very early transferred meanings arose where the sign had a sound attached to it and could be used for that sound in different senses and combinations. Gradually every syllable in common use got a sign, and lastly every letter apart had its sign, some twenty-nine being in use, with about eighty word-signs, which considerably shortened the writing like our modern £ s. d., &c., lb., oz., and other abbreviations. The total number of six hundred or seven hundred signs were but rarely used, and really there was not much more essential to remember than in knowing two or three modern alphabets ; it was much easier than cuneiform, and immeasurably simpler than Chinese or literary Japanese.

The official system and government of the country is shown to us by the variety of seals that were used to mark the produce of the royal estates. On these we find the titles of the royal seal-bearer, royal carpenter (= architect), councillor in the palace, private secretary, inspector of canals, overseer of the inundation, overseer of the festival, gatherer of lotus-seed, and a few others. These titles, of course, only cover those departments which happen to be named in connection with the funeral offerings, but they show that a regular bureaucracy was growing over the whole country.


Seppings Wright.

Painted specially for this work] [*by H. Seppings Wright.*

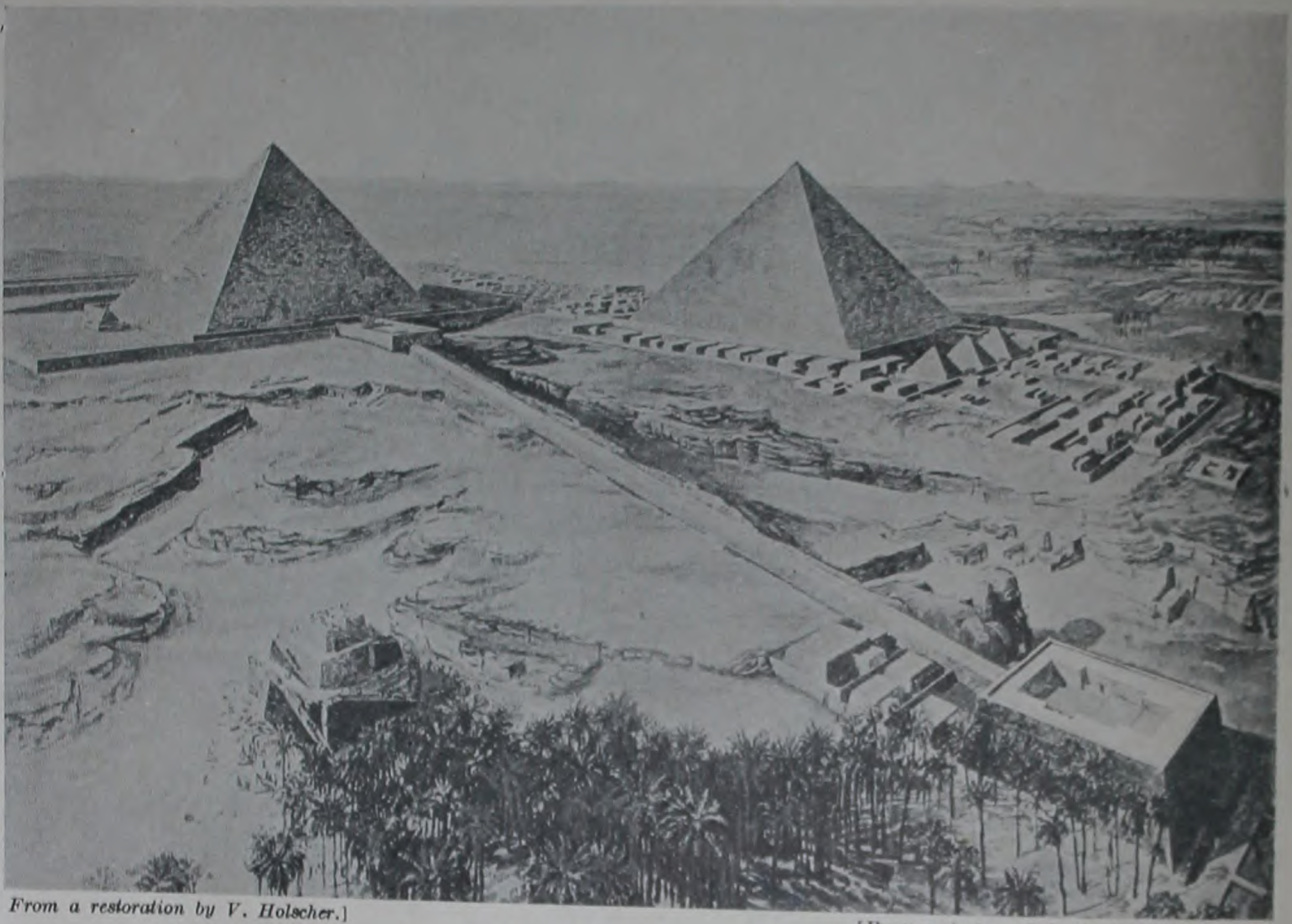
AN EGYPTIAN HOUSE 7,000 YEARS AGO.

Previous to the use of clay bricks for building purposes the houses of the Egyptians were made of wood. The planks were placed vertically and strapped by palm-fibre rope. Such a system was evolved in order that the houses might be removed each year from the plain when the cultivated land was inundated by the Nile.

The kings of this time were buried in large chambers of wood sunk in the ground and roofed with beams, planks, and matting, with a bed of sand over the whole. By the middle of the Ist Dynasty a regular stairway was made leading down into the tomb. The funeral offerings were at first simply thrown into the pit around the wooden chambers ; then divisions were made for them ; next, small chambers appear, and by the end of the IInd Dynasty there is a long gallery of chambers of offerings leading to the sepulchre. Granite was rarely worked in the Ist and IInd Dynasties ; and though limestone was early used for tombstones, it is not till the close of the IInd Dynasty that we find a limestone chamber, and that is very scantily wrought with hammer and adze.

The rapid rise of art is the most surprising activity of this age. The first two civilizations, though extraordinary in their mechanical ability, had shown but poor artistic perception. The limbs of their figures of men and animals are mere lines, or else end in points, showing little observation ; their mode of expressing a solid was to draw a zigzag line to and fro, connecting the outlines of two sides, showing a poor imagination. So soon as the dynastic race come in there begins the enormous step of art, rapidly developing to perfection within its natural requirements. The vigorous figures on slate of the various races, with their details of dress and action, are excellently given, with increasing technical ability, down to the start of the Ist Dynasty. After that we have the ivory carving, and one strangely natural limestone head.

The whole view we get is that of the rapid growth of all the benefits of a widely united rule : the expansion of fine art and of the various crafts as the result of increased opportunity, certainty of demand, and improved facilities ; the growth of administration to deal with the problems of the country, especially the inundation ; the regulation of the Nile by great dams across the country begins in this age, and the lines of embankment have continued to the present time, raised on the old dams as the Nile bed has risen ; the establishment of a regular bureaucracy to manage the country on permanent lines with regular registers. All of these changes, which mark the beginning of the order which lasted onwards for thousands of years, are due to the organizing and artistic ability of the dynastic race.

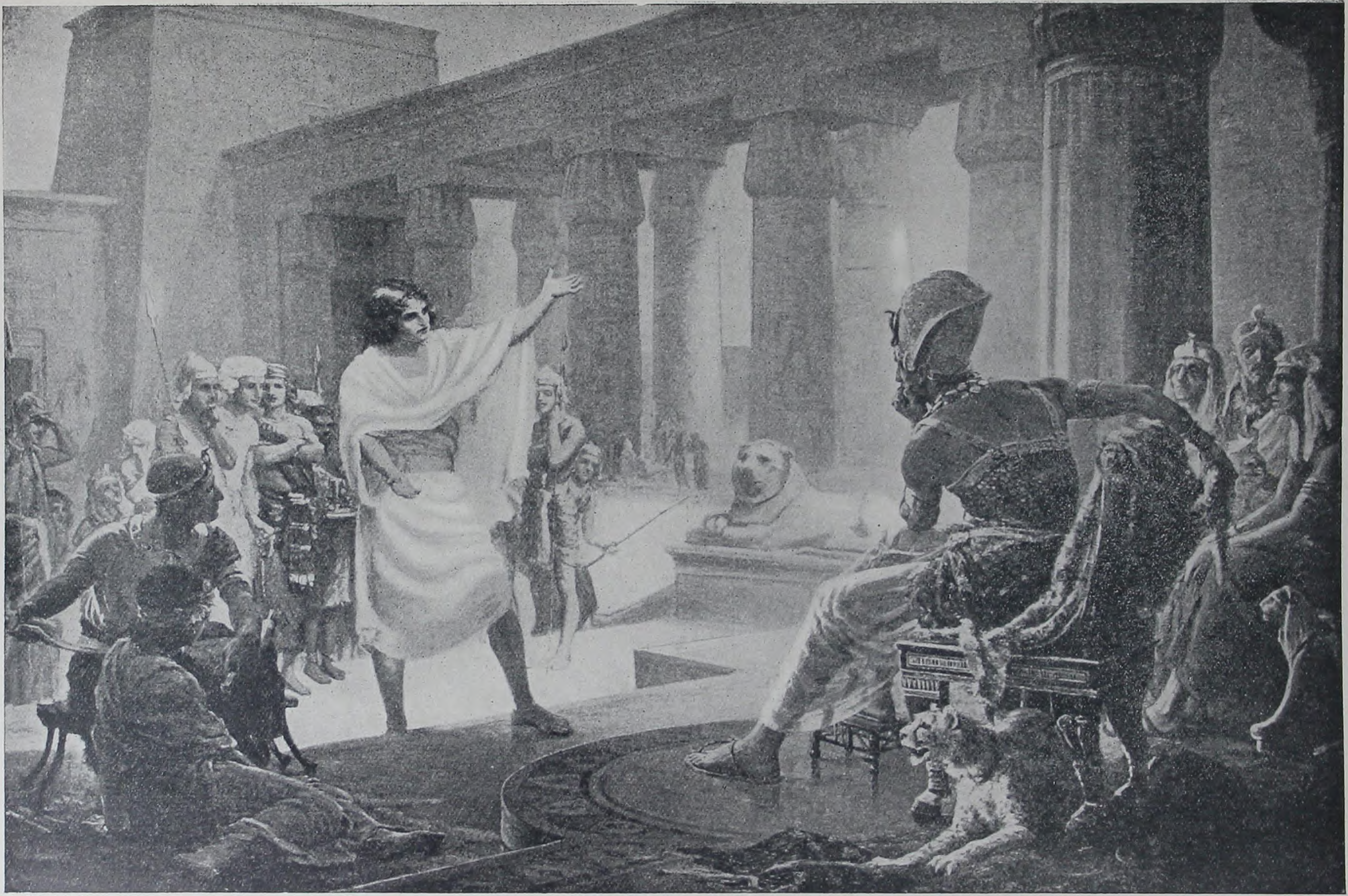


From a restoration by V. Holscher.] [*By permission of J. C. Hinrich, Leipzig.*

THE PYRAMIDS OF GHIZEH.

The largest of the Ghizeh Pyramids, built by Khufu, was said by Herodotus to have taken 100,000 men thirty years to construct. The extraordinary accuracy of the workmanship is more surprising even than the immense bulk of it, which is greater than anything that man has since done. The second pyramid (to the left hand) is only exceeded in accuracy and size by the Great Pyramid.

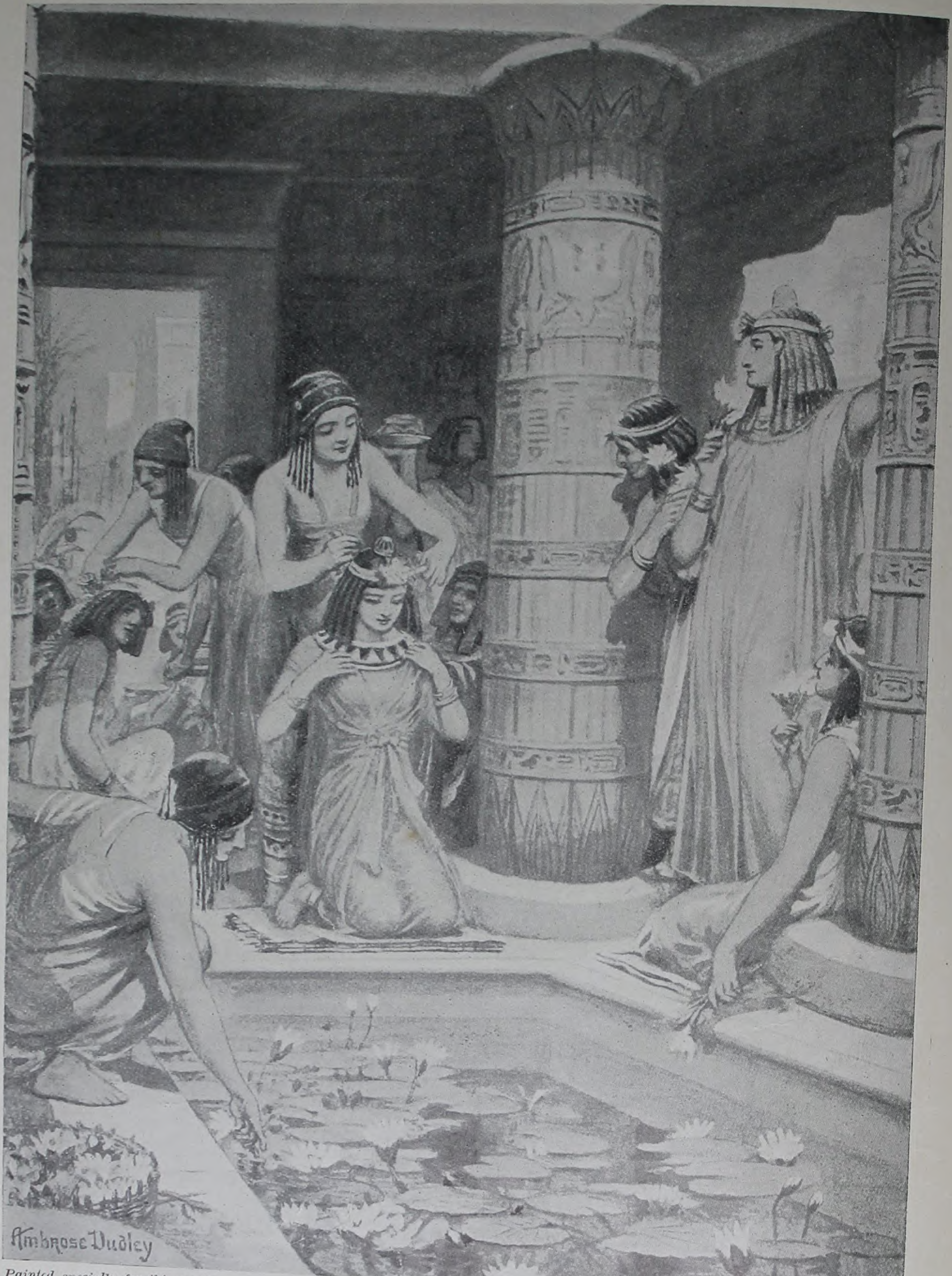
Already before the middle of the Ist Dynasty a cheap diffusion of skill begins to be seen, and decay soon showed itself. This civilization seems to have been brought to an early close by an immigration of a new force, possibly from the south, to judge by the foreign type of the head of the first king of the IIIrd Dynasty ; but, not being fully decadent, it was able to rapidly civilize the invaders, and thus the country could rise again in two centuries only, refreshed and strengthened by the new blood that had come into it.



Painted by] [*Margaret Dovaston.*

JOSEPH BEFORE THE PHARAOH.

All the magicians and all the wise men of Egypt failed to interpret the Pharaoh's dreams, but the chief butler remembered the skill of Joseph, who had rightly foretold his reinstatement. The Israelite, then thirty years of age, still lay in the prison where he had been cast by Potiphar. Summoned by the Pharaoh, he interpreted the dreams and was made the second person in the kingdom.



Painted specially for this work] [*by Ambrose Dudley.*

GUESTS AT A FEAST BEING CROWNED.

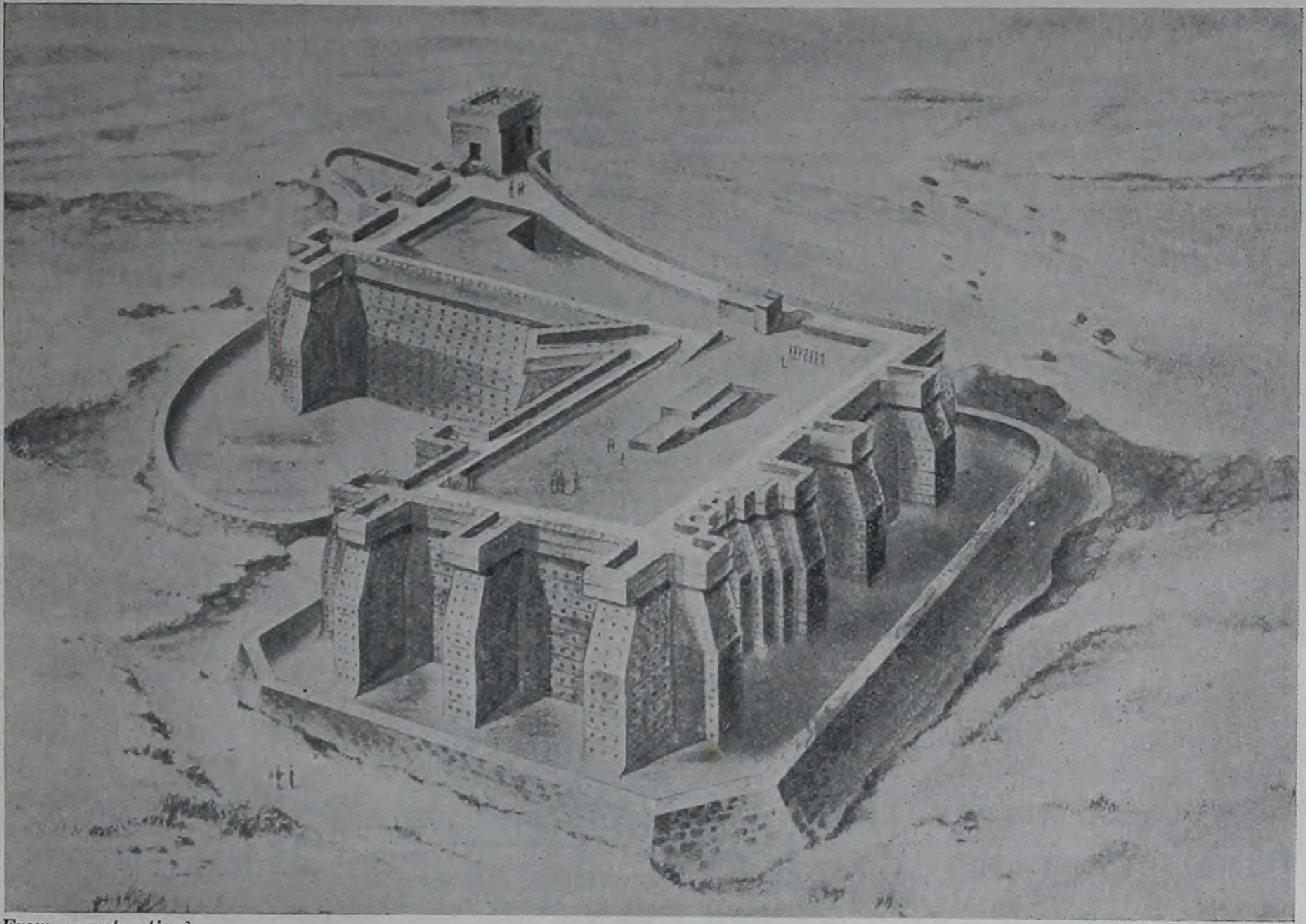
Guests, on arriving for dinner, which was held in the middle of the day, were given water in which to wash their feet and hands, and were anointed with sweet-scented oil. For some time they remained conversing, as it was considered impolite to proceed immediately to dinner. Flowers were brought to them and servants put garlands on their heads, bringing fresh flowers when the first became faded. On the guests being seated the servants handed round wine and the musicians entertained the company with the favourite airs of the day.

If the history down to this point seems general rather than personal, it must be remembered that the whole of what has been stated so far is an entirely new conception to us, formed in the last thirty years, before which absolutely nothing was known of all these periods, and we have not yet any written narrations of the course of events in these ages.

THE FOURTH CIVILIZATION : 3800 TO 3000 B.C.

In this period we reach the beginning of narrative history, and a far greater fullness of monuments from which the civilization can be studied.

The best-known labours of this age were the Pyramids, and they well show the growth and decay of the civilization. In the Ist Dynasty the royal tombs were chambers sunk in the ground and banked over with sand, held in by a slight dwarf wall around it. During that age a stairway was added to approach the chamber By the beginning of the IIIrd Dynasty the structure had grown to be a high mass of brickwork, rising about twenty feet, with vertical pits in it leading to the entrance-passage and to the stone trapdoors that were let down to intercept the passage for security. The next stage was to build the pile over the tomb with stone, and to add to its size from time to time by raising it and putting a fresh coating of stone around it. This is seen in the so-called Step Pyramid of Saqqareh, built by Zeser, the second king of the IIIrd Dynasty.

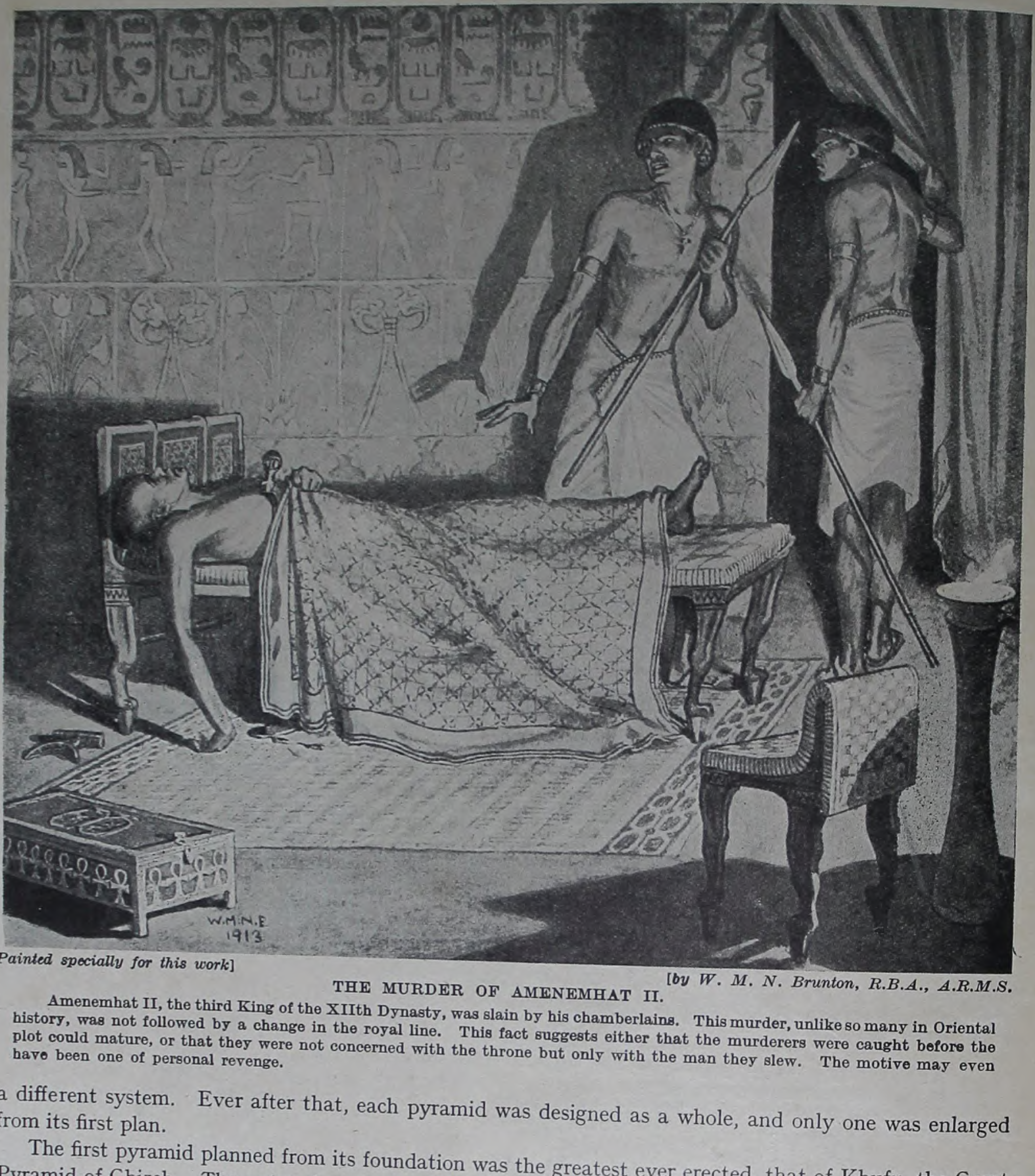


From a restoration] [*by Chipiez.*

THE FORTRESS OF SEMNEH.

Under the XIIth Dynasty the Egyptians took great precautions to guard themselves against barbarian inroads. We find Senusert III blockading the right bank of the river at Semneh in Nubia with a large fortress. This immense brick building, with its numerous angles and irregular ground plan, was surrounded by a wall, so built as to render the placing of scaling-ladders exceedingly difficult. It was well garrisoned and sentinels were always stationed on the summit.

At the close of the IIIrd Dynasty this same system was followed by Sneferu (3747 B.C.) in the stone pyramid of Meydum ; and after adding seven coatings of stone to the central mass, each finished and supposed in its turn to be final, he at last conceived the idea of putting one entire slope of casing over the whole. This was an afterthought, as the inner coats are well based on the rock, whereas the final casing merely rests on gravel foundation. The true pyramid, therefore, began as a casual idea, growing out of



Painted specially for this work] [*by W. M. N. Brunton, R.B.A., A.R.M.S.*

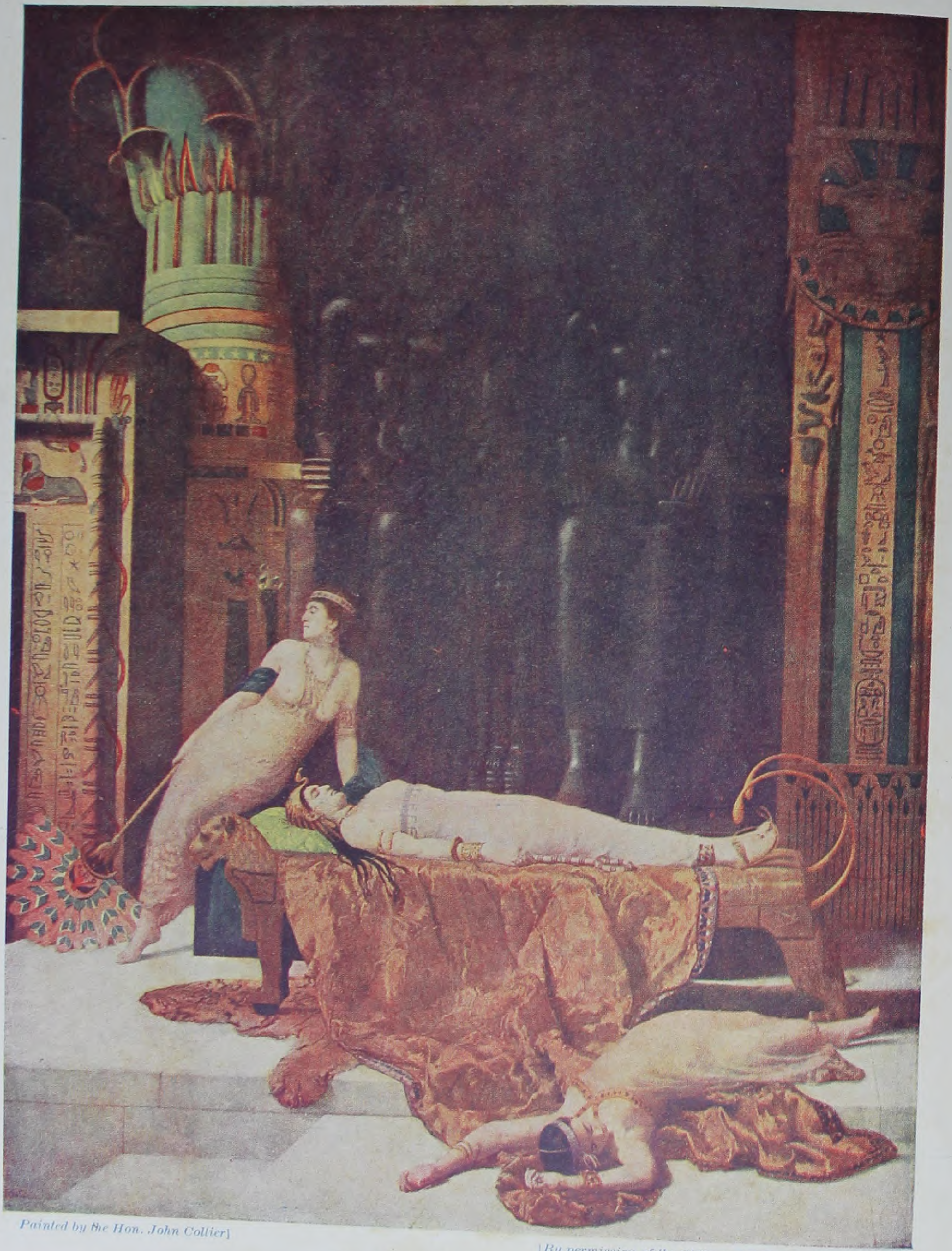
THE MURDER OF AMENEMHAT II.

Amenemhat II, the third King of the XIIth Dynasty, was slain by his chamberlains. This murder, unlike so many in Oriental history, was not followed by a change in the royal line. This fact suggests either that the murderers were caught before the plot could mature, or that they were not concerned with the throne but only with the man they slew. The motive may even have been one of personal revenge.

a different system. Ever after that, each pyramid was designed as a whole, and only one was enlarged from its first plan.

The first pyramid planned from its foundation was the greatest ever erected, that of Khufu, the Great Pyramid of Ghizeh. The outer slope is exactly the same as that of the pyramid of Sneferu, such that the height is the radius of a circle equal to the circuit of it. This proportion is closely given by a height of seven parts to a base of eleven; and the unit of Sneferu was twenty-five Egyptian cubits; that of Khufu was forty cubits. This attention to geometry is what might be expected in view of the extraordinary accuracy of the work. The side of the pyramid is seven hundred and fifty-five feet, as wide as the Thames at Westminster; yet the errors of the sides are less than a little finger's breadth in length and in angle. If a brass rod were used for measuring, less than seven degrees warmer or cooler would cause as much error as the pyramid builders made in carrying out their enormous work. The courses were laid out so truly that they are true to the thickness of a sheet of paper in a length of twenty feet.

All of this brilliant accuracy rapidly fell away. The men who finished the pyramid were much less careful. The pyramid of Khofra, in the next reign, was rather less in size and had three times the

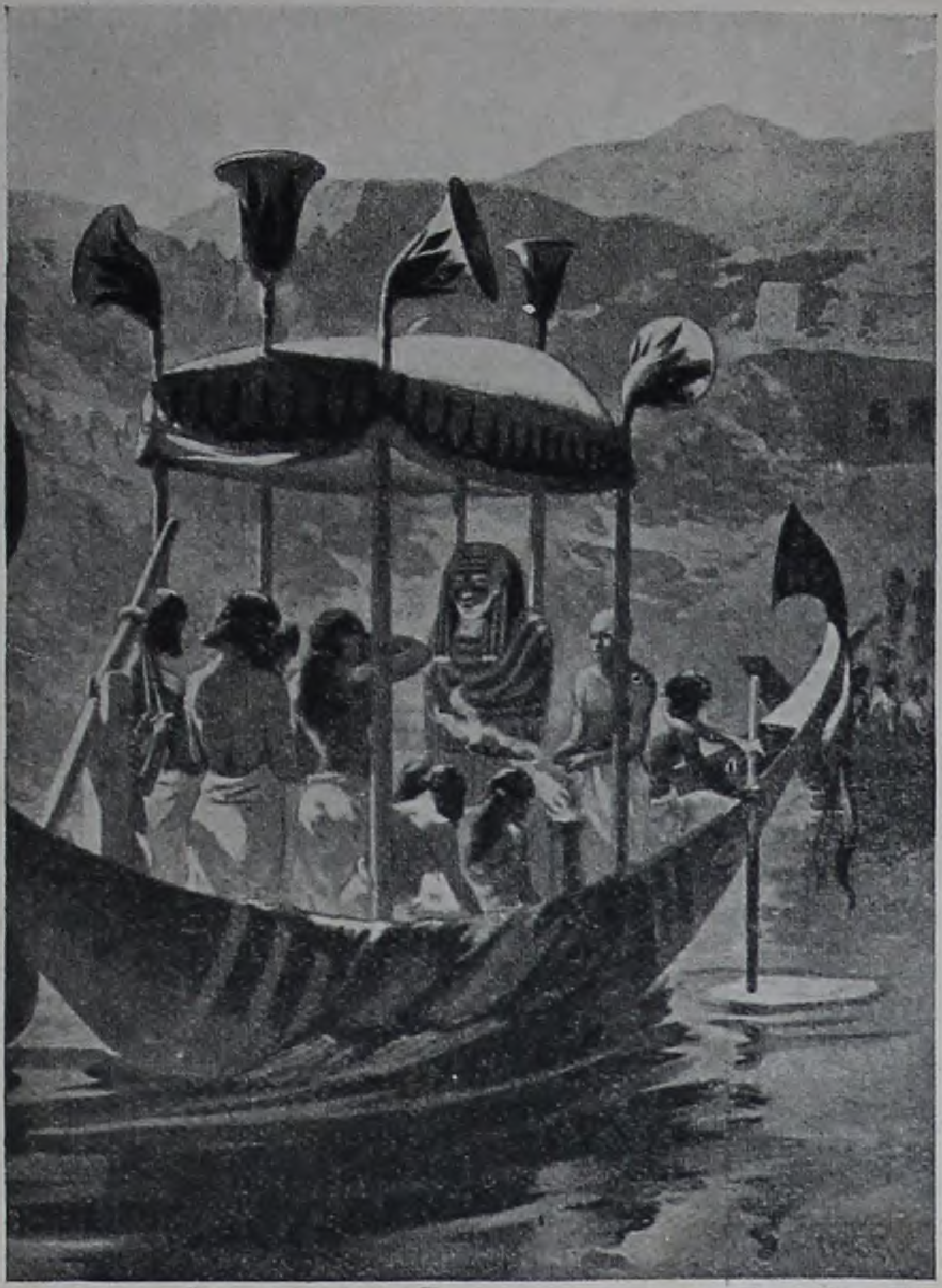


Painted by the Hon. John Collier]

[*By permission of the Oldham Art Gallery Committee.*

THE DEATH OF CLEOPATRA.

After persuading her lover, Antony, to commit suicide by sending him false news of her death, Cleopatra made advances to the victorious Octavian, but found him impervious to all her charms. At length, hearing that she was to be taken to Rome as a prisoner of war, she put an end to her life on August 29, 30 B.C., in the thirty-ninth year of her age. Tradition says that she had an asp brought her in a basket of fruit, and poisoned herself by applying it to her body.



Painted specially for this work] [*by Fred Roe, R.I.*

FUNERAL PASSING OVER THE SACRED LAKE.

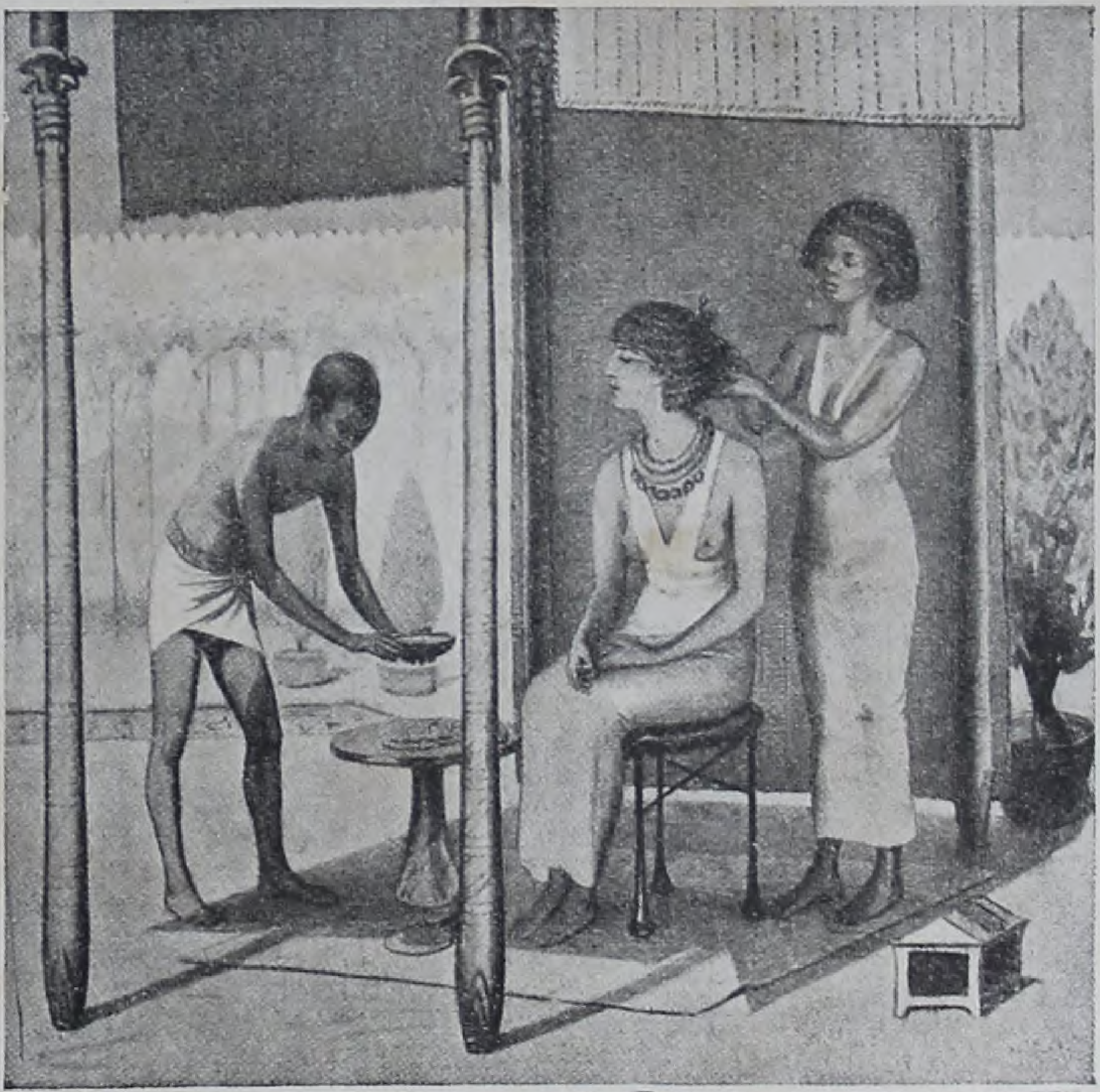
Preceded by boats conveying mourners who carried wreaths, the sarcophagus was ferried across the sacred lake to the tomb. Here with great ceremony the mummy of the deceased, together with various possessions, was carefully laid in the tomb.

error. That of Menkaura was less than half that size, and had five times the error of Khufu. When the next dynasty arose, the pyramids of Abusir were built with dressed stone only on the outside, and rough broken slabs for the filling. Coming down to the VIth Dynasty, the pyramids were mere shells filled up with chips and rubbish. In the XIIth Dynasty mud brick was the material, and stone was only used for a casing.

Not only is the mechanical development striking, but the artistic power is quite as wonderful. The portrait figures of the kings and nobles show an amazing expression of character, apart from the lower side of emotion. From the minute ivory carving of Khufu up to the life-size figure of Khofra the art was never excelled at any later period.

Another branch of the art, which is astonishing by its amount as well as its quality, is that of the tombs. Funeral chapels were erected over the sepulchres, in order to provide a home for the spirit of the dead, where it could receive its offerings. These chambers were covered with carvings showing all the possessions and pleasures of life, so that the spirit should enjoy them eternally. For some seven centuries, during the IVth and VIth Dynasties, these carvings provide us with a picture-book of all the affairs of life. The whole view is that of a society strongly organized about local centres of the hereditary chiefs. Each noble was the over-lord of a few miles of the Nile valley, on one bank or the other, and he was responsible for the supply of recruits and local tribute to the court expenses. But all the general expense of administration was provided as a part of the management of the great estate, and all crafts were carried on by the most able men on the estate.

Happily we are able to enter into the inner life of this age perhaps more than in most others. The new facility of literature led to various collections of precepts or proverbs being made, which show the ideals of the time, and are applicable in the main to most other periods in Egypt. The personal quality most valued was strength of character. The boast was, "I have not been weak"; "Let not the heart despair, overthrowing its happiness after an evil hour"; "Look well to



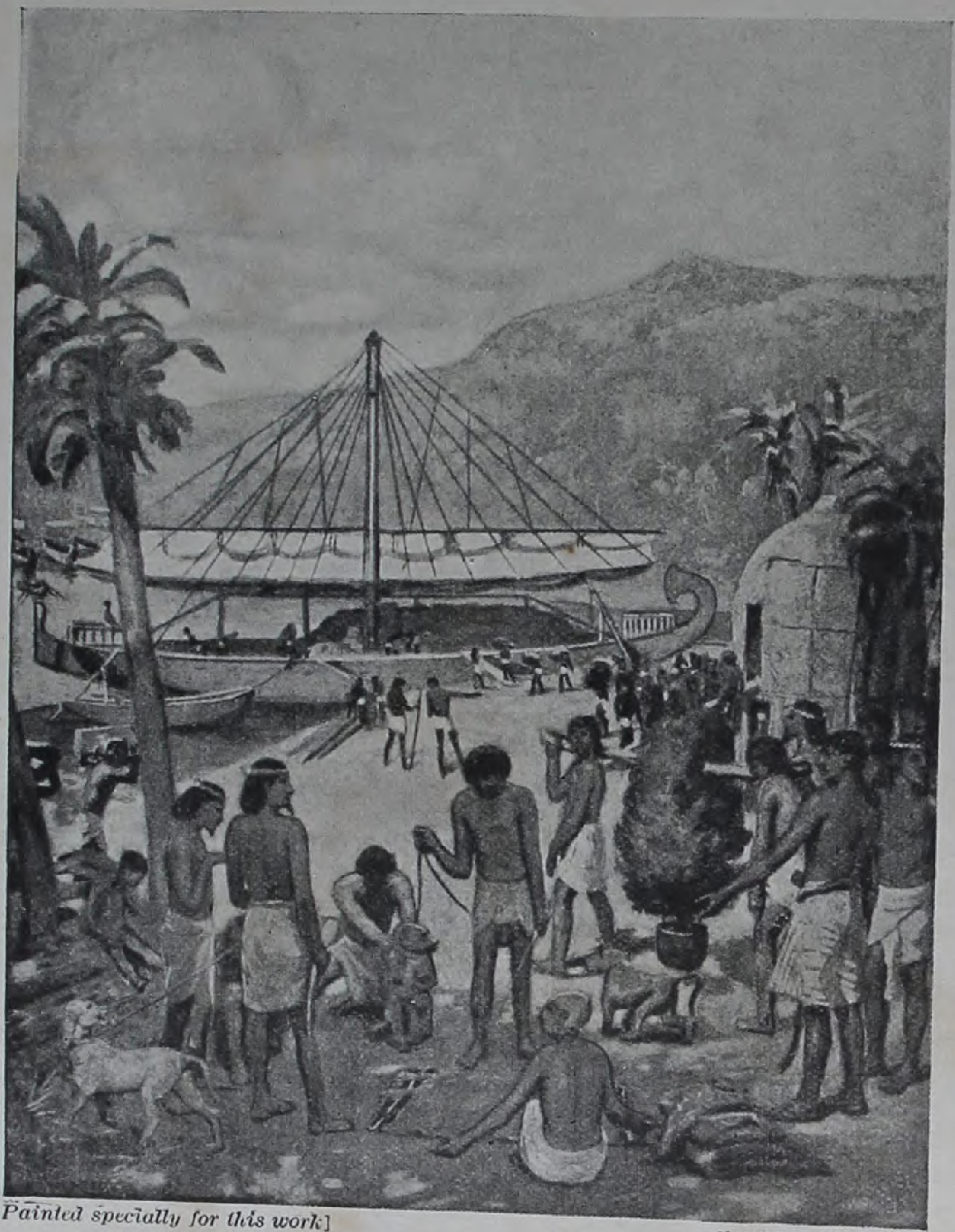
Painted specially for this work by] [*W. M. N. Brunton, R.B.A., A.R.M.S.*

HAIRDRESSING, XIth DYNASTY (2600 B.C.).

At this period women generally wore a large coiffure of straight hair hanging down to the breast in two tresses, but ladies of high birth wore a shorter headdress, under which, in front, the natural hair could be seen.

thyself; thy existence, lowly or lofty, is liable to change; but go straight on and thou wilt find the way." Steadfastness also was urged. "If thou are found good in time of prosperity, when adversity comes thou wilt be able to endure." Independence was of consequence in the public council; if a debater was speaking wrongly, it was the duty of any listener who was his equal to assert the truth, and to gain the approval of the hearers. There are many injunctions against chicanery, crooked ways, worthlessness and laziness.

Folly was as distinguished then as in later ages. "Verily the ignorant man, who hearkens not, nothing can be done for him. He sees knowledge as ignorance, profitable things as hurtful; he makes every kind of mistake, so that he is reprimanded every day. People avoid having to do with him on account of the multitude of his continual misfortunes." Reserve was praised: "Go not into the crowd if thou findest thyself excited in the presence of violence"; "If there is an inquiry increase not thy words; in keeping quiet thou wilt do best; do not be a talker"; "Guard thyself from sinning in words, that they may not wound; a thing to be condemned in the breast of man is malicious gossip, which is never still. Discard the man who errs thus, and let him not be thy companion." It is hard to see that anyone can better this practical advice after all the ages of later experience. We have not room here to quote the many other admirable precepts in the conduct of life, but it is safe to say that any man and any assembly of men would be the better for acting up to the ideals of the pyramid builders.



Painted specially for this work] *[by Chas. D. Ward.*

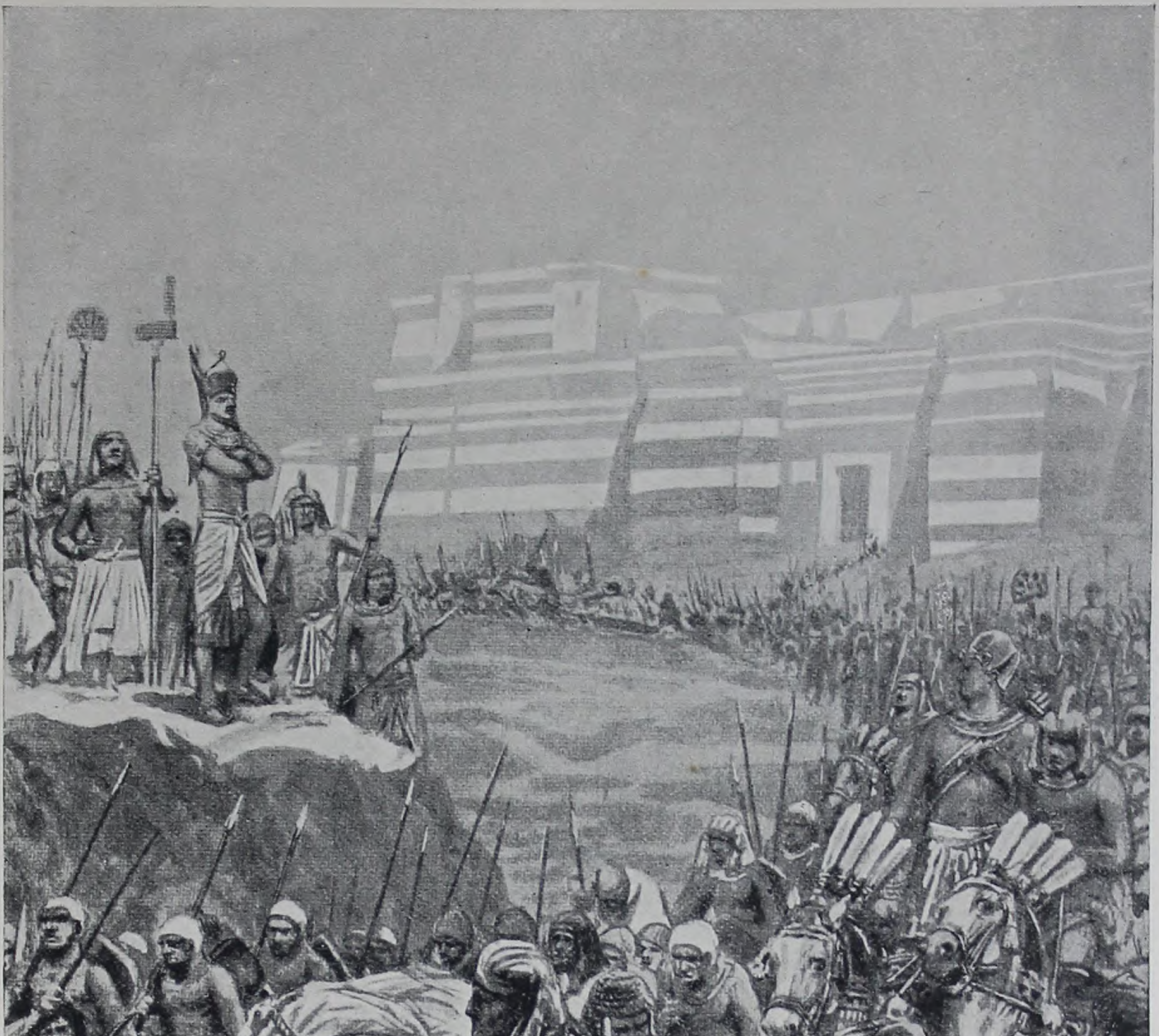
EARLY TRADING IN EGYPT.

Queen Hatshepsut did much to encourage foreign trade, and sent expeditions to the land of Punt (probably the modern Somaliland) to bring back incense in exchange for pottery and other exports from Egypt.

THE FIFTH CIVILIZATION: 3000 TO 2300 B.C.

THE age of the pyramid-builders ran into decay, as we have described, and they were overcome by a foreign invasion, probably from Syria. This dark period of the VIIth to Xth Dynasties cannot yet be explained, but we reach light again in the XIth Dynasty, and then the XIIth Dynasty revived much of the former glory of the kingdom. There was a greater formality in the life, and a more scholastic style in the art, than in earlier times; we miss the free vitality of the more vigorous ages.

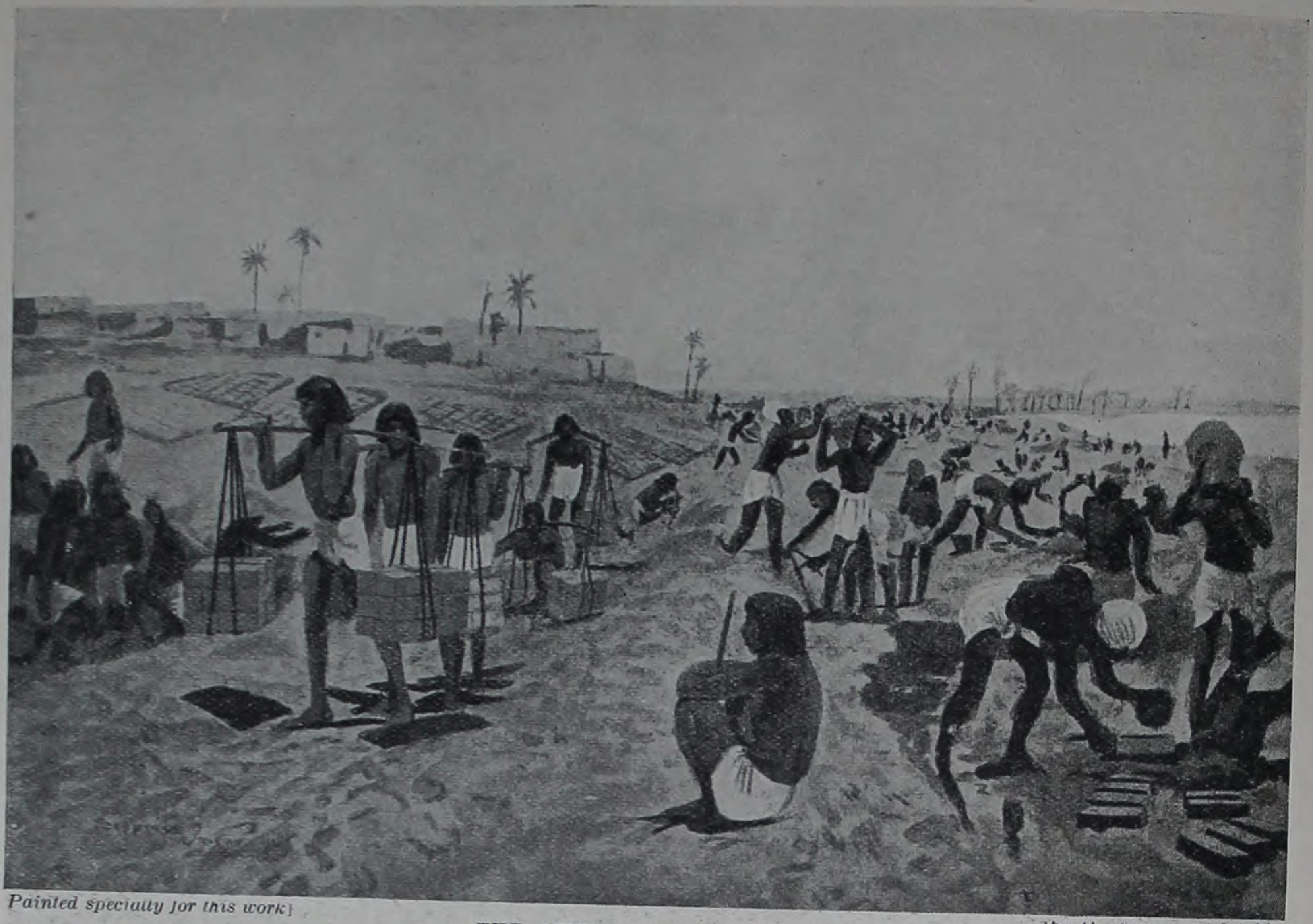
Jewellery was carried to a much greater elaboration than before. Not content with making intricate forms in gold-work, these designs were coloured by the inlaying of brilliant stones, turquoise, carnelian and lapis lazuli. From the Ist Dynasty the Egyptian had perfectly mastered the beating and soldering of gold, and the free use of colour with it carried the work of this age to a higher perfection than was ever reached later.



Painted specially for this work] [*by Ambrose Dudley.*

THE EXPULSION OF THE HYKSOS, ABOUT 1585 B.C.

Towards the end of the XVIIth Dynasty Egypt revolted against the rule of the Hyksos, or "Shepherd Kings", a Semitic tribe which had long been oppressing Egypt. The insurrection was successful, and the Hyksos were slowly driven northward until Aahmes hemmed them up in Auaris, a tract of land in the Delta which they had strongly fortified. After a long siege they capitulated, and were allowed to march out and leave Egypt unmolested. Their expulsion placed Aahmes firmly on the throne of Upper and Lower Egypt, and was the beginning of the brightest and most prosperous period in the history of the country.



Painted specially for this work] THE JEWS BRICKMAKING. [*by H. Seppings Wright.*

Brickmaking was probably a Royal monopoly. Large numbers of Asiatic captives were constantly employed upon this manufacture, in which we find the Jews engaged at the time of the Exodus. Without such free labour the magnificent memorials of the kings might never have been built.

The great nobles of this age hollowed out enormous tombs in the rock, by quarrying stone for their palaces. These tombs were decorated with painting, in place of the far more costly carving of the previous age. The variety of employments represented shows the details of life and work in the house and estate with minuteness. The games performed by women are fully shown ; in earlier days a row of dancing girls doing the high kick was about all that is shown, but in this period we see turning somersaults, swinging round at arm's length, holding each other playing double somersault, leaping games, keeping two balls in the air, and playing ball riding on the backs of others.

The principal work of this age was the permanent conquest of Nubia and establishing trade with the Sudan. This was celebrated in a triumphal song, a copy of which has lasted to our days :

He has come to us, he has taken the land of the well
  The double crown is placed on his head.
He has come, he has united the two lands,
  He has joined the upper with the lower kingdom.
He has come, he has ruled Egypt,
  He has placed the desert in his power.
He has come, he has made Egypt to live,
  He has destroyed its afflictions.
He has come, we bring up our children,
  We bury our aged by his good favour.

This is only a small part of this song, the earliest that we have preserved. Literature was beginning as an art, and many tales still remain, some of which show the connections of Syria with Egypt.

After the splendid age there was a long autumn of gradual decay in the XIIIth and XIVth Dynasties, closely parallel to the gradual decay of Egypt under the Romans. Syrians had begun to come into the country in the XIIth Dynasty—as they had done in many previous ages ; more followed ; and in the

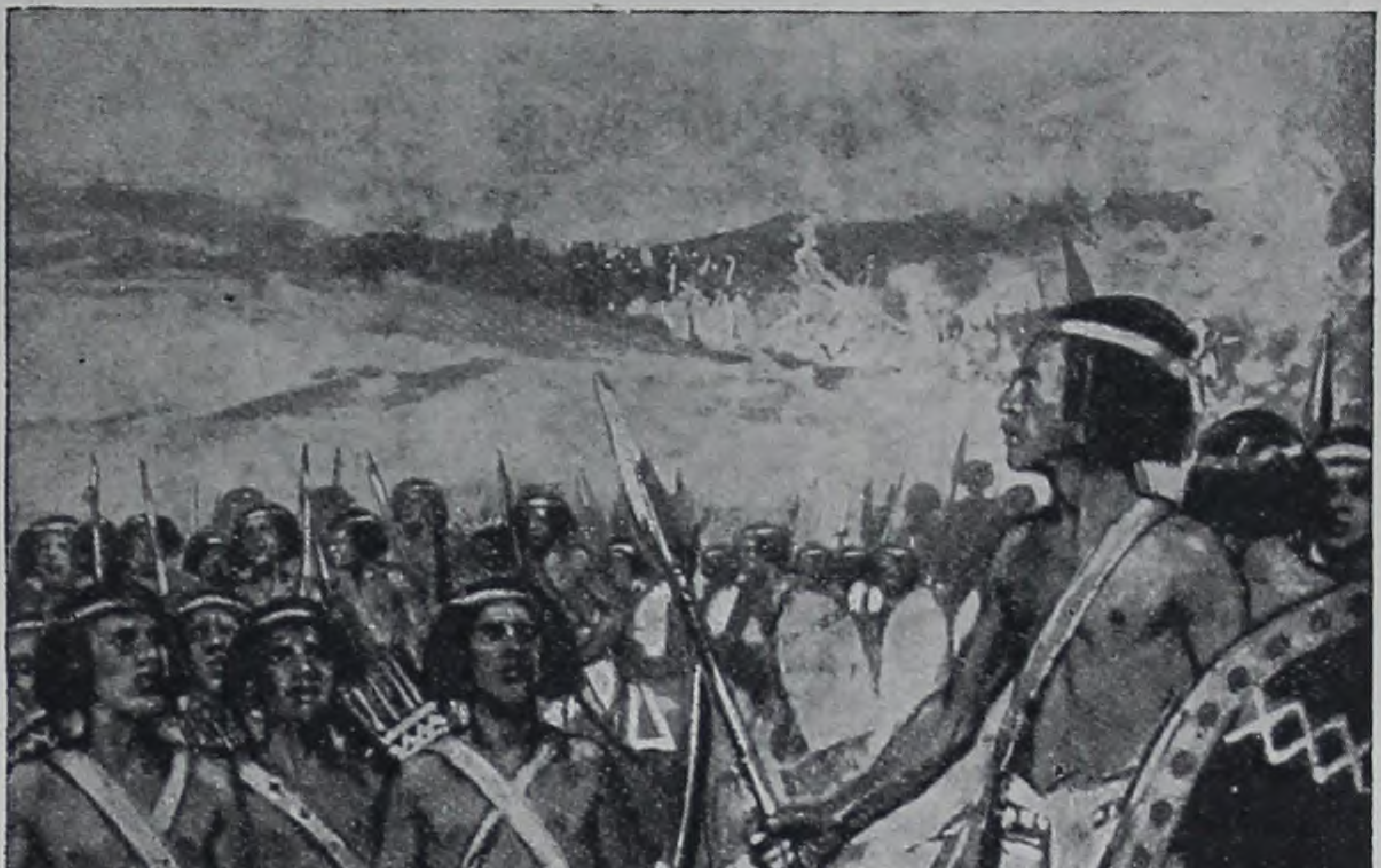
XIVth Dynasty we find one Mesopotamian, Khenzer, adopting all the Epgytian religious duties as king, in full royal state ; also another king, Khandy, who was also king in Syria or Mesopotamia. The infiltration of Syrians and Easterners was steadily going on as it did under the Romans before the Arab conquest.

THE SIXTH CIVILIZATION : 2300 TO 950 B.C.

THE storm burst at last, as at the Arab conquest, and Egypt was flooded with Semitic tribes, known as the Shepherd Kings, or Hyksos. After a century of turmoil they established great rulers, like the later Khalifehs, who reigned not only over Egypt, but far beyond. One of them, Khyan, took the title "Embracing territories" ; a sphinx of his was found at Baghdad and a jar-lid of his in Crete. Later Hyksos took the title of sea kings, and probably held Cyprus and the Syrian coast. The latest wave of this invasion is familiar to us as the migration of Abraham, who was of the same race and condition as these Hyksos.

Like all governments, this came to its decadence, and the older Egyptian culture which had taken refuge in the south began to push back to its former home. This movement was not, however, led by Egyptians, but by small, curly-haired Nubians, almost black. King Seqenen-ra was killed in a hand-to-hand battle which beat back the Hyksos ; and the Nubian Aahmes, who overran Egypt and drove them out northwards, founded the XVIIIth Dynasty.

The Egyptian movement continued : the powerful kings Amenhetep I and Tahutmes I drove the Semites up Syria, and finally reached the Euphrates. The daughter of Tahutmes I, Queen Hatshepsut, reigned practically alone, and devoted herself to peaceful growth. She fitted out a trading fleet to go to the land of Punt on the African coast, at the south end of the Red Sea. This expedition returned to Thebes, and must therefore have passed by a canal into the Nile. It brought back great quantities of incense, thirty-one frankincense trees to be planted at Thebes, ebony, cinnamon, balsam, resin, antimony, gold, electrum, ivory, giraffes, leopards, panther-skins, monkeys, and large white dogs. In short, it was a trading voyage much like those of Solomon a few centuries later.

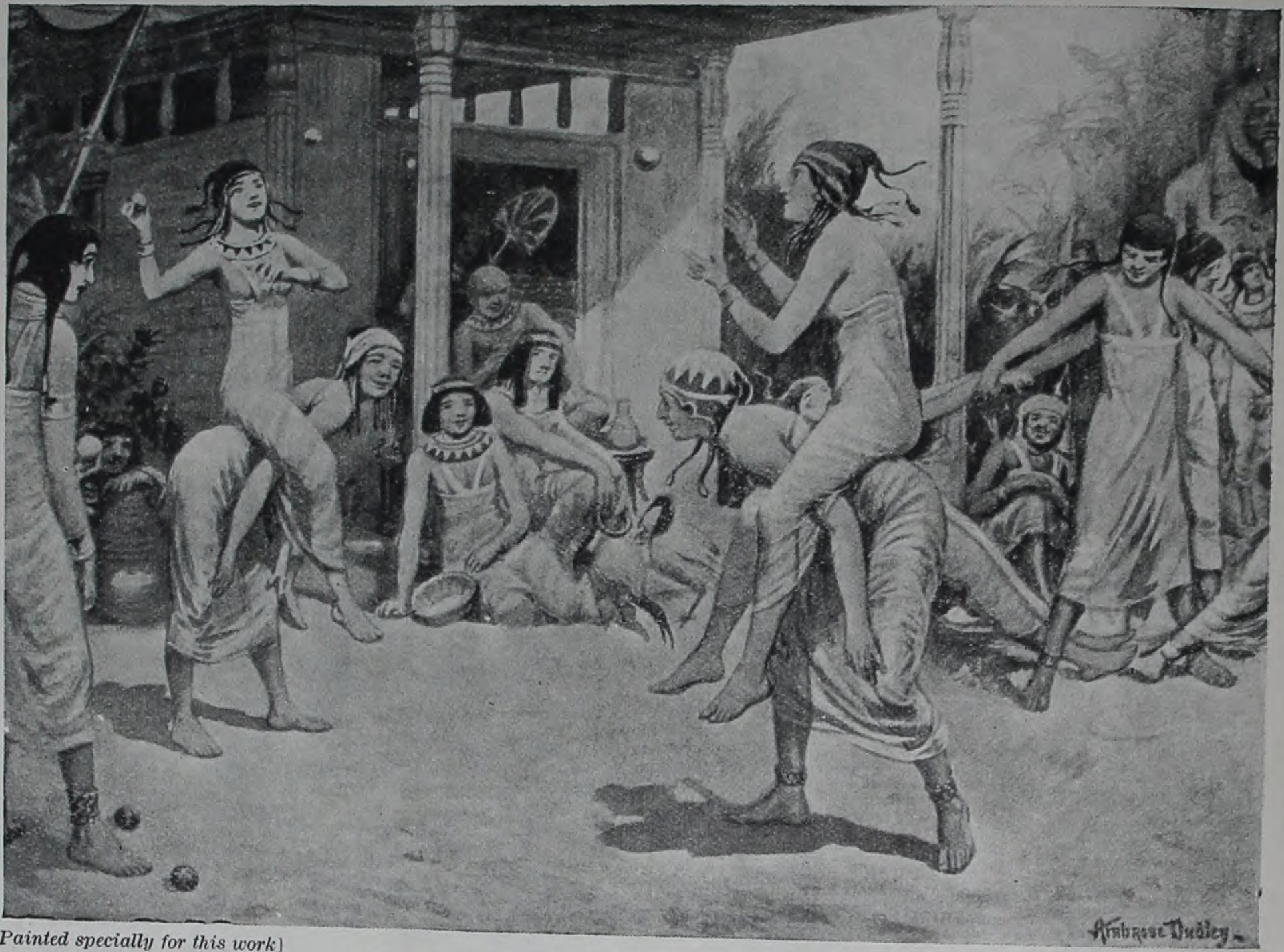


Painted specially for this work] [*by A. D. McCormick.*

EGYPTIAN INFANTRY.

During the XVIIIth Dynasty the Egyptians showed a warlike, soldierly spirit developed, no doubt, by their successful campaigns against the Hyksos, who were finally crushed by Aahmes I, the founder of the dynasty That there was a regular standing army, and that organized warfare, as opposed to mere savage raids was carried on, is conclusively proved by tomb inscriptions of the period.

The record of this was put up in the queen's great temple at Deir-el-Bahri on the western side of Thebes. So soon as she died her younger brother, Tahutmes III, began his great Syrian campaigns, which were destined to increase his country's wealth very considerably. The queen died on the 15th of January. In April the army was gathered on the frontier. On the 13th of May Tahutmes had marched across the desert to Gaza covering one hundred and sixty miles in about twelve days. On the 14th he pushed on, and did ninety miles more by the 25th of May, up to Mount Carmel. There he struck through a dangerous pass in the mountains, and thus surprised the capital city of Megiddo. On the 30th of May came the decisive battle of Megiddo, in which he rolled back the Syrians into the city and besieged it. In a few days it was taken, and the chiefs came out to "smell the ground" in obeisance before the king. The plunder was great—over two thousand horses, nine hundred chariots, two thousand bulls, twenty thousand sheep, two hundred pounds of gold and silver, one hundred and fifty thousand bushels of corn, beside much fine armour, furniture, bronze, and jewellery. Almost every year such plunder was obtained, either as a tribute, or, if that was withheld, then by capture. For twenty years this went on, till Syria was stripped of all its wealth, and its artists and women had been taken to swell the households in Egypt. This made a profound change in Egyptian culture and art, which was more altered than it had been for a thousand years before.



Painted specially for this work] *by Ambrose Dudley.*

EGYPTIAN GIRLS DANCING AND PLAYING BALL.

Many pastimes of the Egyptians, thousands of years ago, were similar to those of our own time. Dolls, crocodiles with moving jaws, amongst other toys, were given to children, and the hoop and ball to those of a more advanced age. In the tombs of Beni Hassan we find representations of women playing ball in the form of a dance—at least so we may conjecture from the costume worn.

Although the Nubians had driven out the dominion of the Hyksos, those people must have been mingled with the Egyptians more or less, and portions of tribes must have lingered in various corners of the country. One such tribe was that of the Israelites, some of whom had gone back into Syria, while others remained on the east of the delta along the Wady Tumilat, and were reduced to slavery by the

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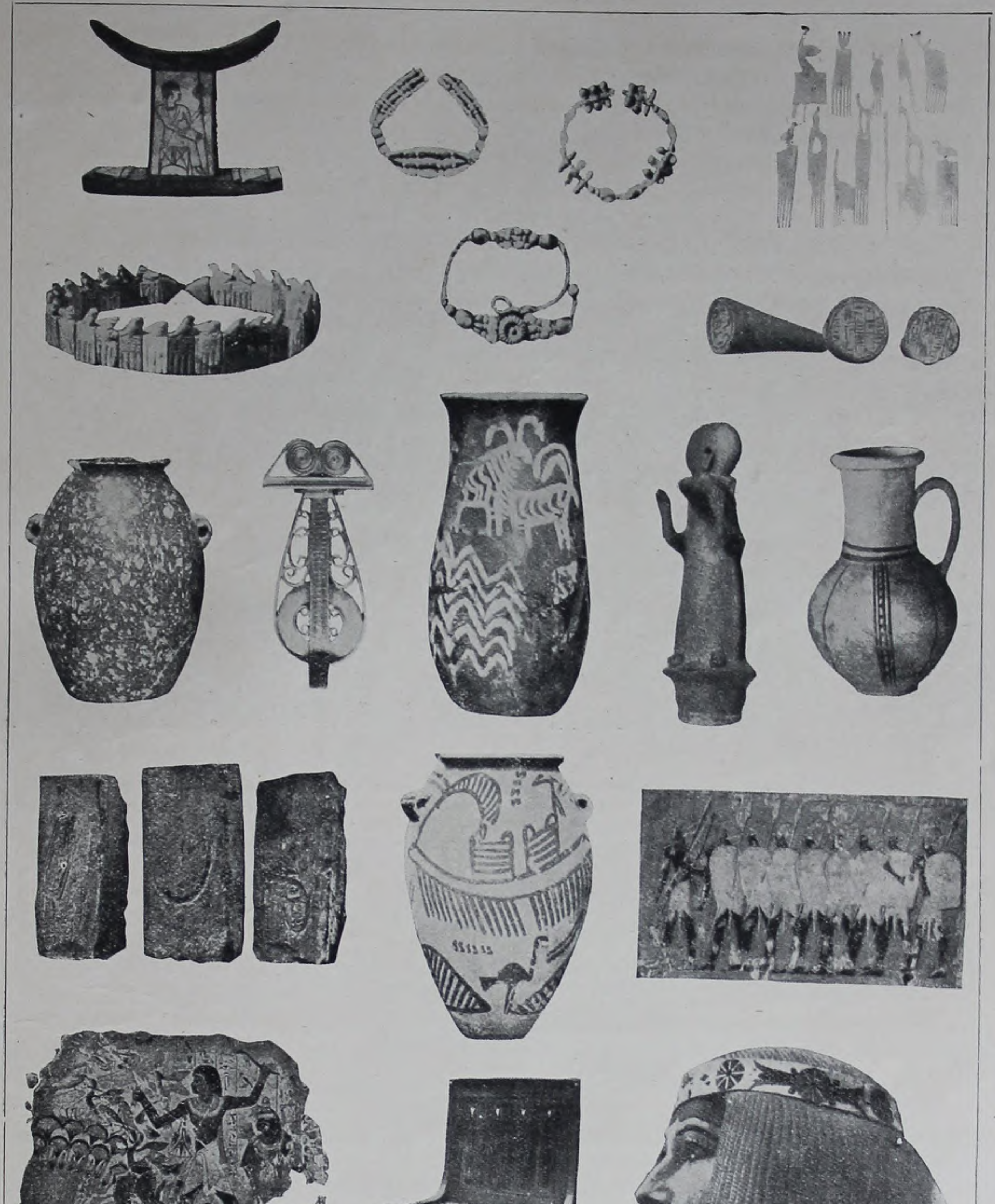
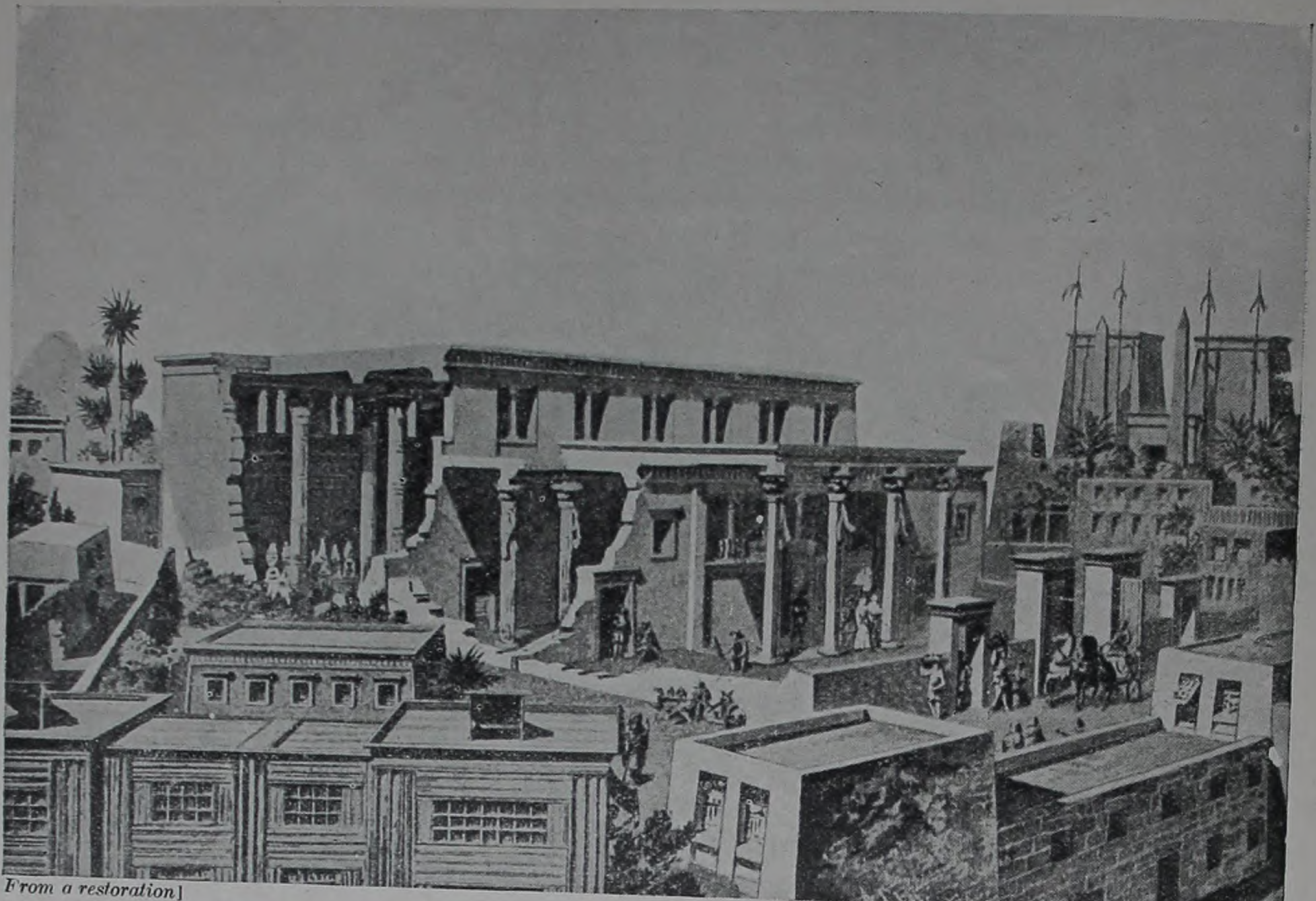


Photos by permission of] [*Prof. Sir Flinders Petrie, Messrs. Mansell, and The Egypt Exploration Fund.*

A PAGE SHOWING EGYPTIAN ART AT DIFFERENT PERIODS.

Reading from left to right the objects are: Head-rest of wood and ebony inlaid with ivory plaques and rosettes. Gold and jewelled bracelets found in the tomb of Zer of the Ist Dynasty (Figs. 2 and 4). Combs of the Ist Civilization. Baked clay cones. Pottery of the Ist Civilization. Gold pendant of Vth Civilization (XIIth Dynasty). Pre-dynastic pottery (Figs. 8 and 12). Carved ichneumon. Very late pottery. Unbaked clay bricks. A stele from Punt Terrace, Deir-el-Bahri. Fowling scene from the frescoes upon tombs at Thebes, XVIIIth Dynasty. Low chair with legs in form of lion's paws, inlaid with ivory, with plaited seat, 1500 B.C. Carved head of Nefert early IVth Dynasty.



From a restoration] [*by P. Lauser.*

RESIDENCE OF A WEALTHY EGYPTIAN DURING THE XVIIIth DYNASTY

The complete town house of the XVIIIth Dynasty contained a great vestibule with an ante-room for the porter; behind there was a large dining-hall, at the back of which was a small court; on the right of this stood the bedroom of the master, and on the left a kitchen and storeroom; beyond still further was built the house for the women and the garden. In this restoration the walls have been broken away to show the interior of the vestibule and of the great dining-hall.

Egyptians. The conqueror of the Hyksos must have been the new king who knew not Joseph, the oppression beginning with the XVIIIth Dynasty.

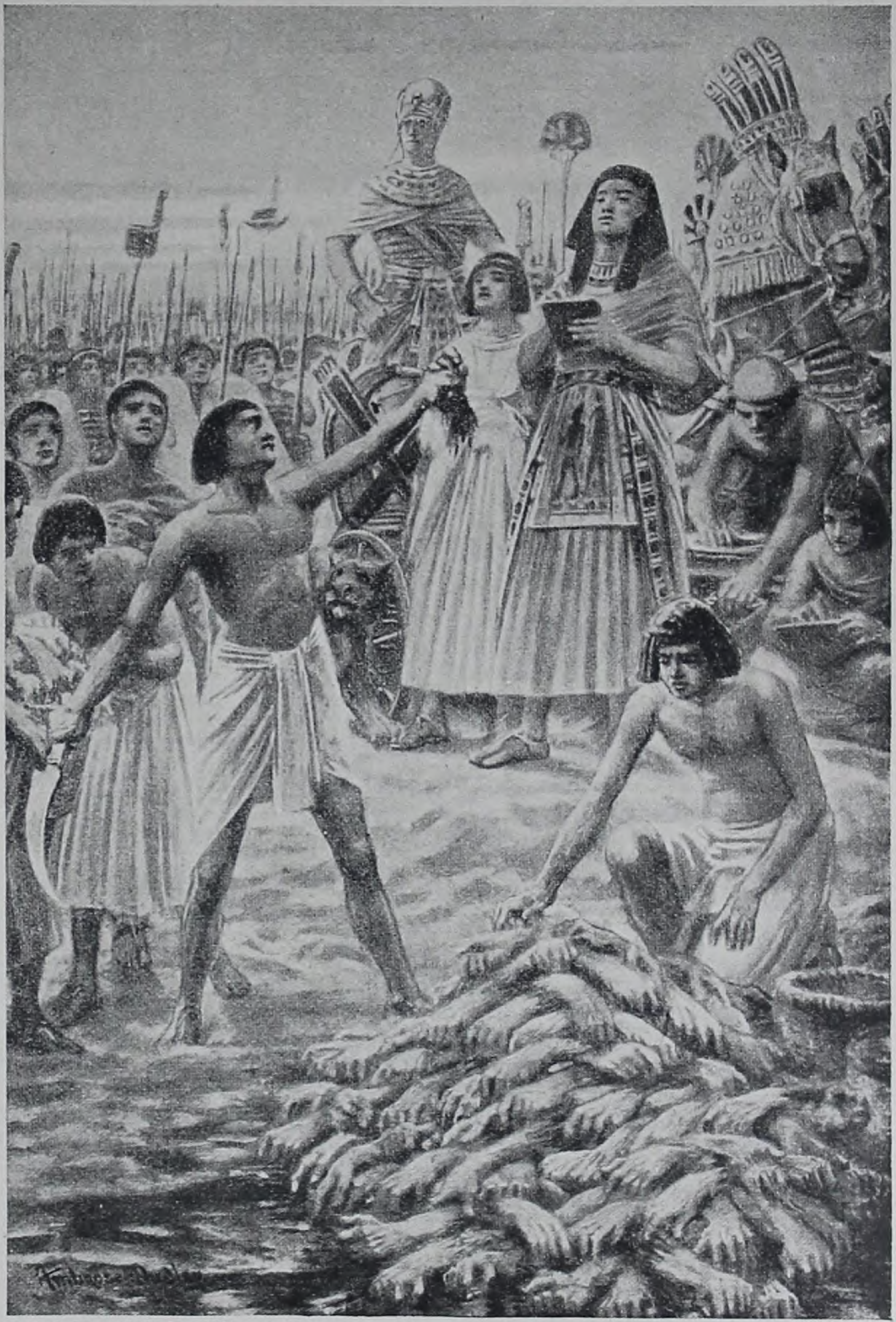
The most magnificent monarch of this age was Amenhetep III, who reigned thirty-six years, mainly devoted to the peaceful spread of the arts. Of the organization of the country we learn from the tomb of a great vizier, Rekh-ma-ra, who records the taxation from the various divisions of Egypt. From these it is evident that the court levied only for its own expenses, and the cost of administration was borne locally by the nobles. The great wars in Syria had brought in much wealth, which was maintained by the continuous tribute, and this went to the king and was not pooled in the expenses of government. The large number of captives also greatly facilitated the public works, and their maintenance was provided by the heavy tribute of corn exacted both from Syria and from Nubia.

On the western side of Thebes, Amenhetep III built a great temple for the service of his spirit; the expansion of the old chapel of the tombs. The special home of his spirit was in the two colossal seated figures in the temple, which, when complete, were sixty-nine feet high. The temple was swept away for stone by the impious hands of later kings; but the colossi still remain, looking across that plain at a million sunrises since they were there set by the great king. An overthrown tablet, which stood thirty feet high, is the only other relic of this great temple. These immense masses of stone were not of the soft sandstone, easily cut, and floated down the Nile, like most of the Theban building stone; but they were cut in the flinty rock near Cairo, and taken hundreds of miles up the stream to be erected.

This great king was in close relations with Syria, as we know by the correspondence on cuneiform clay tablets found at Tell Amarna. These show that the kings of all the north of Mesopotamia and Assyria were in friendly correspondence with Egypt. Alliances were made for many generations;

daughters were sent as consorts to the kings on each side; and ivory, silver, precious stones, horses, chariots, crystal necklaces, copper from Cyprus, also came to Egypt; gold was mainly asked for in return from Egypt, also oxen, oils, and purple. The intercourse with Greece was also considerable. Fragments of hundreds of Greek vases were found in the ruins of the palace at Tell Amarna, and such vases were often placed in the tombs during this age. Such connection for trade had been going on since the later prehistoric times; but it was much increased, and it led to an influence on the art which is remarkable. The free drawing and design of the Mykenæan period in Greece was largely reflected in the lively naturalism with which both figures and plants were represented in Egypt.

Another large work of this reign was the temple of Luxor, on the eastern side of Thebes. The papyrus columns of the great avenue here are sixty-five feet high, only slightly exceeded by some in the forecourt at Karnak; and the courts with double colonnades of clustered columns are the most pleasing example of the architecture on a large scale. This temple was specially built in recognition of the divine birth of the king. The royal descent was in the female line, like all other property; the king, usually a half-brother of the queen, personated the god Amen as his high priest, and the children born to him in that character were the sons of the god.



Painted specially for this work] [*by Ambrose Dudley.*

COUNTING THE HANDS CUT FROM THE DEAD.

The military secretaries, immediately after the conclusion of a battle reckoned the number of the slain in the presence of the king. This counting was done by cutting off the hands or some other portion of the body of the enemy.

This temple was connected with that at Karnak by an avenue of one hundred and twenty-two sphinxes, carved in sandstone. This combination of the lion's body with the king's head represented the guarding protection given by the king as ruler of the country. They have no connection whatever with the Greek idea of a female sphinx, which belongs rather to the harpy tribe, and was destructive rather than protective. The temple of Karnak, to which this avenue led, was the earliest temple at Thebes, repeatedly enlarged from the XIIth Dynasty down to the Ptolemies, for over three thousand years.

Another great work of this reign was an immense artificial lake at Thebes, surrounded by a high bank formed of the earth dug out.

This was dug in fifteen days, just at the time of highest Nile, 28th of September to 9th of October. It would require about eighty thousand men to dig it, and perhaps a quarter of a million lads to carry the earth; so if the population of

Mummy-case from Deir-el-Bahri.

Thebes were turned on to the job they might about do it in the fortnight stated.

This magnificent king, Amenhetep III, had a remarkable wife, Queen Thyi, who was daughter of a Syrian prince. She had brought with her a devotion to the Syrian sun-worship of the Aten, which had long survived in the old Semitic capital of Heliopolis. She imbued her son Amenhetep IV with this idea, and he adopted it fanatically. The Semite, whether Jew or Muslim, is naturally a monotheist; and the young king—half Syrian—when he came to the throne at about seventeen pushed the sun-worship to the exclusion of all the Egyptian gods. Soon he proscribed all other worship, and had all mention of the other gods erased on all the accessible monuments of the whole land. He started a new capital, now known as Tell Amarna, and took a new name himself, Akhenaten, "the glorious disk of the sun". The idea of this worship was the adoration of the power of the sun; this was shown in emblem by the sun's rays descending, each ending in a hand, and these hands accept the offerings, confer life on the king, place the crown on his head, and are the sole means of divine action. The idea of the radiant energy of the sun being the source of all life is perhaps the only scientific materialism that has ever been accepted as a religion.

The king also adored the sun in a noble hymn, which has come down to us. A portion will show the scope of ideas:

The land brightens, for thou risest on the
  Shining as the Aten in the day; [horizon,
The darkness flees, for thou givest thy beams,
  Both lands are rejoicing every day.
Men awake, and stand up on their feet,
  For thou liftest them up;
They bathe their limbs, they clothe themselves,
  They lift their hands in adoration of thy rising,
Throughout the land they do their labours.

The cattle all rest in their pastures,
  Where grow the trees and herbs:
The birds fly in their haunts,
  Their wings adoring thy spirit.

Thou makest the seasons of the year to produce all thy works:
  The winter making them cool, the summer giving warmth.
Thou makest the far-off heaven, that thou mayest rise in it,
That thou mayest see all that thou madest when thou wast alone.

* * * *

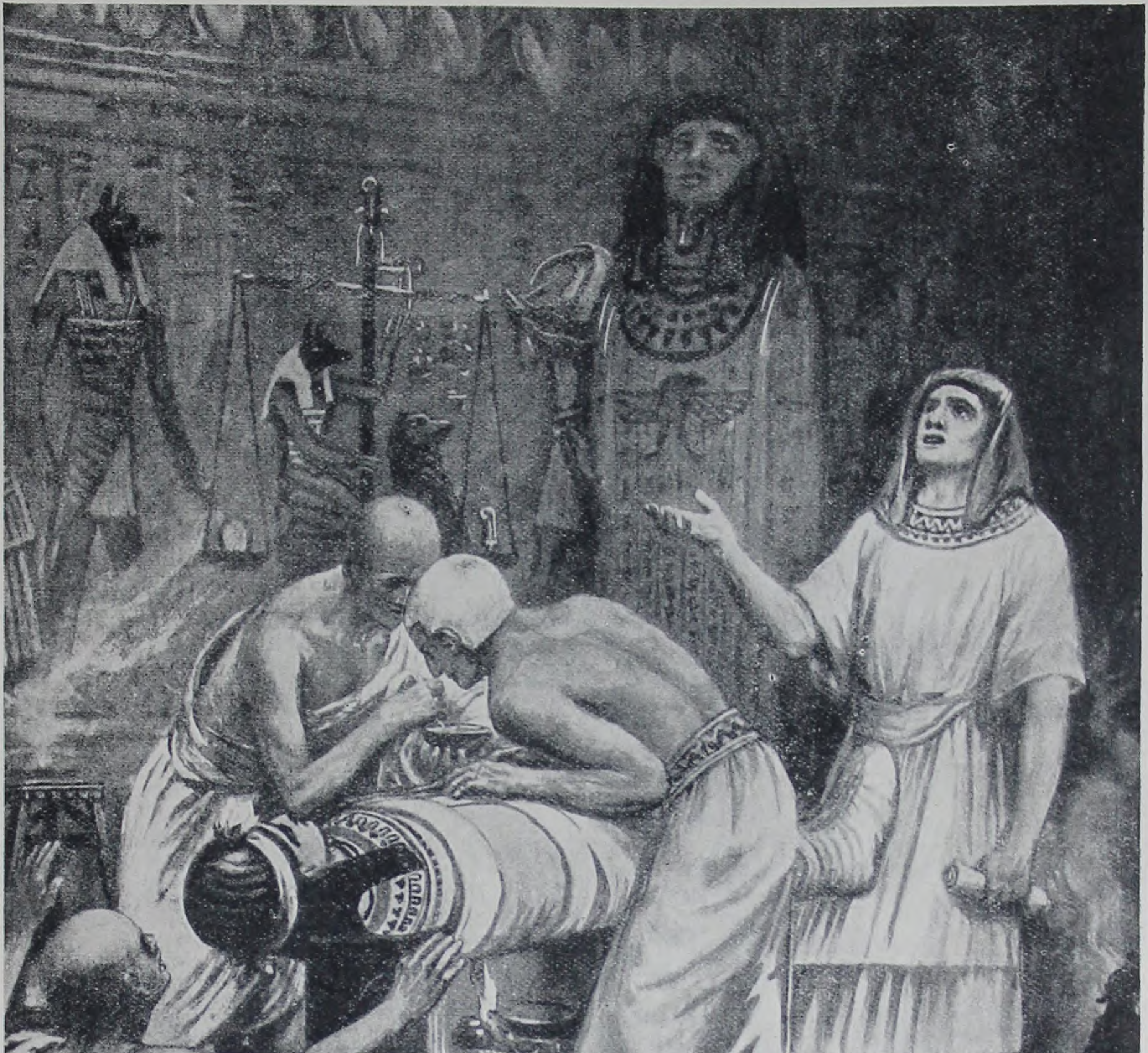
Since the day that thou laidst the foundations of the earth,
Thou raisest them up for thy son, who came forth from thy substance,
The king of Egypt living in Truth.

Photos by permission of] [*The Egypt Exploration Fund.*

A SARCOPHAGUS FROM DEIR-EL-BAHRI.

The Egyptian coffins, or "sarcophagi", differed greatly in accordance with the rank and wealth of the deceased. The poor had to be content with rough wooden boxes, but the rich man's casket was a thing of magnificence, richly carved and painted with symbolical figures, and often with a full-length effigy of the departed one on the lid.

Not only did Akhenaten strive for truth in religion, but also in art and in all ideals of life. His constant motto was "Living in Truth", and the extraordinary change which he wrought, and the wide range of his ideas, place him as the greatest thinker that was ever born in Egypt. Had he been in a lower station he might have been a prophet venerated for ages, with a better right to such honour than Buddha or Muhamed. Unfortunately, he was a king, and—contrary to Plato—unhappy is that land where kings are philosophers. His ideals outweighed all common



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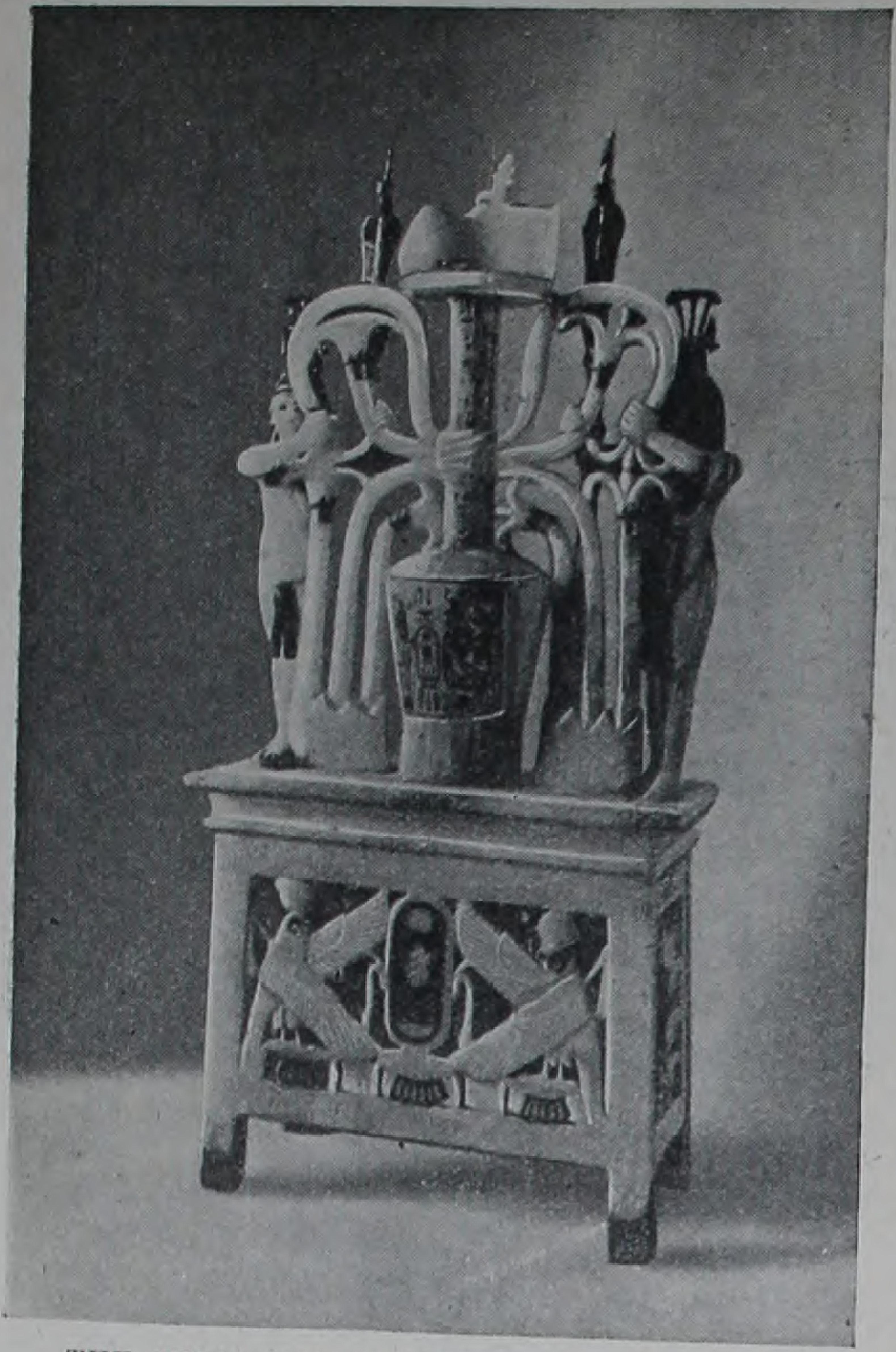
EMBALMING THE DEAD.

Lest the deceased might suffer from hunger and thirst, those parts which in lifetime suffer from these sensations were taken out of the body and placed in four jars, each containing the figurehead of the particular genius under whose protection they fell. Under the Old and Middle Empires food in an imperishable form was placed beside the body in the tomb.



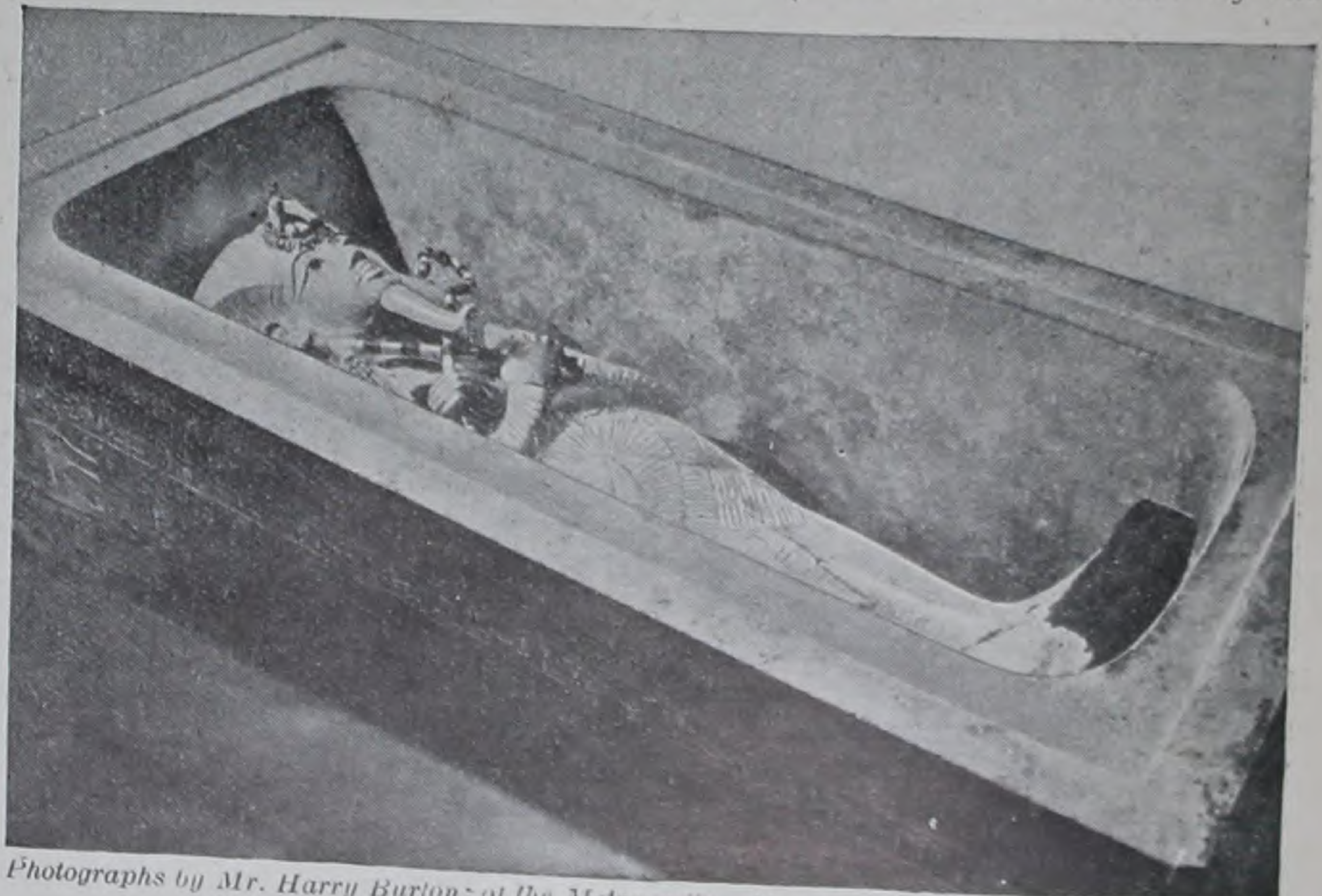
THE KING AND QUEEN'S PERFUME VASE FROM TUTANKHAMEN'S TOMB.

The splendour of the contents of Tutankhamen's tomb is partly accounted for by the fact that this King restored the worship of Amen, and thus earned the gratitude of the priests. The ornaments and furnishings including this wonderful perfume vase, are now in Cairo Museum.

sense; he tried to force them on an unwilling people; and he neglected the care of his empire, absorbed in his new life. Syria was left to go to ruin by internal warfare, rebelling against Egypt; the whole land resented the new faith. He only reigned sixteen years, and a few years later his son-in-law, Tutankhamen, restored the old worship of Amen and was rewarded with the magnificently furnished tomb, the discovery of which provided an archæological sensation. The capital was moved back to Thebes, and life went on as if Akhenaten, the great idealist, had never spoken.

Not only Syria, but also Egypt, had fallen into a terrible state of neglect and mismanagement. After a few weak and short reigns, it required all the energy of a soldier-statesman, King Heremheb, to restore peace and good order to Egypt, and to repress the tyranny of a plundering soldiery. After his time it required another such ruler, Sety I, to recover some part of the lost empire of Egypt in Syria. The old realm out to the Euphrates was hopelessly gone, but Sety stretched his power over Syria, and reached the mouth of the Orontes.

The great scenes of this war are sculptured on the outer wall of the vast temple of Karnak. The Hall of Columns there was built by Sety, though it had probably been projected—perhaps even begun—by a previous king. The whole of the building, as we see it, was done by Sety, and he carved about half the columns, the remainder were used by his son Ramessu. This hall has always excited wonder from the overwhelming scale of it: the columns of the middle avenue are sixty-three feet high, and those of the body of the hall forty-six feet. The whole height to the roof was eighty feet. Such excessive size, executed in a soft sandstone, brings its own nemesis. It was impossible to support such weights except by crowding the columns, and the interspace is less than in almost any temple: barely more than the diameter of the column is left between those of the hall. It therefore appears crowded



Photographs by Mr. Harry Burton: of the Metropolitan Museum of Ar., New York.
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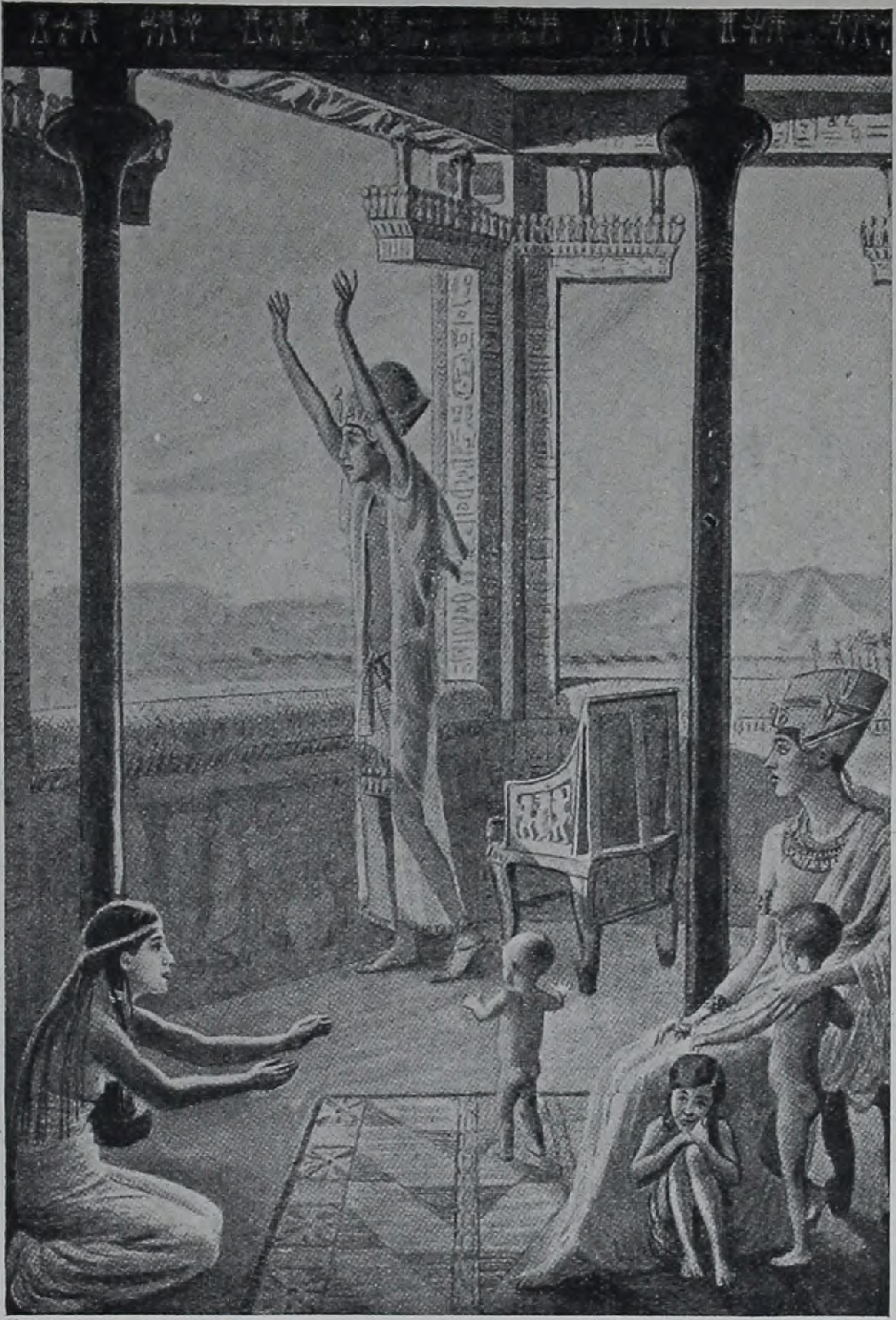
KING TUTANKHAMEN'S OUTER COFFIN IN SARCOPHAGUS.

The opening of the tomb of King Tutankhamen by Lord Carnarvon and Mr. Howard Carter in 1923 created an archæological sensation. The tomb, the only one discovered which had escaped the depredations of early robbers, contained furniture and ornaments of unparalleled magnificence. The coffins, carved in the likeness of the dead king, were most beautifully painted and decorated.

and gloomy, and the great weights have forced all the inevitable decay to the point of destruction. Many of the columns have fallen by their own weakness, and during recent years a great rebuilding has been needful, if the whole structure were not to become a heap of ruin. This rebuilding has been carried out on the old Egyptian system, by the simplest means. As each course was laid, it was banked up with earth; the stones of the next course were then run on rollers into place, and more earth put around them; finally the temple was completed, but full of earth, and on removing that it stood finished. No accidents can occur, no powerful cranes or scaffolds are required; and where labour is cheap, the simple earth-staging proves to be as cheap as any other process.

The character of Sety I stands higher than that of perhaps any other Egyptian ruler. Not only was he energetic to recover the status of his country, and left it secure and in good order, but he also had all the inscriptions that had been erased by Akhenaten carefully re-cut with great fidelity, and only placed his own name modestly as restorer. When we look at the ruthless thefts by Ramessu II, substituting his own name for those of earlier kings on innumerable inscriptions, we can value the more his father's honourable restoration of defaced monuments to their original purpose.



Painted specially for this work] [*by W. M. N. Brunton, R.B.A*

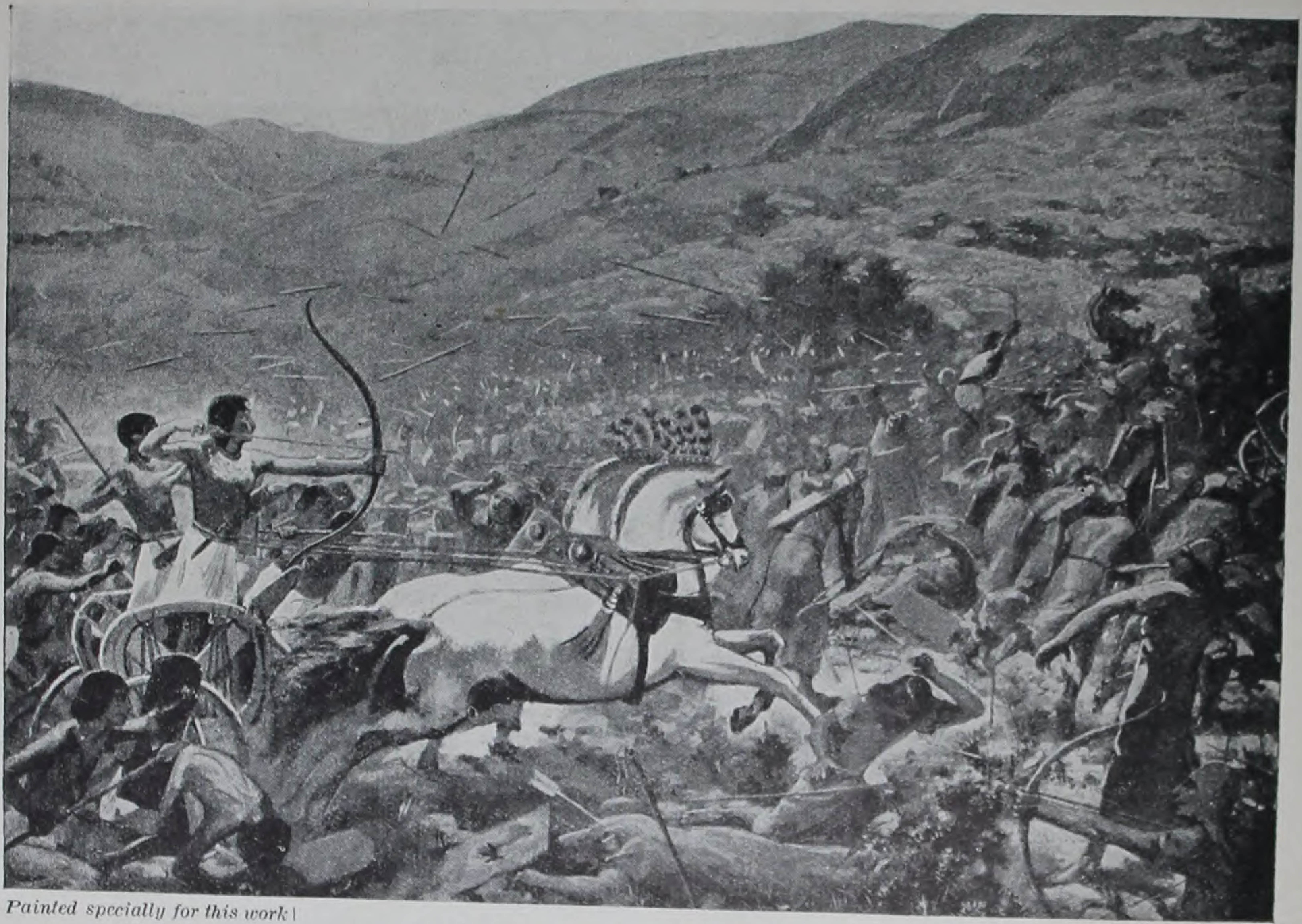
AKHENATEN COMPOSING HIS HYMN TO THE SUN (XVIIIth DYNASTY).

Amenhetep IV, who assumed the name of Akhenaten, endeavoured to overthrow the old religion and induce the people to imitate him in the worship of the Aten, the solar disk. The Aten was supposed to represent the sun as the universal god. But the movement failed, and the records of the king and his religion were subsequently erased from the monuments.

Happily the body of this truly great ruler has been more perfectly preserved than any of the royal mummies. The grace, the nobility, the dignity of the man show in all his features. There is no finer presentment of the great dead than this beautiful face, which had been moulded by so noble a character.

It would seem an impossible romance that we should be able to look in the face of the kings of three thousand years ago, yet, owing to the care taken to hide their bodies from the ancient destroyers, we can now see the actual persons of many of the greatest movers of the world's history. Aahmes, who expelled the Hyksos; Tahutmes I, who swept up to the Euphrates; Tahutmes III, the great campaigner; Sety I, the noble king; Ramessu, the vainglorious; and Ramessu III, who saved Egypt from Syrians and Africans—all these, and many others, are as familiarly known by us as they were to the court of Egypt. In different tombs they were moved about, as robbers increased in audacity, until they were grouped into two great deposits, where—bare of all the pomp and state that could attract the plunderer—they lay until drawn forth again by a generation that would value and reverence their remains. Truly the Egyptian achieved an immortality of renown and respect which we cannot imagine any ruler of the present day retaining in A.D. 5200

This care for the person and the glory of the dead was one of the greatest motives to the Egyptians and it is to this that we owe nearly all our knowledge of their daily life. The dead were ornamented with the jewellery and trinkets which they had worn in life. They were wrapped in the fine linen which had been made for everyday wear. They had offerings of food and drink, vases, weapons, toilet things, toys, even literature—all that had been familiar around them were laid by them for their future solace. The soul, when it came abroad from the tomb, was to be cherished by providing a model house for it in great detail, with model servants to do all the work, made in wood carving, or later in pottery. And the owner of great estates had all the scenes and life of his domains carved, or later painted, on the walls of the tomb-chapel, where his soul was supposed to come to be refreshed with the joys of life. Doubtless this was not nearly so prominent to the Egyptian as it is to us to-day. To them it was a provision far away upon the desert, seldom seen or noticed, while the active life lay in the towns and fields of the green plain. All those daily scenes are now buried deep below the accumulations of the Nile, and only the works upon the desert stand out visible to our days.

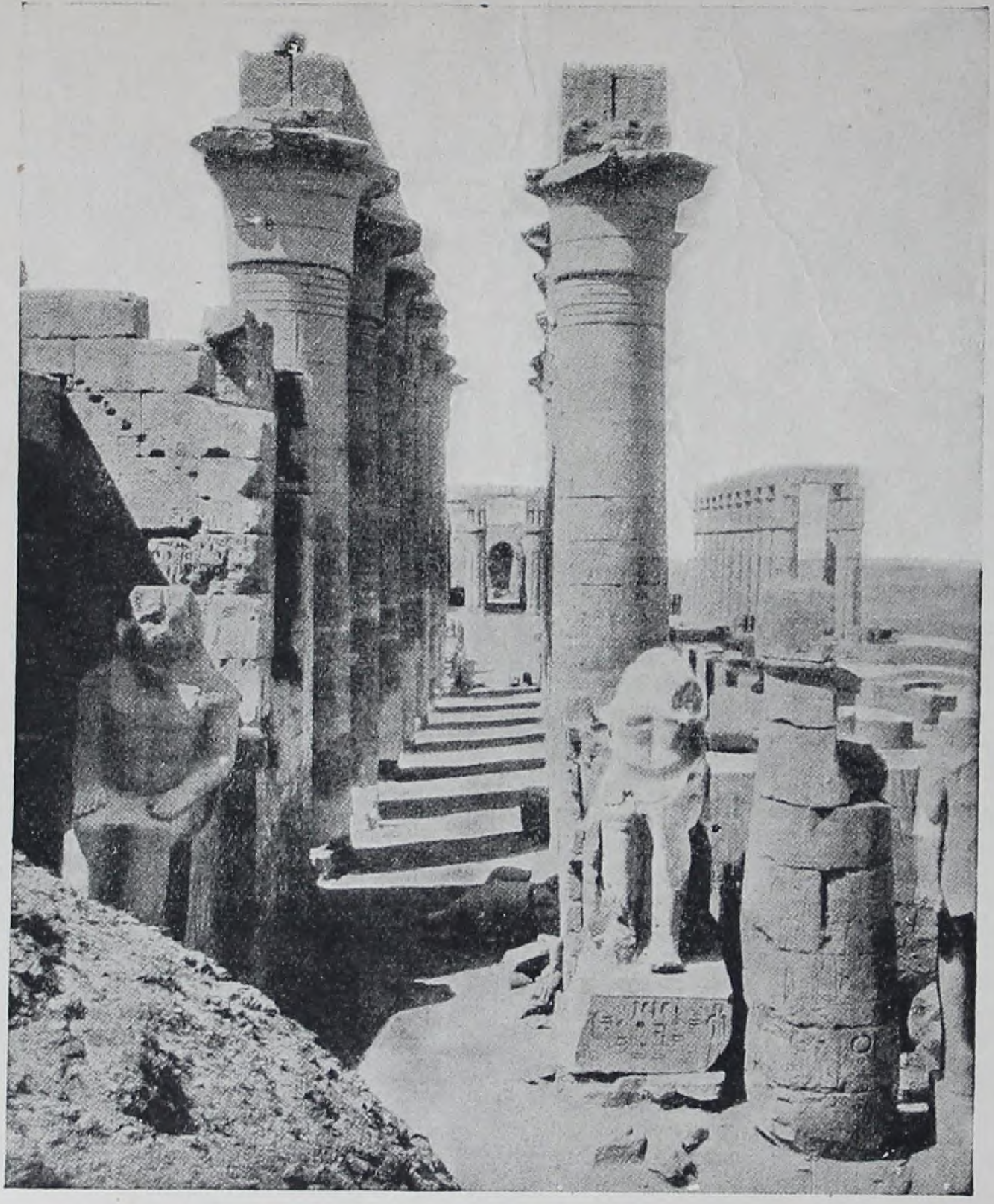


Painted specially for this work] [*by Chas. D. Ward*

SETY I IN SYRIA (XIXth DYNASTY).

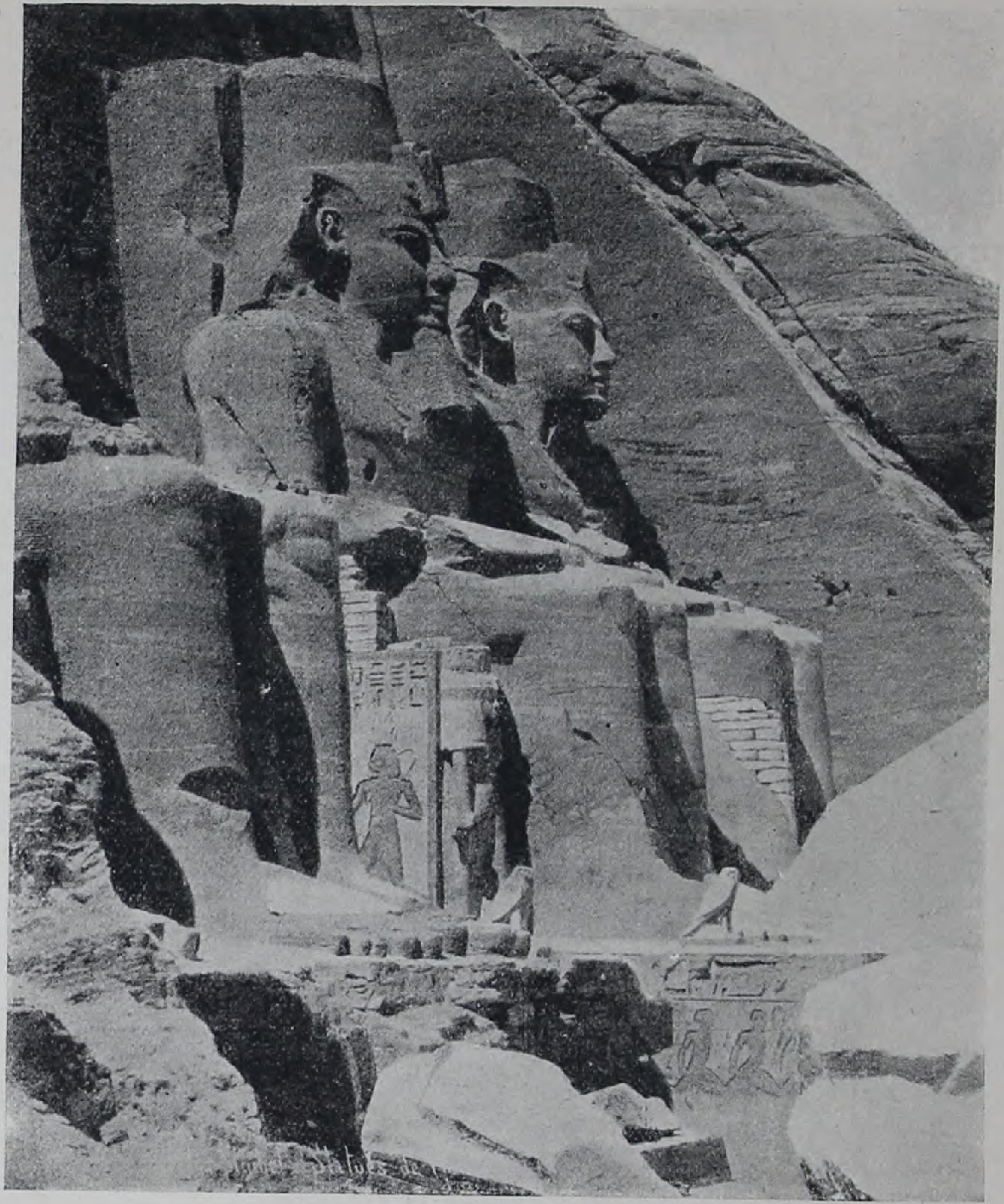
On the death of Ramessu I war broke out again between the Egyptians and the Hittites. Sety I marched rapidly into Syria, and after several brilliant victories took Kadesh, a city of the Amorites which commanded the Orontes Valley. Mautenor, King of the Hittites, then attacked Sety, but was defeated and forced to sign a peace, leaving Southern Syria in the hands of Egypt.

After Sety I the kingdom rapidly declined. His son, Ramessu II, is only known by his boastfulness and his preposterously long reign of sixty-seven years. In all this time he does not seem to have done anything for his country after his eighth year. For over half a century he stole the monuments of his predecessors and lied about himself. His Syrian war never reached as far as his father had gone, and he retreated from a drawn game with the Hittites. He was glorified by a long and fulsome poem about his exploits, of which many copies remain ; the main interest is as showing the condition of the great



THE TEMPLE OF LUXOR.

The Temple of Luxor was planned by Amenhetep III and finished by Heremheb. The hall contained four rows of eight columns, and was approached by an avenue of fourteen columns. Amenhetep, besides building many temples, was a great hunter, and is recorded to have killed 102 lions between the first and tenth years of his reign.

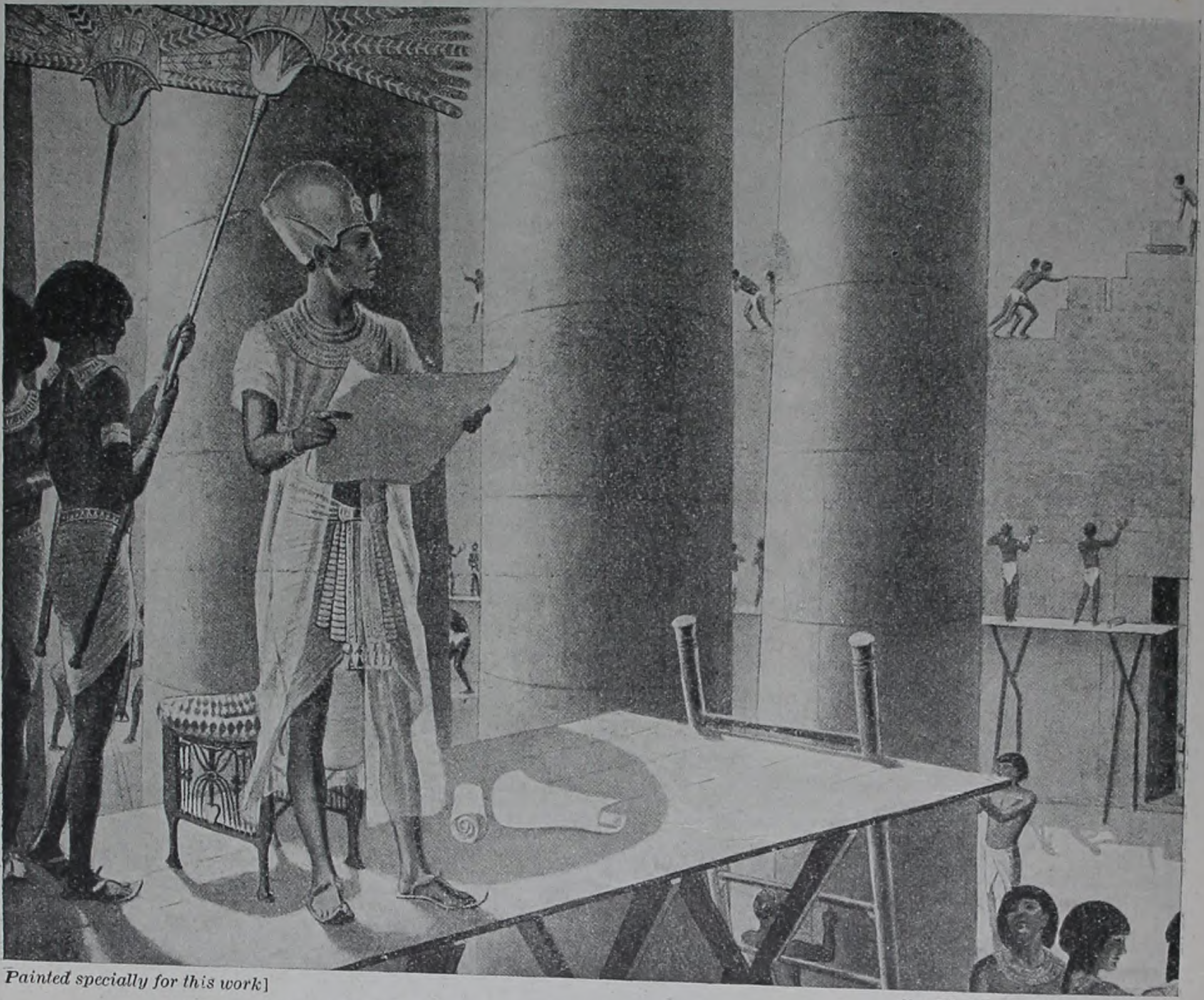


THE TEMPLE OF ABU SIMBEL.

The Temple of Abu Simbel was built by Ramessu II. In front there are four colossal statues of him, each sixty-five feet in height. The building is so placed that the rays of the sun, to whom the temple is dedicated, penetrate in the early morning to the innermost chamber and fall upon the central figures of Amenze and Ramessu.

Hittite confederacy at that time. They had formed an alliance of various peoples from Lycia to Carchemish, and from the gulf of Issus down to Tyre. From their treaty with Ramessu in his twenty-first year it is seen that their homeland, by the gods of which they swore, was around the head waters of the Euphrates in Armenia.

The treaty of 1280 B.C. is preserved in hieroglyphs at Abu Simbel in Nubia, and on a cuneiform tablet at Boghaz Keui in Asia Minor. It shows how carefully international acts were then drawn up. It recites the ancestry of both kings and their former relations; declares permanent friendship; confirms past treaties; makes a defensive alliance; and declares the extradition of any subjects changing sides. It concludes with the oath by each of the gods of the Hittites, and the description of the state seals of the Hittites and Kataonian kingdoms. The daughter of the Hittite king was given to Ramessu on making this treaty; the Egyptians gave her the name of the dawn, "beholding the beauty of the sun", an allusion to her beholding the king.



Painted specially for this work] [*by W. M. N. Brunton, R.B.A.*

SETY I BUILDING THE TEMPLE OF ABYDOS (XIXth DYNASTY).

Although a great part of his reign was occupied in warfare, Sety I found time to work the mines of Sinai and the Red Sea, and to restore and build many temples. At Abydos he built largely, commencing the magnificent temple to Osiris, which contains some of the finest bas-reliefs in the country.

Art decayed greatly in this reign, and the only creditable work of which we know is a seated figure in black granite. But works of enormous size were executed; a statue ninety-two feet high looked out over the temple and city of Tanis; another colossus of red granite was the seated figure, fifty-seven feet high, at the king's funeral temple at Thebes. These weighed nine hundred or one thousand tons each. The rage for erasures went so far that Ramessu had his own obelisks cut down and re-engraved in some cases. The gigantic rock-cut figures of Abu Simbel are impressive from their size, but the execution is incredibly coarse and mechanical in the mode of marking details.

There was a great spread of officialism growing throughout the XVIIIth and XIXth Dynasties; more and more place-hunters had to be kept by the taxes and fees of the people, and the burden was not diminished by finding offices for the eighty sons and sixty sons-in-law of Ramessu. The vast endowments of the temples maintained an army of priests in useless lives. These drains upon the resources weakened Egypt greatly, and it steadily fell into worse state under Ramessu and collapsed in the tumults of about forty years later.

A new king of some ability arose in Ramessu III. As he was the last king to build a funeral temple at Thebes, his work has survived there at Medinet Habu, while all the earlier temples have been destroyed more or less by later builders. He had to face a great Algerian and Tunisian invasion, and three years later a league of all the peoples of Syria, headed by the Hittites. After another three years the westerners were again forcing forward, and had to be massacred by Ramessu. After these great battles the Egyptians kept precise accounts of the slain, by bringing in the hands and piling them in heaps, and also of the booty, in full lists which were recorded.

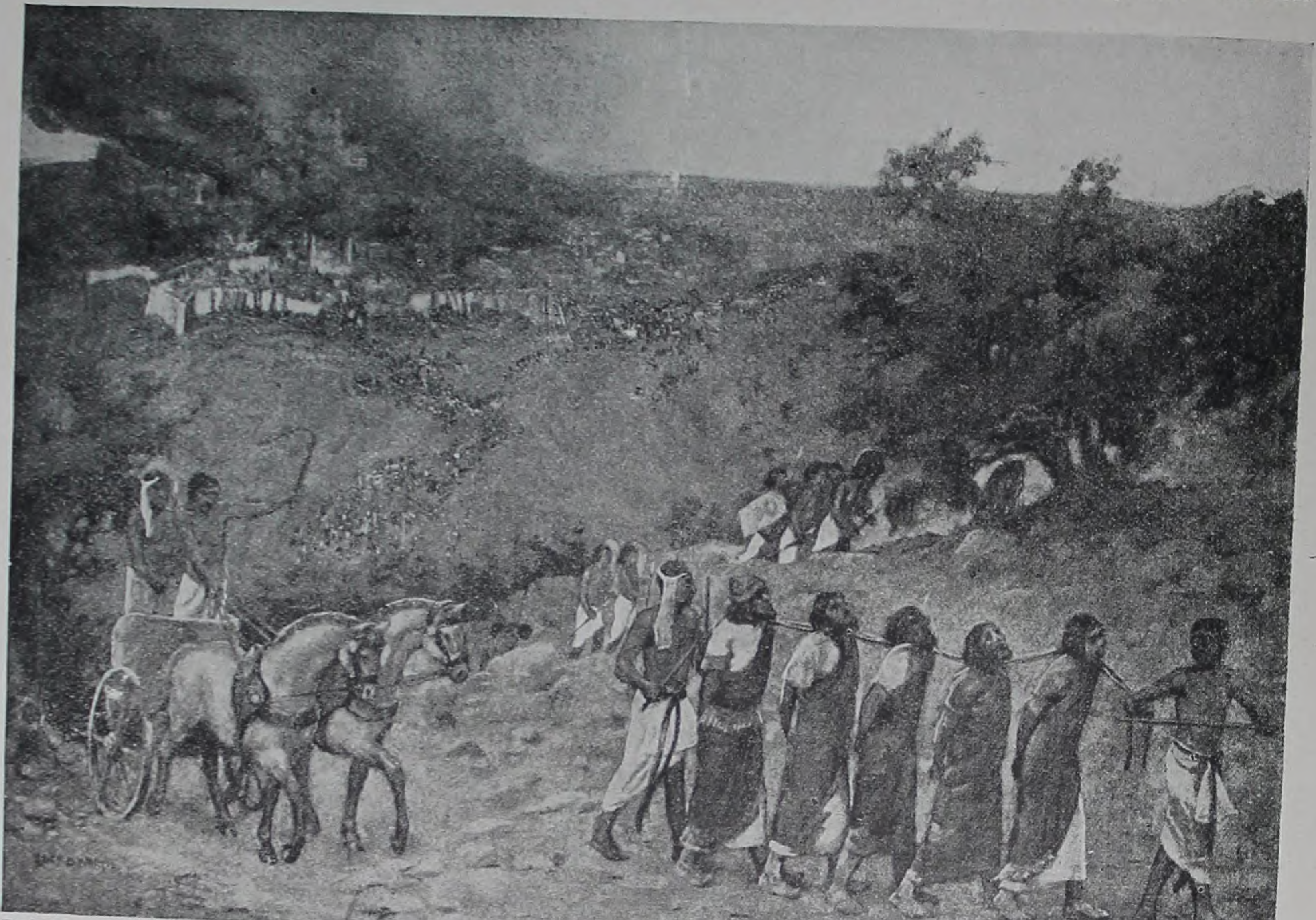
This external success was counterbalanced by the decadent condition internally. Conspiracies were brought to light, and the documents of two great trials have come down to us: one a trial for witchcraft with magic figures; the other a trial for conspiracy, perhaps connected with the witchcraft. In a large secluded *harem* of concubines there was fuel for any social conflagration.

The close of this great family was curious. Ramessu III was succeeded by his son, Ramessu IV, and he by his son, Ramessu V. Meanwhile a brother of Ramessu IV had married his daughter to the High Priest of the omnipotent god Amen. Then suddenly Ramessu V died, and this next brother succeeded as Ramessu VI, and, his heiress being high priestess, the priests of Amen thus succeeded to the throne. They prudently permitted the rest of the sons of Ramessu III to follow one another, down to Ramessu XII; and this was the more easy as the high priest was court-tutor and had educated them.

The great High Priests of Amen were the richest people in Egypt, for the god had been granted enormous shares of the booty and captives and lands. They were, however, not capable of holding the country together, any more than the Popes could hold Italy. Priestly rule might suffice for the narrow valley of the Nile; but the frontier facing Syria needed a more vigorous hand. With apparently perfect good will the priests at Thebes agreed to another line of secular rulers managing the Delta from Tanis or Zoan, in the north-east corner. Two lines were thus going on together in the XXIst Dynasty.

Mummy of Sety I as it now appears after being preserved for over 3 000 years.

A fascinating little story survives about an envoy sent from Thebes on April 6 to get cedars in Palestine He went down to the coast, and the King of Tanis supplied him with a boat and sailors, with which he started on April 20. On the voyage, at one port a sailor ran away with the stock of money, equal to some hundreds of pounds now. The chief of the place repudiated all responsibility. At last the envoy went on and began to get cedars cut down surreptitiously, on which the king of the cedar district put him under arrest. He tried to escape one night on to a ship going to Egypt, but was caught and brought back. Then follows a conversation between the Egyptian and the Syrian king on his throne, with his back to the window, while the waves of the great sea broke on the shore below. After much browbeating it ends with the king proposing an ordeal. He will allow the timber raft to be taken if badly rigged, so that a storm would wreck it, then the god Amen can show his power by protecting his own. This is declined, and the envoy sends a messenger for more presents to give the Syrian. On these coming, the timber is given in return. Then pirates from Crete sweep down, ironically calling themselves "the guardians of the helpless". Unfortunately the end of the tale is lost.



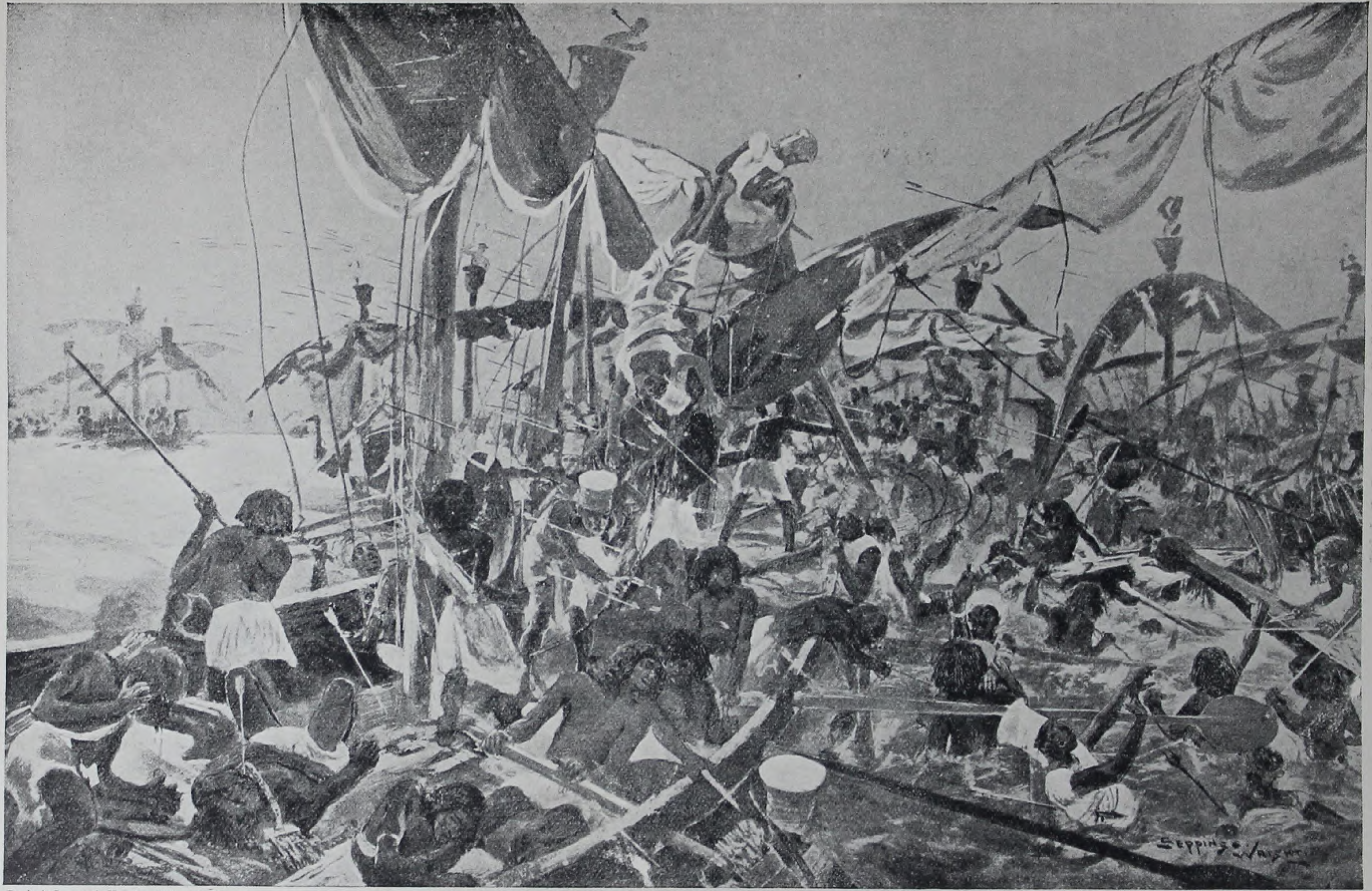
Painted specially for this work

THE EGYPTIAN CAMP ON THE MOUNT OF OLIVES. *[by Chas. D. Ward.*

The suspicion with which Solomon regarded Jeroboam drove the latter to seek refuge with Sheshenq (Shishak), King of Egypt and on Solomon's death Rehoboam, his son, found the kingdom divided, the larger part owning allegiance to Jeroboam. Sheshenq marched to the assistance of his ally, and in a short space of time entered Jerusalem, plundered the temple and received the submission of Rehoboam.

THE SEVENTH CIVILIZATION: 950 B.C. TO A.D. 640.

As at the close of the Vth Civilization the Mesopotamians came in and held the land as Hyksos, before a fresh growth of native power, so now, at the close of the VIth Civilization, there arose a rule from a Mesopotamian adventurer, which held Egypt for a couple of centuries. Shishak—Sheshenq, "the man of Susa"—a name familiar in Babylonia, was probably a successful mercenary general of the Tanite kings. He married the daughter of the last Tanite king, and, moving up to Bubastis, he set up a new dynasty, the XXIInd.



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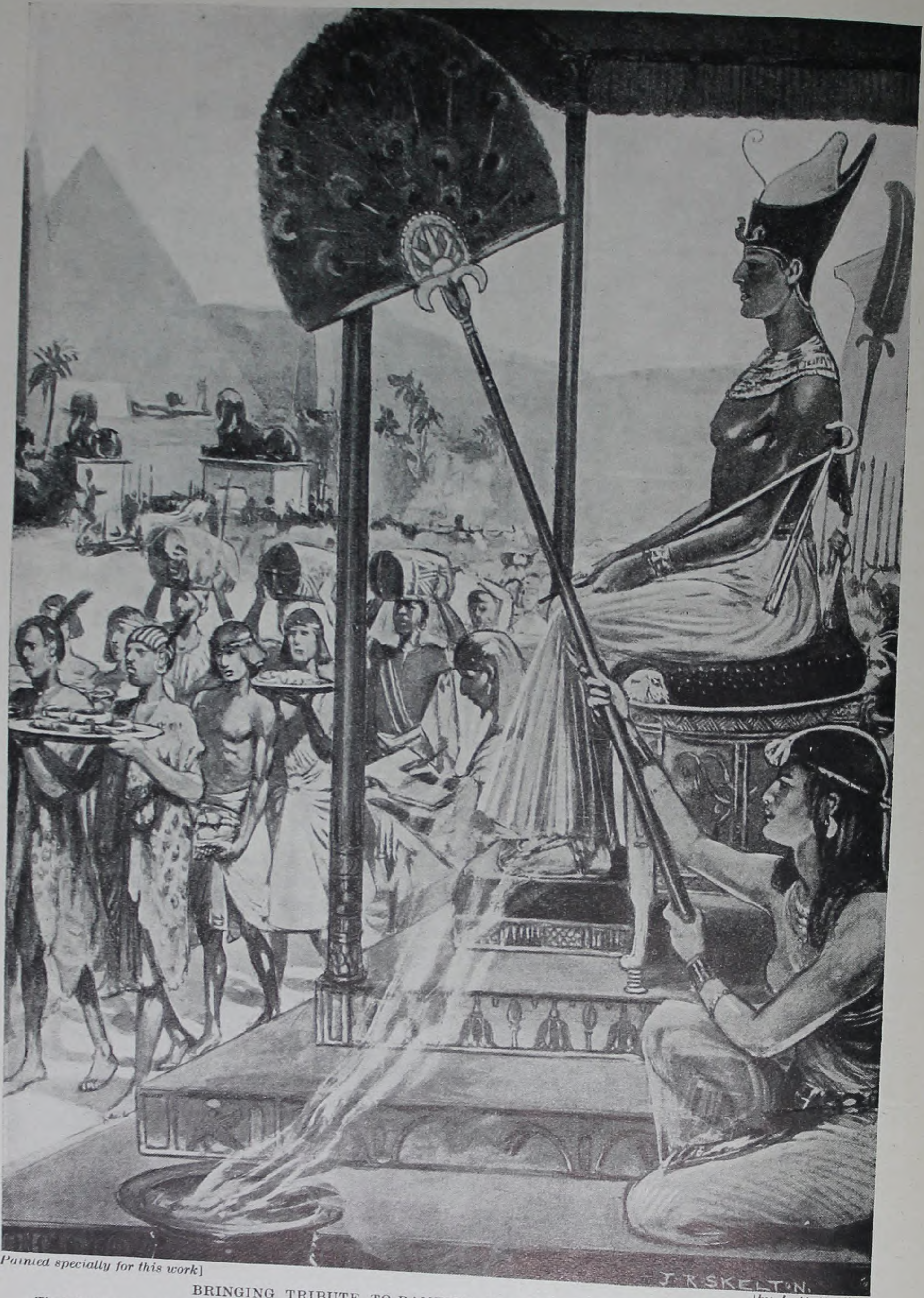
[*by H. Seppings Wright.*

THE SEA FIGHT AT PELUSIUM.

In the later years of the reign of Ramessu III, a powerful combination of nations attacked Egypt. Forces set out by land and sea from the coast and islands of South-Eastern Europe and from the Western part of Asia Minor. After destroying the Purusata tribe, Ramessu marched to Pelusium, where his fleet was awaiting the attack of the rival navy The enemy, thrown into confusion in the bay of Pelusium, attempted to land, and were massacred by the king, whose pictorial records give us the first representation in history of a sea fight.



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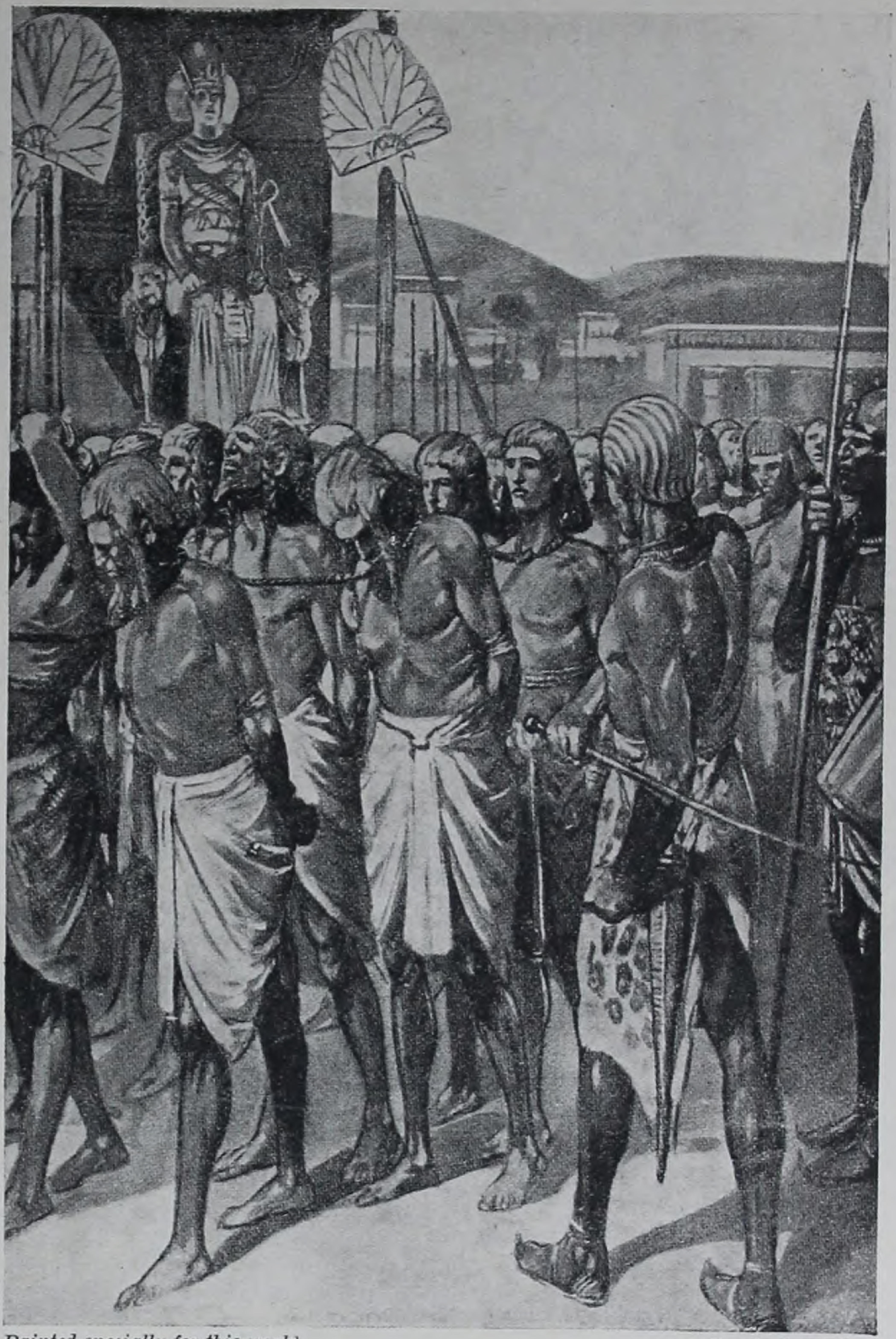
BRINGING TRIBUTE TO RAMESSU II (XIXth DYNASTY).

The tribute received annually from the nations which the Pharaoh had subdued in Ethiopia and Asia was of immense value. It is described as consisting of gold and silver in ingots, porcelain and metal vases, ivory, rare woods, precious stones, horses dogs. wild animals, trees, seeds, fruits, perfumes, gums, spices and other luxuries. It was presented to the king as chief of the nation but it formed part of the revenue of the State.

Solomon had married another daughter of the Tanite king, so that the queens of Judah and Egypt were sisters. We have no mention of children of Pharaoh's daughter in the Bible, but probably she had such; and hence, when Solomon died, it was natural for Shishak to claim to interfere with Judah. He swept up to Jerusalem with one thousand two hundred chariots, sixty thousand horsemen and a large army. With Israel divided from Judah, resistance was hopeless. Shishak swept away all the treasure accumulated by Solomon, his brother-in-law, and left Judah under the dread of Egypt. The rest of this family, in the XXIInd and XXIIIrd Dynasties, left no mark in the world's history.

The next great movement was the growth of the Ethiopian kingdom of Napata (or Gebel Barkal), about as far south of Aswan as Aswan is from the sea. While Egyptian power was centred in the remote Delta, the Ethiopians could extend their hold northwards, until about 730 or 740 B.C. they grasped Egypt. After some revolt came a final conquest of Egypt by Pankhy I, which is well told on his long inscription set up at Napata. Tafnekht, a prince of the western Delta, had occupied the valley far above the Fayum. The army of Pankhy was ordered to start from Thebes, and to clear out the invaders. Pankhy himself then advanced, and captured Hermopolis and Memphis. His anxiety for the safety of his enemies, and his readiness to pardon rebels, are remarkable evidences of the general humanity which is also seen in other lands about this time. Pankhy took up the sovereignty ceremonially at Heliopolis, and then held a great durbar at Athribis.



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CAPTIVES BEFORE PHARAOH.

Captives were led back with the army, their hands tied behind their back or over their head in the most strained positions, and were tied one to another by ropes round their necks. Sometimes their hands were enclosed in fetters of wood. The unfortunate prisoners on reaching Egypt were forced to labour on public works.

The Ethiopian kings appear to have deputed their eldest sons as viceroys to govern Egypt; Shabaka ("King So") and Taharqa ("Tirhaka") both began their rule thus. The Delta was left to a welter of petty chiefs who were always trying to take one another's possessions. A tale of this time pictures them as owning some faint allegiance to the king at Tanis; and he summons them to fight out their quarrels in an orderly manner, pitting the antagonist forces one against the other. There were fourteen chiefs on one side, against nine others; after some were worsted the king closes the quarrel without any of the chiefs having been killed or losing their domains.

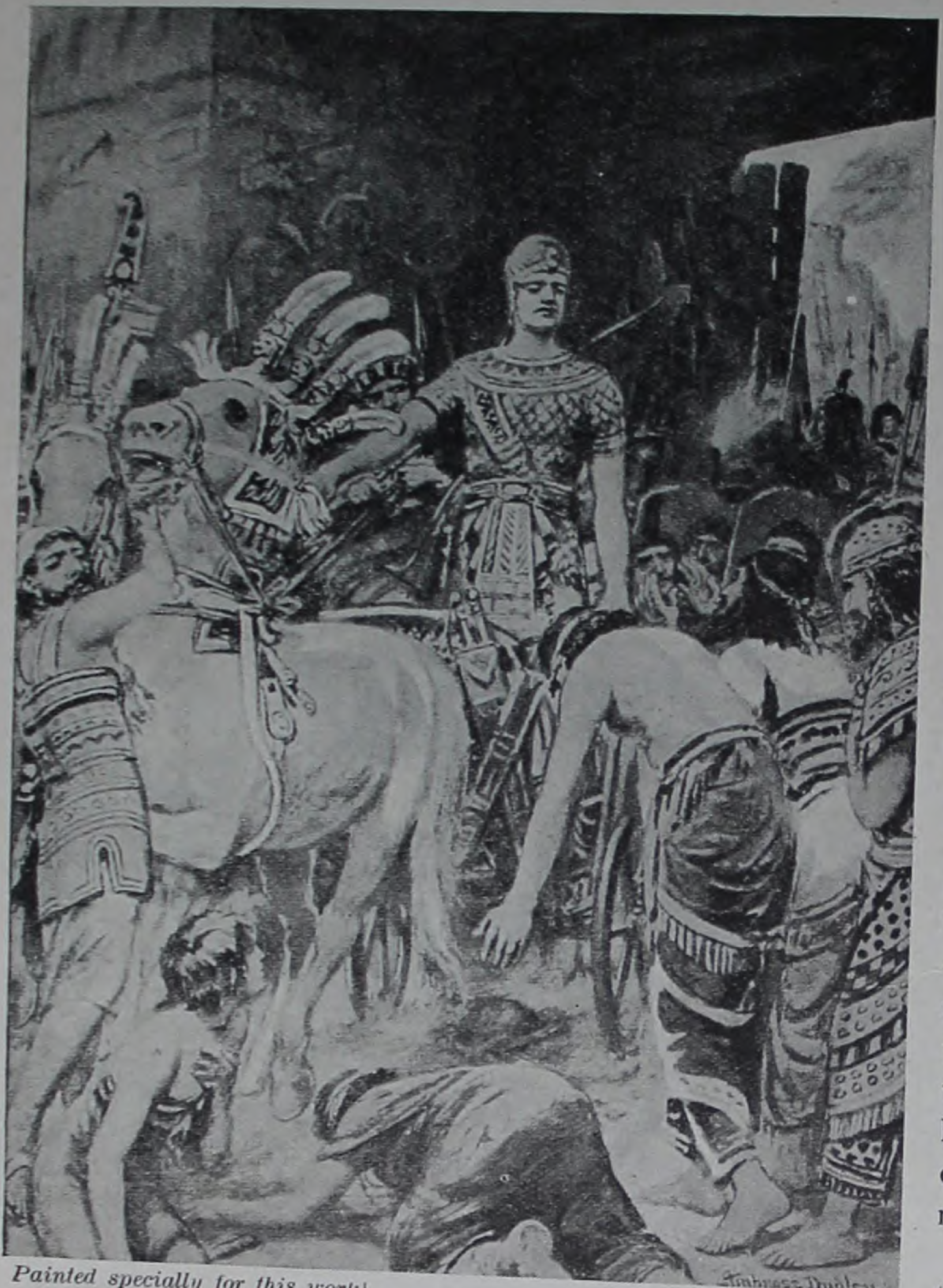
Since the days of Tafnekht about 742-721 B.C., there had been a power growing in the west of the

Delta. His attempt on Upper Egypt had been checked by the Ethiopians, but Bakenranf, his son and successor, rose to independence, and held Memphis. Two more generations were insignificant, and then a greater ruler arose named Neko, who was father of Psamtek (Psammetichos).

With Psamtek I begins the independence of Egypt and the XXVIth Dynasty. He saw how to make use of the intrusive Greeks, and by taking them into his service as mercenaries he overcame the decadent Ethiopians and conquered the whole of Egypt. But after having thus satisfied his ambitions, the question stood: How were the Greeks to be disposed of, so as not to clash with the natives? There was no sort of sympathy between the Egyptian and the Greek. Herodotus expresses the feeling that everything was wrong side before in Egypt; whatever the Greek did the Egyptian did oppositely. This antagonism would be felt all the more by the Egyptian, as the Greeks were intruders in his country. He felt doubtless much as the modern Egyptian feels about the Greek trader now—that he is a godless, grasping man, who by wicked skill and unforeseen craft can get the better of the righteous. After using the Greeks to conquer, it was necessary to get them out of the way in order to tranquillize the country. They were therefore formed into two great garrisons for the frontiers; one camp protected the Syrian road at Daphnæ—the Tahpanhes of Jeremiah; the other held the western side of the Delta at Naukratis. After this settlement, Egypt rapidly grew in wealth and prosperity; so easy a time had not been known for some seven centuries, thanks to the grasp of a sound ruler.

One of those wild surges of people that are thrown up by Asia threatened to break up civilization. The Scythians from beyond Persia burst through and ravaged whole countries. They swept down Syria, and the old town of Bethshean in Samaria became their headquarters, and was known ever after as Scythopolis. They threatened Egypt, and but for the stability of the land under a strong ruler might have submerged it. But Psamtek rose to the emergency; he held Gaza, and they could not advance beyond Askelon; soon he beat them back to Ashdod, and there he held the barbarians in check, it is said, for twenty-nine years, until their force decayed and their dominion in Asia perished. Psamtek died after a reign of fifty-four years.

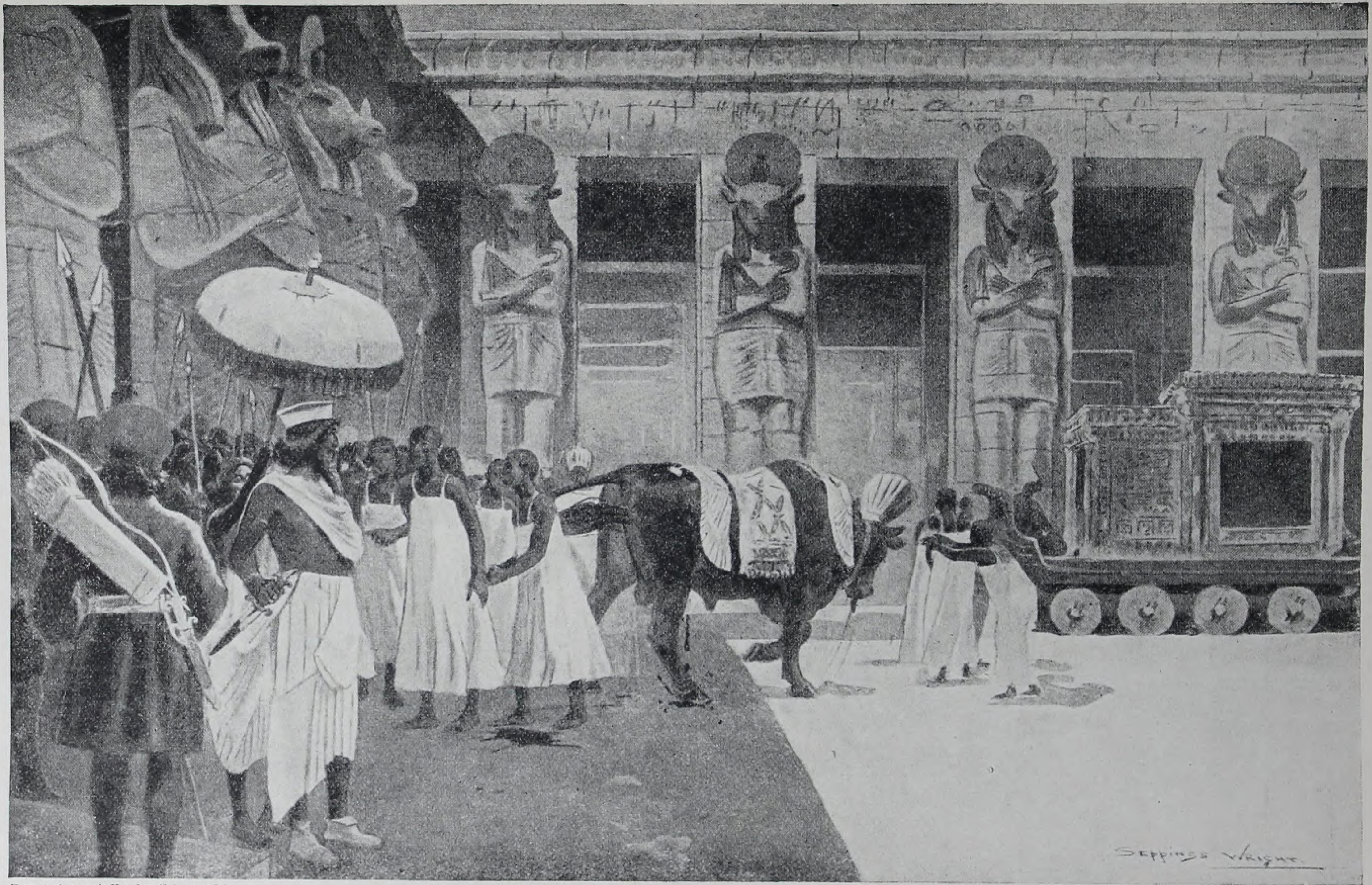
The power of Egypt, which had held back the Scythians, soon stretched out when the scourge was removed. Necho, the son of Psamtek, pushed forward, interfered with Judah, punished Syria, and led the Egyptians once more as far as the Euphrates. But before long the power of Babylon under Nebuchadnezzar attacked and defeated him at Carchemish, and Egypt had to withdraw within its own borders.



Painted specially for this work] [*by Ambrose Dudley*

PSAMTEK ENTERS ASHDOD.

After a long period of decline Psamtek, a Libyan, restored prosperity to Egypt. With the help of Greek and Carian mercenaries sent by Gyges, King of Lydia, he made himself master of the country and rebuilt the ruined cities. He defied the Assyrians and led an expedition into Philistia. There he met with little success, though Ashdod was captured after a siege, it is said, of twenty-nine years.



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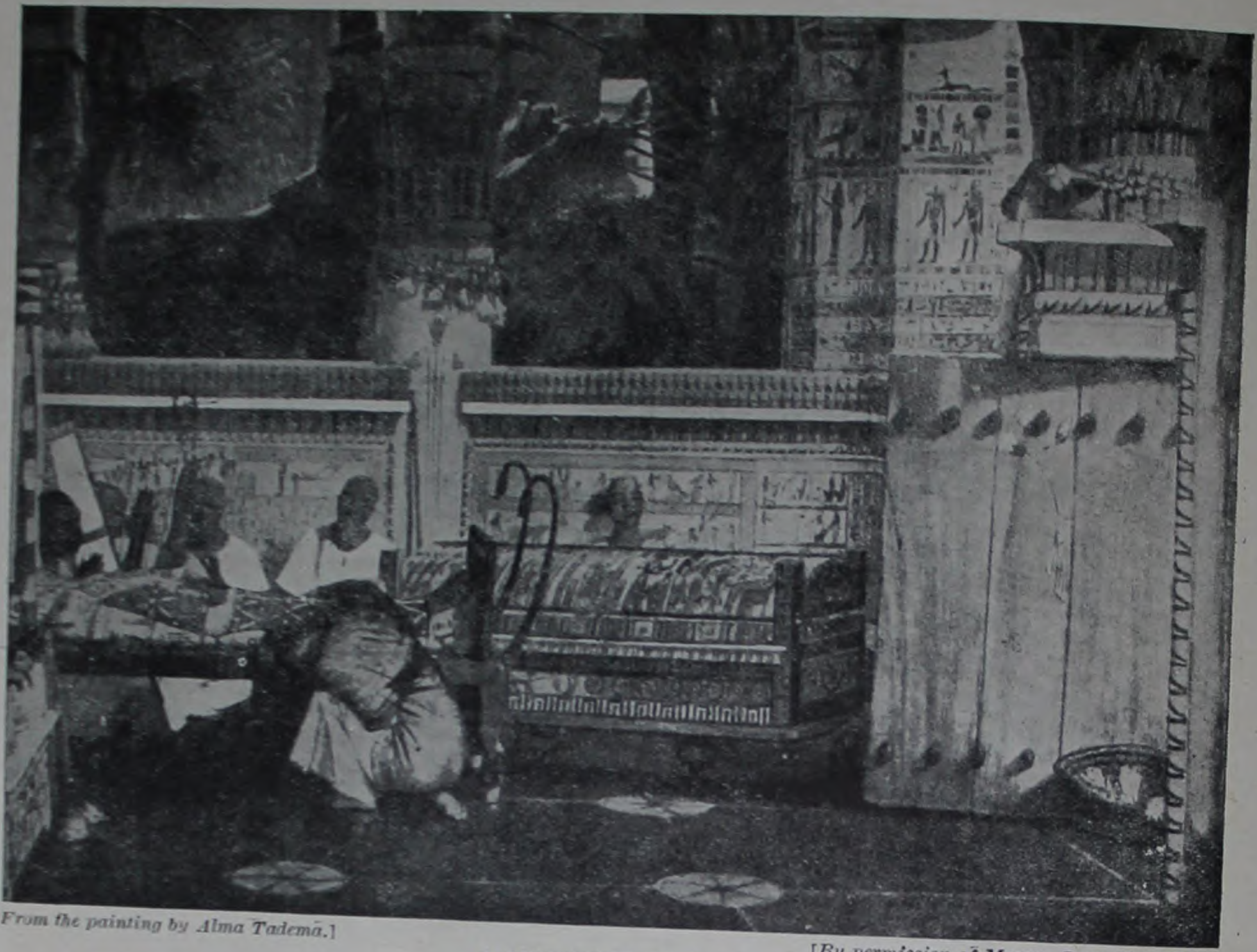
CAMBYSES SLAYS THE SACRED BULL (XXVIIth DYNASTY).

[*by H. Seppings Wright.*

Osiris was worshipped in many forms, one being that of Apis, the sacred bull, under the name Apis-Osiris. A bull having certain special markings was thought to be a reincarnation of the god Osiris, and was brought with great rejoicing to Memphis, regarded as a god, and was the centre of an elaborate cult. Shortly after the defeat of an expedition sent by Cambyses into Ethiopia, Apis was found and brought to Memphis. The Persian conqueror, who thought the rejoicing was partly held in satisfaction at his misfortunes, stopped the festival and with his own hand slew the sacred bull.



From the painting by Alma Tademă.] [*By permission of Messrs. Levy, Sons & Co.*

A MOURNING SCENE.

Immediately a death took place in Egypt the relations of the deceased burst into most extravagant outbursts of mourning, running through the streets wailing and throwing dust on their heads. The near relations, such as a favourite wife or child, would prostrate themselves for hours by the corpse, beseeching the dear one to return to them, or to take them with him on his journey.

After a brief reign, Haa-ab-ra (Apries of the Greeks) once more attempted Syria, and succeeded in defeating the Phœnicians and holding Sidon. Early in his reign the Jews, fleeing from the wrath of Babylon, went down into Egypt with Jeremiah; they were there settled in the Greek frontier fort of Tahpanhes.

Sooner or later, trouble was bound to come between the Greeks and Egyptians. An attempt to seize Cyrene (in Tripoli) for Egypt was defeated by the Greeks, the failure was laid on Apries, and a revolt followed. He sent a general named Aahmes (Amasis of the Greeks) to quell it; but the tables turned, Amasis led the revolt, and Apries was deserted. He then turned to his Greek mercenaries for help, but even thirty thousand of them could not save him. After a great battle Apries was taken, imprisoned, and before long was killed.

Amasis then had to satisfy the Egyptians' dislike of the beaten Greeks. He therefore cut off all the Greek settlements, including that of Daphnæ, and only allowed trade to go on at Naukratis. Only a year after his death the terror of Asia again fell upon Egypt.

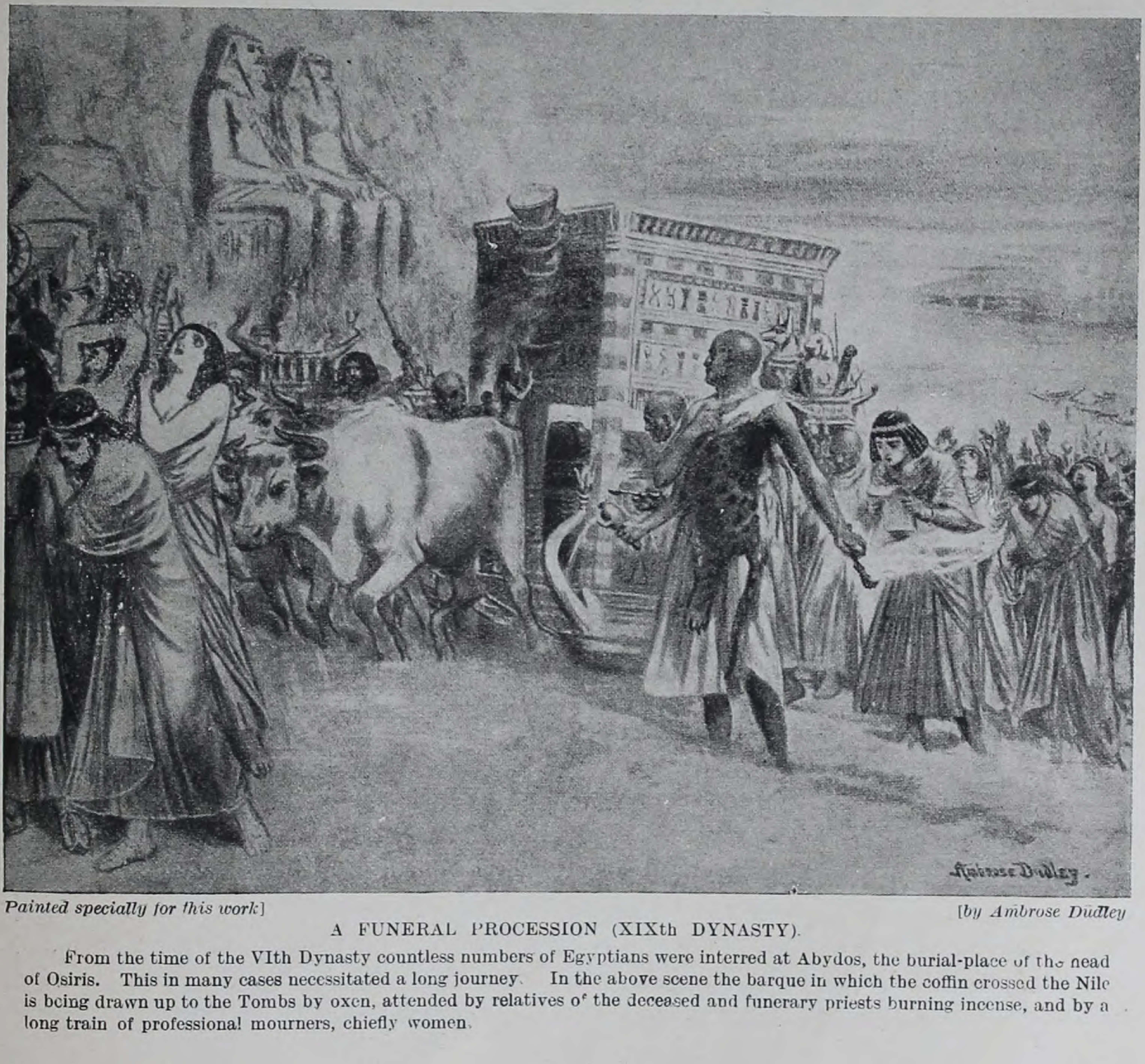
In 525 B.C. Cambyses, with his Persians, swept through Syria, and with the aid of Arab auxiliaries crossed the desert and met the Egyptians at Pelusium. After a fierce battle the Egyptians were broken, and Cambyses advanced to Memphis, besieged it and took it. His rule began favourably; he settled his foreign troops and followers in the country peacefully, treated the priesthood with respect, and bid fair to be a good ruler. Ambition, however, was his ruin. He tried to push farther west, and to take the Greek colony of Cyrene, and Carthage. Foiled by great sandstorms and the hardness of the desert, he then tried to push south, and led an expedition to near the Third Cataract, on the way to the Ethiopian capital, Napata. There again Nature foiled his army, which was reduced to cannibalism. The hardships, perhaps sunstroke also, so affected his mind that he became violent; and it is said that he attacked and wounded the sacred bull, Apis. To a monotheist Persian worshipper of Ahura-mazda, the veneration of a mere bull must have been most repugnant. If, when he visited the great temple at Memphis, the gross animal was thrust upon his notice, it is not surprising if he attacked it and drove it from his presence.

His successor Darius was one of the greatest and noblest of the Persians, and Egypt was tranquil and prosperous under him for thirty-five years. After some turmoil Artaxerxes I again gave a long period of tranquillity, as seen in the pages of Herodotus, who then visited the country. By 399 B.C. the Egyptians once more managed their own affairs till 342, without any great success, when a terrible devastation of Persians bent on mere plunder broke in and sacked the land for ten years.

The Greek influence on Egypt culminated at the great convulsion of Alexander's triumphal progress through the world, when in a few years Greece expanded its dominance over twenty times its own area. The ever-increasing connection between Egypt and the expanding activities of the West necessitated a convenient meeting-ground outside of the tortuous channels and shoals of the Nile. Thus Alexandria was the product of circumstance, and its rapid pre-eminence showed how necessary it then was.

Egypt was fortunate above any other country of Alexander's empire in having for its new ruler the most astute and capable of all his generals. At Alexander's death Ptolemy immediately obtained the governance of Egypt, the most fertile and most defensible of all the provinces. There, ruling in the name of young Alexander, or of anyone else who was nominally uppermost, he steadily kept a beneficent hold on the country, and developed its resources peacefully, until after nineteen years he proclaimed himself the king of Egypt.

The rule of the Ptolemies for a century was the most enlightened in the world, and Egypt was the only country where peace was unbroken and trade and knowledge could develop unchecked. Ptolemy Soter

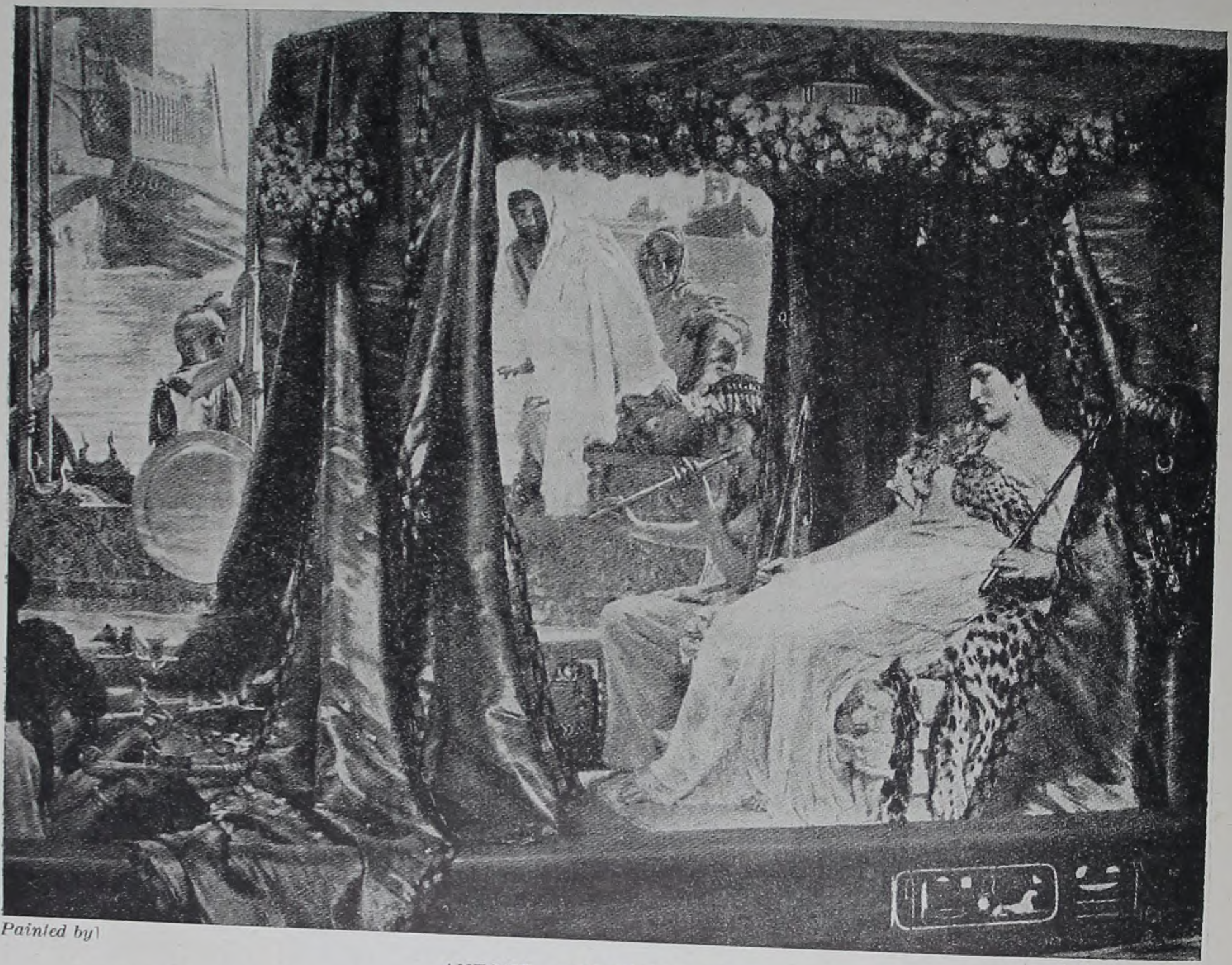

Ambrose Dudley.

Painted specially for this work] [*by Ambrose Dudley*

A FUNERAL PROCESSION (XIXth DYNASTY).

From the time of the VIth Dynasty countless numbers of Egyptians were interred at Abydos, the burial-place of the head of Osiris. This in many cases necessitated a long journey. In the above scene the barque in which the coffin crossed the Nile is being drawn up to the Tombs by oxen, attended by relatives of the deceased and funerary priests burning incense, and by a long train of professional mourners, chiefly women.

conscious of the new horizons spread out to the mind by the genius of Alexander's tutor Aristotle, determined on developing research and science. He founded the first great Academy, the Musæum of Alexandria. He personally persuaded philosophers to gather there, and the development of the earliest State University and Library was the special care of his successor Philadelphus. The Egyptian worships were by no means neglected under these tolerant rulers. The large endowments of the temples were not stripped away, but were devoted to a vast rebuilding, which has left the most grandiose temples that we know. Dendereh, Edfu, Esneh, and Philæ give some idea of what was going on also in other parts of the land. These huge structures were not built at one stroke by the State, but were gradually piled up during a couple of centuries or more, as the funds of the temple properties permitted.

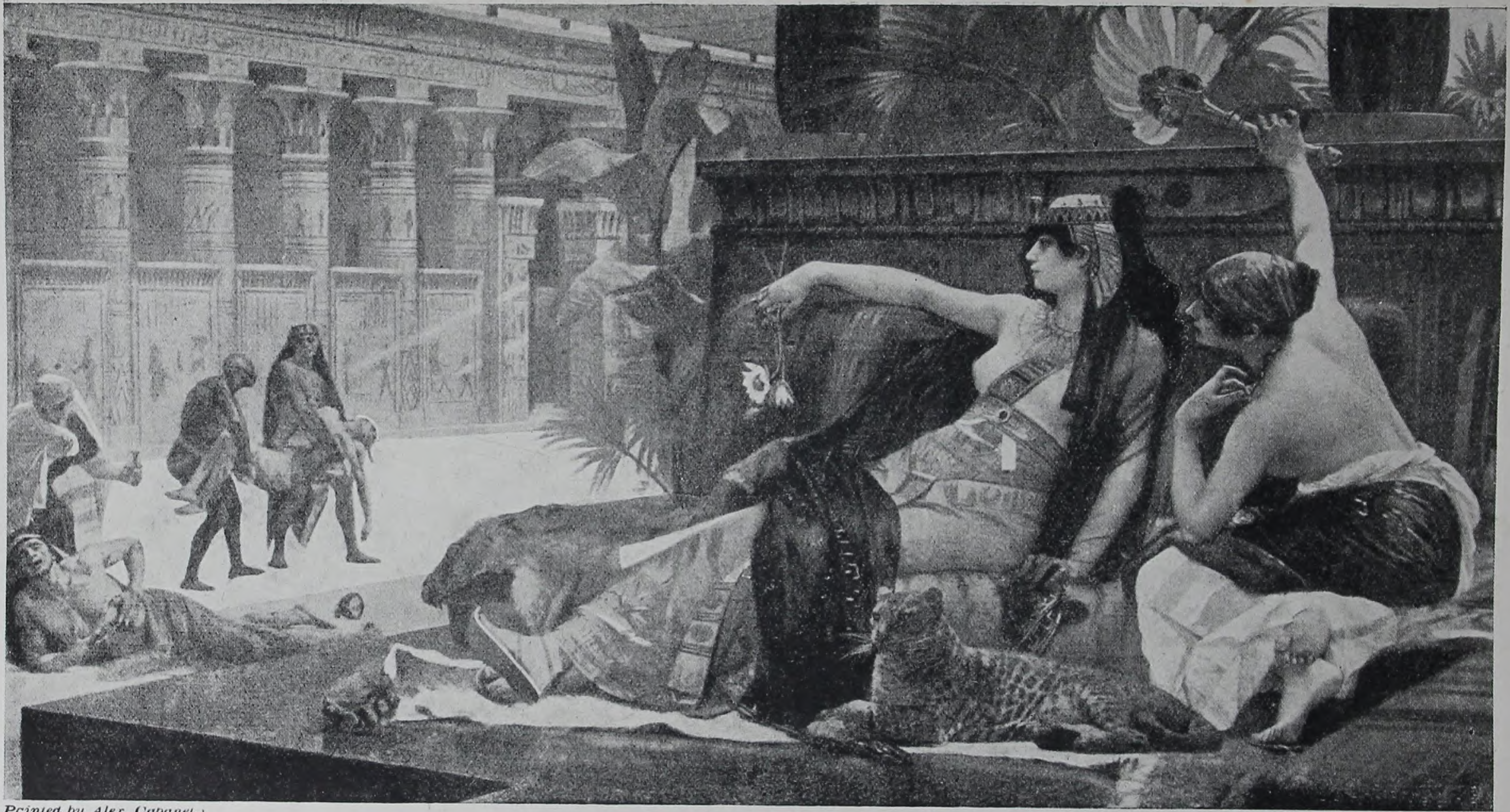


Painted by] ANTONY AND CLEOPATRA. [*Alma Tadema.*

After the battle of Philippi, in which Octavius and Antony defeated the forces of Brutus and Cassius, Antony summoned Cleopatra to explain why she had assisted Cassius. She sailed to meet him at Tarsus in Cilicia, and by the magnificence of her retinue drew all the people from the town to the banks of the Cydnus.

The affluence of the land, from the century of prosperity under the earlier Ptolemies, was somewhat diminished by the decay of that family, which led to incessant revolts and family feuds, usually ending in murders of brothers, sisters, mothers and children. The names of the earlier kings—the Saviour, the Beneficent, the Illustrious—gave place later to the New Bacchus, and the nicknames of Paunchy, and the Flute-player.

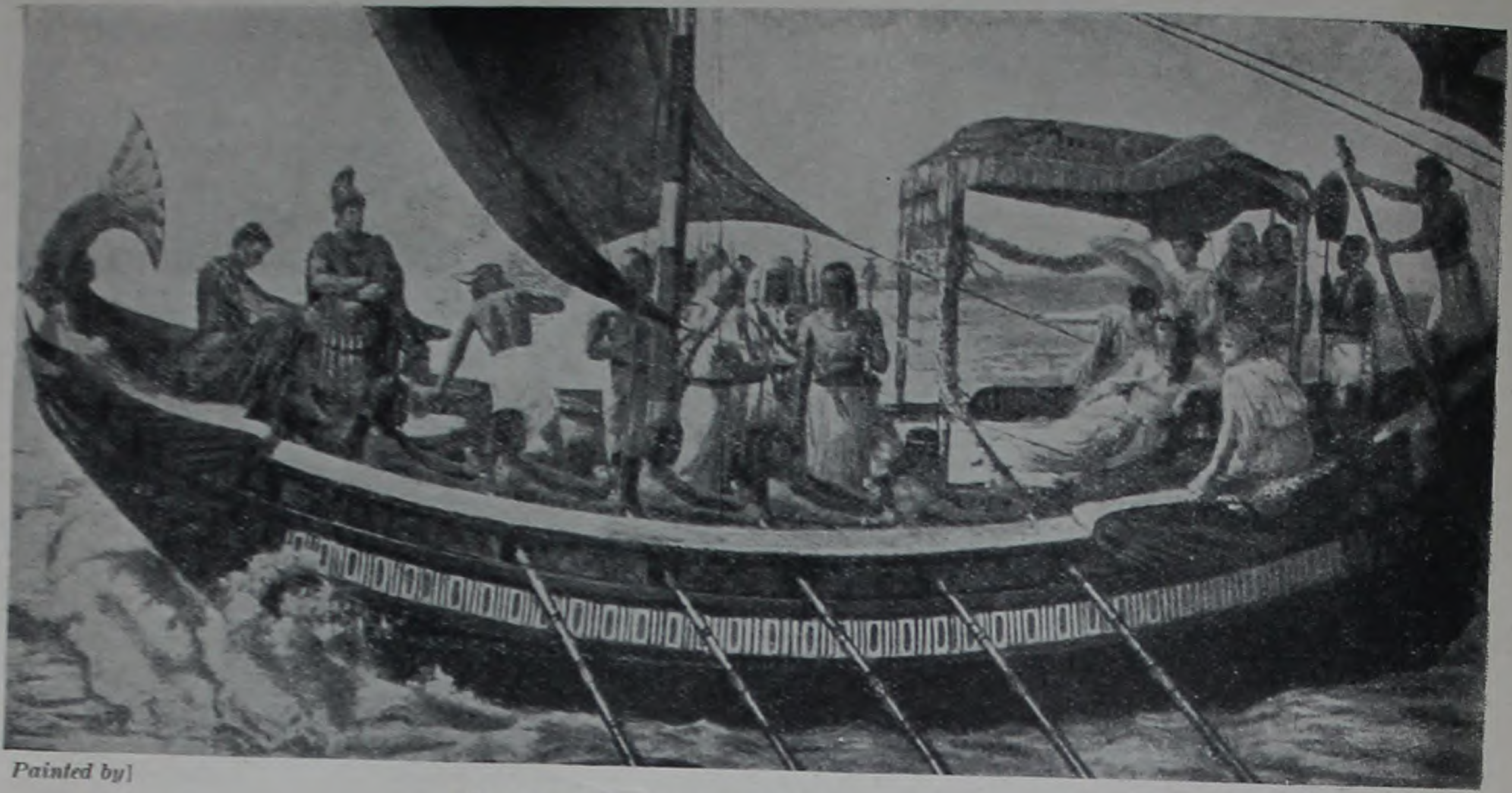
The history of these Macedonian rulers of Egypt is most complex; not only were they incessantly occupied in family squabbles, but they had adopted the Egyptian custom of royal succession in the female line, so that the queens carried the right to the kingdom. Moreover, the regular law of succession was for the son of a king to marry the daughter. Such had been the Egyptian law for thousands of years, ameliorated by the polygamy of the kings, so that—like Abraham—the son by one wife married the daughter by the heiress-wife.



Painted by Alex. Cabanel.] [By permission of Messrs. Braun et Cie.

CLEOPATRA THE GREAT.

Cleopatra the VIth, the supreme woman of her time, learned, witty, brilliant and fascinating, was the last of the Macedonian rulers of Egypt. Her character has been misunderstood owing to historians forgetting the fact that a conqueror of Egypt could only legitimize his position by marrying the Queen. Cleopatra inherited all the powers of her ancestors and with considerably less vices. The murder of her sister, Arsinoe, and the poisoning of her brother were recognized as measures of State common in and proper to, the age. The trial of various poisons on slaves was incidental to such political expedients.



Painted by] [*Agnes Pringle.*

THE FLIGHT OF ANTONY AND CLEOPATRA.

In 32 B.C. the Roman Senate outlawed Antony and declared war on Cleopatra. Antony's supporters gradually fell away from him, and on September 2, 31, he was crushingly defeated by the Romans off Actium. While the issue of the battle was still uncertain, Cleopatra suddenly withdrew her squadron. Antony fled after her, leaving his fleet to be annihilated by the Romans

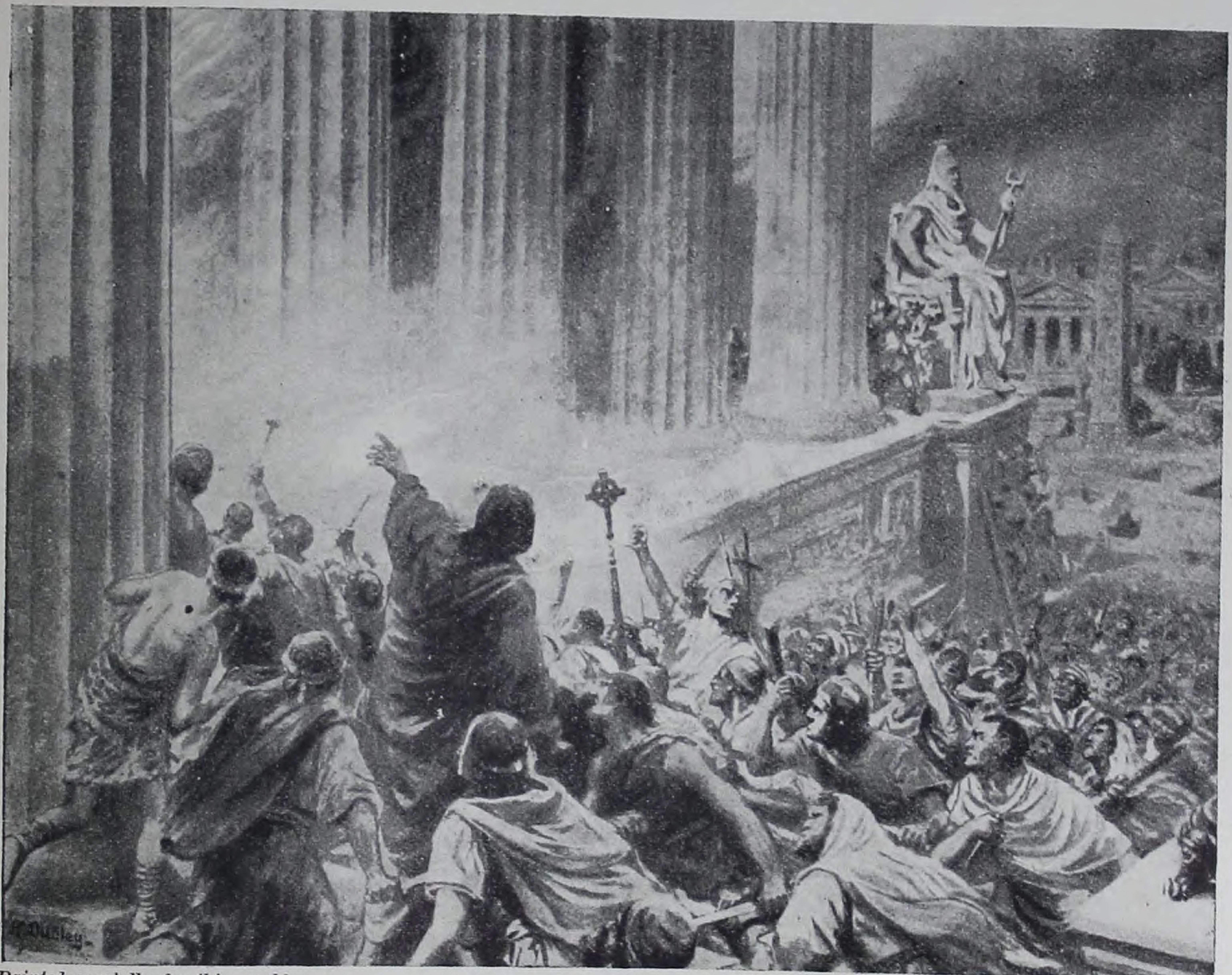
These customs of marriage and inheritance have to be taken into account before we can begin to understand the history of the most celebrated queen of the Macedonian family, Cleopatra VI. As the kingdom was hers by right, as queen-heiress, so whatever man held the kingdom by right or force could only legitimate his position by becoming her spouse. To conquer or command Egypt was likewise to be the consort of Egypt's queen. The Macedonian queens had been most determined and vigorous in holding their rights, raising armies and murdering relatives with readiness and ability. Cleopatra inherited their powers with rather less than their vices.

Born in 68 B.C., Cleopatra lived at the court of her father, a disgraceful rascal, Ptolemy the Flute-player. Her elder sister, of a first family, had been playing the family game, rebelled against her father, and ejected him from Alexandria; married a husband, and soon strangled him; then married a second husband, who lost his life in a year by the Roman intervention, which also wiped out the over-lively sister. Such were the stirring excitements of life to young Cleopatra, as a growing girl. In the train of the Roman general was a sturdy master of the horse, Antony, then twenty-nine years old, who was much smitten by Cleopatra, then the heiress, aged sixteen. The Romans settled down Cleopatra as acting queen of Egypt, with the plan that in due time she must marry her brother, then ten years old. After four years young Ptolemy was proclaimed king, and his advisers promptly ejected Cleopatra, in order to have the whole power in their hands. She fled to Syria, and called together an army, then returned and tried to oust her brother. She does not seem to have succeeded, and therefore she fled to Alexandria and claimed the protection and help of Cæsar, who had arrived in pursuit of Pompey, and who proceeded to settle the family quarrel. As master of Egypt, he was naturally the consort of Cleopatra, then twenty, and her boy-husband was killed off in the first battle. Another sister, Arsinoe, then escaped from control, and tried fighting; but she was caught, and kept to ornament Cæsar's triumph in Rome. Cleopatra then went with Cæsar to Rome, and there lived with him—the mistress of Egypt, heiress of three centuries of kings, the supreme woman of her time, learned, witty, brilliant and fascinating. The foul stroke of his assassination in 44 B.C. broke all this splendour, when she was yet only twenty-four.

In Rome Cleopatra snubbed the busybody Cicero unmercifully. He writes: "Of the haughtiness of the queen herself, when she was in the gardens on the other side of the Tiber, I cannot speak without great pain. . . . The queen I hate." Her Oriental manner and her life with Cæsar had made her hated in Rome; and she fled with her son by Cæsar, young Cæsarion, back to her own kingdom, when the master of Egypt was no more. She skilfully got Roman ratification of her position as joint ruler with her infant son, and yet managed to keep neutrality between the powers that were tearing the Roman world in pieces.

After the great day of Philippi, Antony was master of the East. He sent for her to meet him at Tarsus, just over the bounds of Syria, which Egypt claimed—as it were, at the garden-gate of her kingdom. When they met first he was twenty-nine and she was sixteen ; now he was forty-two and she was twenty-nine. Much had passed—the great convulsion of Cæsar's rule and loss, and many changes of power to each of them. Both utterly without scruple, they yet had the bravest souls, more humanity than many of their compeers, and a gorgeous sense of life. When they met, she "prepared Antony a royal entertainment, in which every dish was golden and inlaid with precious stones, wonderfully chased and embossed . . . and, smiling, said that she made him a present of everything which he saw, and invited him to sup with her again the next day, and to bring his friends and captains with him. And then she prepared a banquet by far more splendid than the former one, so as to make that first one appear contemptible." She then gave all the gold and palanquins and slaves to Antony's captains. Antony went with her to Egypt, the master of the east, and, therefore, lord of Egypt. The murder of her sister Arsinoe, and poisoning of her remaining brother, were mere incidents of the settlement of affairs.

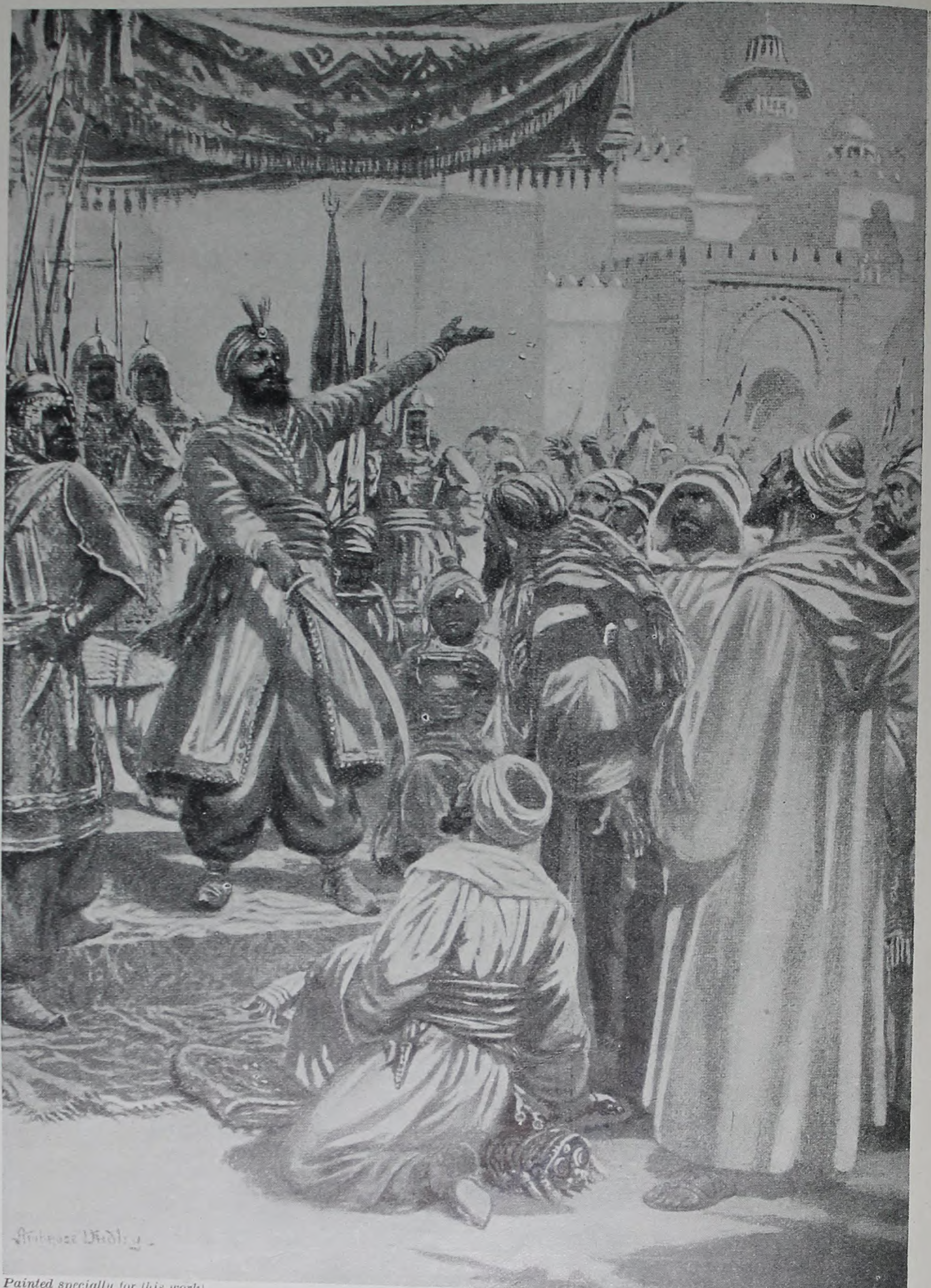
Antony had to return to Rome, and thence went on his Parthian war. She met him at Antioch with their children, whom he named the Sun and Moon. She then went back to Egypt, and visited on the way Herod the Great at Jerusalem—both supremely full of wiles, both claimants for Syria, both hesitating at nothing. Could either of them tempt the other to offer to consort together, the tempter could



Painted specially for this work] [*by Ambrose Dudley.*

THE BURNING OF THE LIBRARY AT ALEXANDRIA (A.D. 391).

Theodosius I showed himself a fanatic in his zeal for Christianity. Among other things he deprived apostatizing Christians of the right to bequest. When the image of Serapis was destroyed by his order, the Christians burnt the valuable library housed in the Serapeum. Those books stored in Brucheium were burnt in the reign of Aurelian, and many manuscripts were destroyed when Julius Cæsar took Alexandria.



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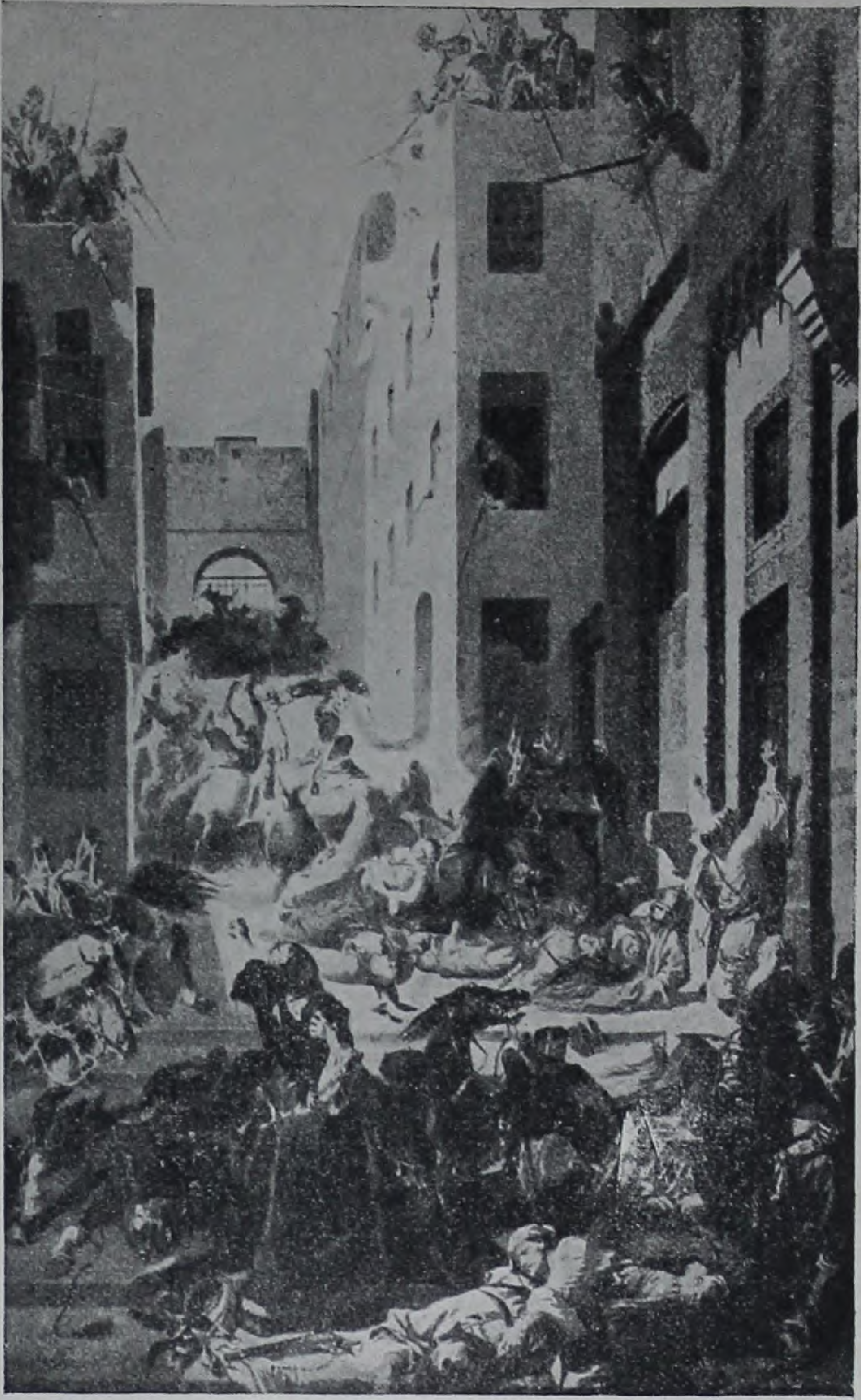
THE PEDIGREE OF EL-MOIZZ.

El-Moizz found his opportunity in the anarchy that followed the death of Kafur, the fourth Fatemid Caliph. He sent his Kaid, Gauhar, into Egypt with a hundred thousand men. The Turks were defeated, and Gauhar laid the foundations of a new city, El-Kahira (Cairo). When later El-Moizz followed, in 973, and founded the university of El-Azhar, the leading Shias and Sherifs came and asked by what claim of descent he had assumed his position. "Here is my pedigree !" said he, as he unsheathed his sword : "and here is my proof," as he flung gold to the people.

call down the wrath of Antony and Rome to destroy the other claimant. Both played around the supremely perilous game of temptation; one false step on either side and life was the forfeit. Each foiled the other, and they parted.

At last came the final struggle of the only two great captains left in the Roman world, Antony and Octavian, afterwards styled Augustus. The decisive day came in the Adriatic, off Actium, when Octavian caught the fleet of Antony preparing to retreat to Egypt. All know the flight of Cleopatra, the defeat of Antony, the pursuit by Octavian. Then Octavian in Alexandria; Cleopatra's submission to the new master of Egypt, whom neither beauty, wit, nor wiles could impress; the evident Roman triumph impending, with its disgraceful march of captives; the brave will to die as the last queen of Egypt should—all this is familiar in the close of that astonishing life at only thirty-nine.

Egypt was henceforth the personal possession of the emperor. He was king of Egypt, as well as master of the Roman Empire; and his Egyptian title was by far the more dignified, though not so effective as his imperatorship. No Roman of rank might visit his kingdom without permission. The revenues of Egypt belonged to the emperor personally, administered by his agent. The corn tribute was the emperor's gift to his Roman clients, the plebs.

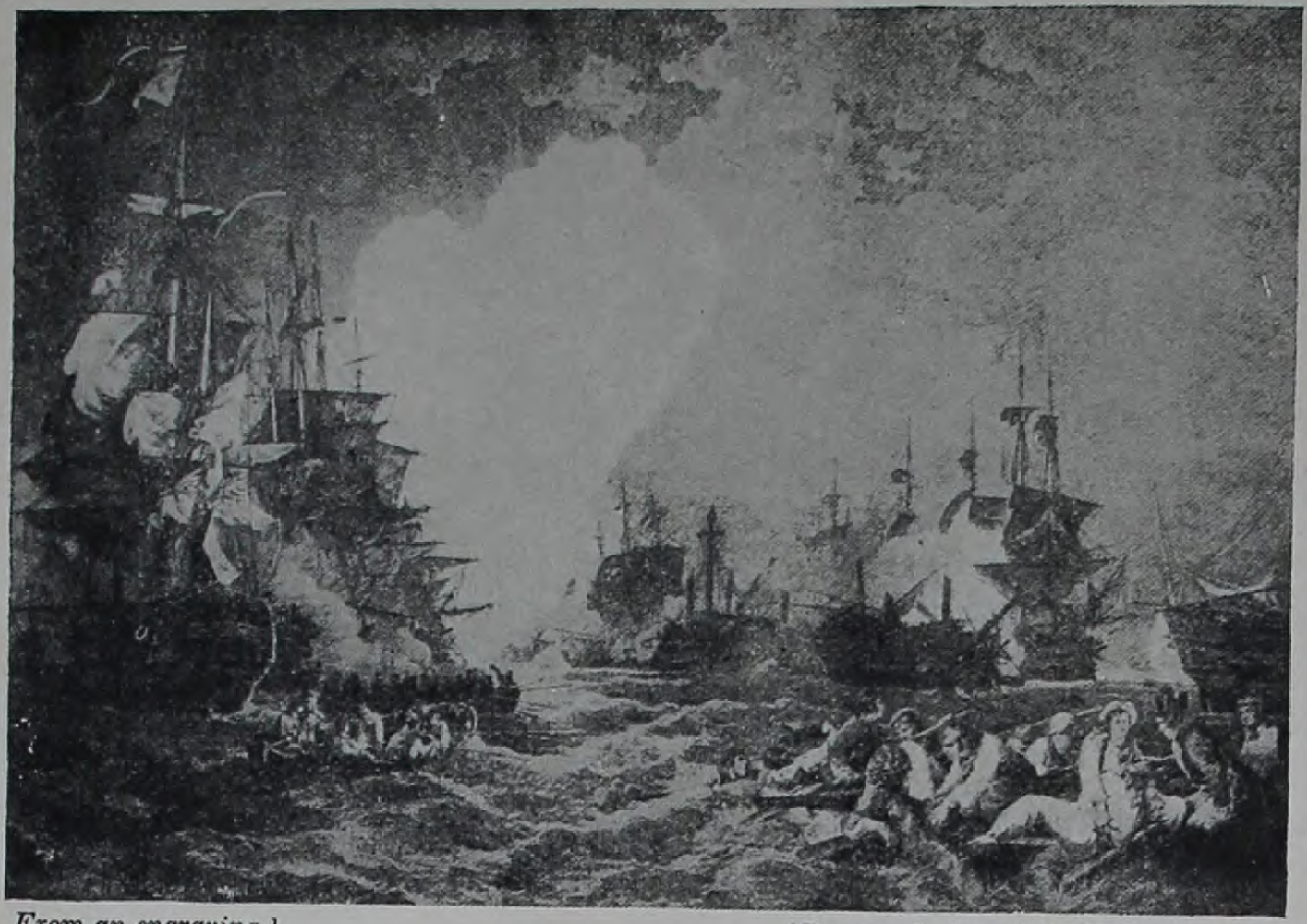


Painted by Alexandre Bida.] [*In Metropolitan Museum of Art, New York.*

THE MASSACRE OF THE MAMELUKES.

This piece of typically Oriental treachery took place on March 1, 1811. The Mamelukes, a Turkish tribe which had long oppressed Egypt, had been lured into Cairo by an invitation from Mehemet Ali Pasha to the festivities in connection with his son's departure on a campaign. Riding out of the Citadel on their return journey, they found themselves hemmed in. One man only is said to have escaped, and Egypt was rid of them for ever.

Roman rule is a dreary record of the steady bleeding to death of Egypt. Under the Ptolemies the tetradrachm coin had run down in three centuries from half-a-crown to a shilling in value. Under the Romans, in as long a time, it ran down from a shilling to a farthing. After that, coinage ceased; and the country, too poor to own a currency, lived on barter. Alexandria, one of the great marts of the world, retained some of its Ptolemaic splendour; a romance of about A.D. 200 describes it: "At Alexandria I entered by the gate of the Sun and was at once amazed and delighted by the splendour of the city. A row of columns, on either side, led in a straight line to the gate of the Moon. . . . In the midst of these columns was the open part of the city, which branched out into so many streets that in traversing them one seemed journeying abroad though all the time at home. Proceeding a little farther I came to a part named after the great Alexander; here began a second city, and its beauty was of a twofold kind, two rows of columns equal in extent, intersecting each other at right angles. It was impossible to satisfy the eye with gazing on the various streets, or to take in every object deserving of admiration . . . What struck me most was the extent of the city and its vast population . . . . the former seemed actually a country, the latter a nation." The condition of the country, however, is shown in these romances



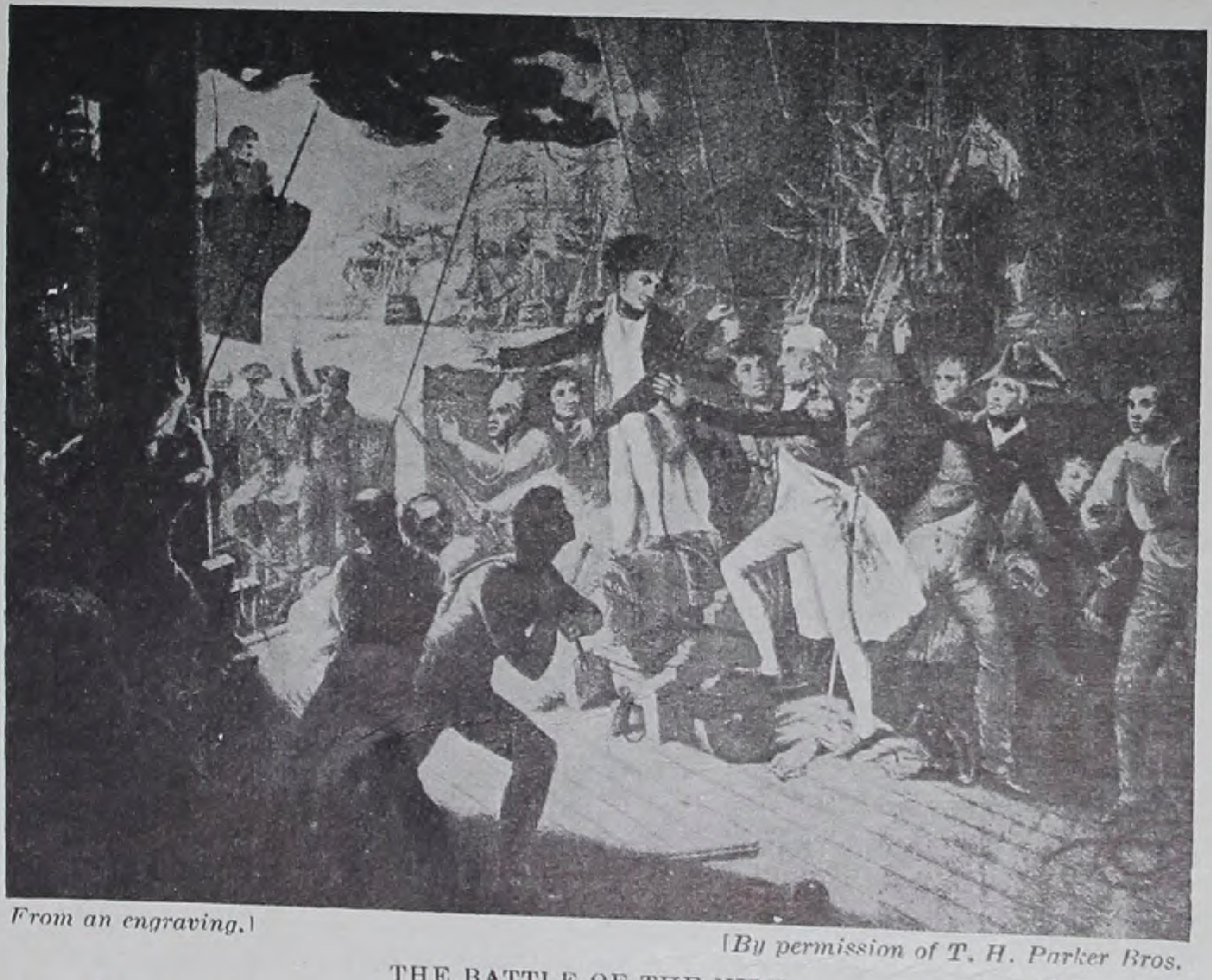
From an engraving.] [*By permission of T. H. Parker Bros.*

THE BATTLE OF THE NILE.

On the morning of August 1, 1798, after a hunt of some months' duration, Nelson sighted the French fleet in Aboukir Bay. He gave battle that afternoon, and by the next morning the French fleet had been practically annihilated. Shortly before midnight the French flagship blew up.

to have been most unsettled. Bands of pirates and robbers infested the inaccessible parts of the Delta, and preyed on travellers and inhabitants.

The Arabs and Syrians were continually filtering into Egypt. The Palmyrene archers were established under Hadrian, and were settled at Koptos in A.D. 216. Under Gallienus the policy of devolution led to Odenathus and Zenobia of Palmyra having the government of all the East including Egypt, and their coins struck in Alexandria are common. A Palmyrene army of seventy thousand men tried to occupy Egypt, but the Egyptians would have none of them. At last Aurelian expelled them, when he reconstituted the Roman Empire. A century later we find bodies of Arab auxiliaries settled in Egypt by the Romans. These migrations were greatly accelerated by the Persian movement westward in the sixth century When at last the Persians entered Egypt the body of refugees fled into Alexandria. The Persian army itself was largely Syrian and Arabian, and added to the general migration. Finally, in 641, the hopelessly impoverished and degraded population of Egypt succumbed to the fierce onslaught of only four thousand Arabs, burning with fanatic zeal of the new faith of Islam. The Roman administration had been so miserable and extortionate that the natives welcomed even the Arab to bring it to an end.



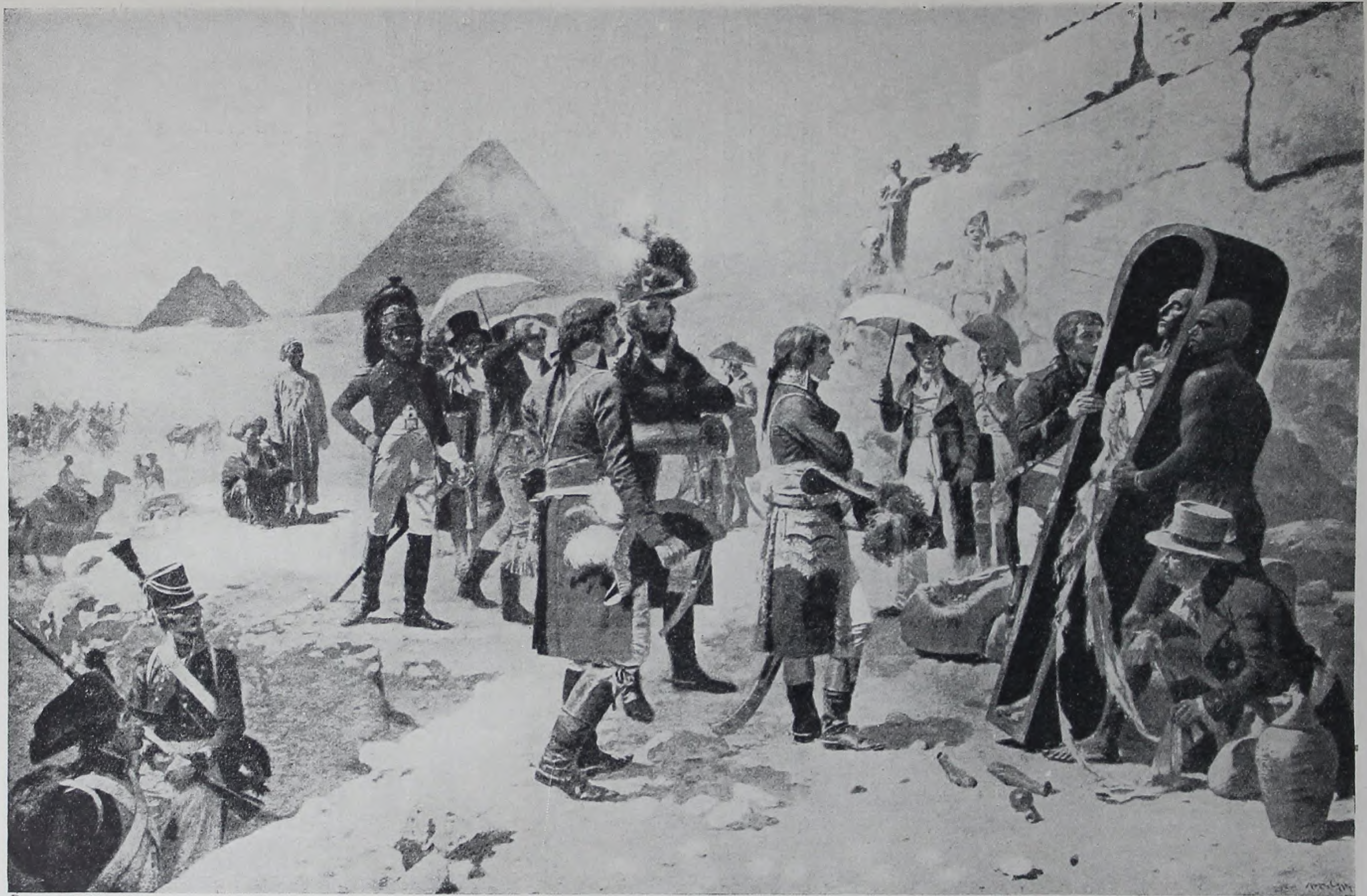
From an engraving.] [*By permission of T. H. Parker Bros.*

THE BATTLE OF THE NILE.

Nelson, having received a severe wound which he thought to be mortal, was down in the cockpit waiting for the surgeons when the French flagship caught fire. Making his way up alone he suddenly appeared on the quarter-deck and ordered boats to be sent to the relief of the enemy.

THE
EIGHTH CIVILIZATION:
A.D. 640 TO 1913.

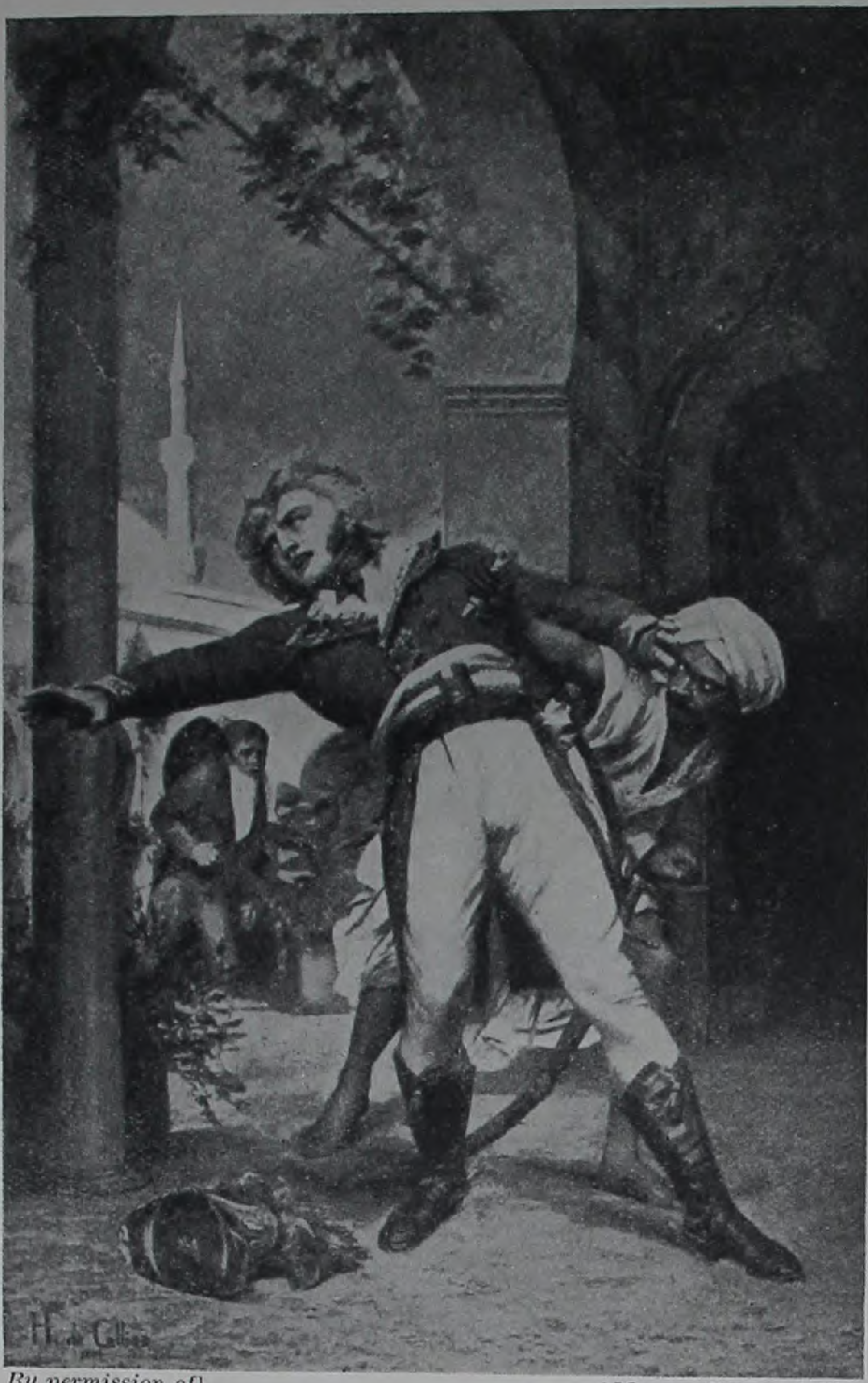
WITHIN a year the Arabs were masters of Egypt, and in four years had



By permission of] [*E. Fiorilla, Paris*

NAPOLEON IN EGYPT.

Napoleon Bonaparte invaded Egypt with a force consisting of 40,000 land troops and 10,000 seamen. He sailed from the conquered island of Malta, and, eluding the British fleet, landed before Alexandria on July 1, 1798. The city was carried by storm not many hours after, and given over to plunder by the young commander. A number of artists and scientific men accompanied the expedition, and Bonaparte is said to have stood a long time staring at a mummy of an ancient Pharaoh unearthed by one of his *savants*, musing, one might hope, on the vanity of earthly greatness.



By permission of] [*Messrs. Braun et Cie.*

THE ASSASSINATION OF GENERAL KLÉBER.

Bonaparte having hurriedly left Egypt, General Kléber was left in full command. He was nearly compelled to evacuate the country, but at length retook Cairo, and conducted a highly successful administration, which was brought to a premature end by his assassination on July 14, 1800.

succeeded in raising the poll-tax to its full amount of about seven million pounds sterling, about a sovereign per head of the men. The Arab period—like the Hyksos—had produced so little of permanent growth in Egypt that we can only notice the main masses of effect. So long as Egypt was subject to another land it was bound to be impoverished. The Khalifehs of Baghdad treated the land as merely a source of revenue to be drawn from it, just as the Romans had done. In 827 as much as two million pounds a year surplus was taken from Egypt, an amount equal to ten times as much now.

More than two centuries of subjection ended at last, and under Ibn Tulūn, in 880, Egypt began to recover from nine centuries of foreign depletion. It soon acquired control of Syria again, and the Westerners who entered as the Fatimite Dynasty from Tunis, 911-1171, maintained the independence of the country, and rapidly increased its wealth and importance.

The most curious contradiction of the Middle Ages was the mixture of tolerance and intolerance. On the one side—the best known—there was the fury of the Crusades, which disturbed Egypt from 1096 to 1250. These wars were the old Norse plunder habits of the Vikings, varnished over with a pretence of Christian motive. Most of the expeditions went out as a barbarian horde to pillage and destroy what civilization remained in the East; and they were not particular whether it belonged to Christian in Constantinople or to Muslim in Syria. But at the same time there was a strong movement of toleration and advance. The Norman rulers of Sicily in the twelfth century encouraged all learned men of whatever religion, insisted on Christian and Muslim having perfect equality, and made it a crime for any man to give up the religion of his fathers. In Egypt, rather later, St. Francis was welcomed, and preached his humanitarian divinity before the Sultan Kamil; and men of each religion favoured the other so much that they were called to account for their orthodoxy on both sides. This reasonable spirit was largely destroyed by the only respectable Crusade, that of Saint Louis. He could effect nothing owing to his hopeless ignorance of geography and strategy; the whole affair was bungled, and ended in miserable failure, while it alienated the better feeling which existed.

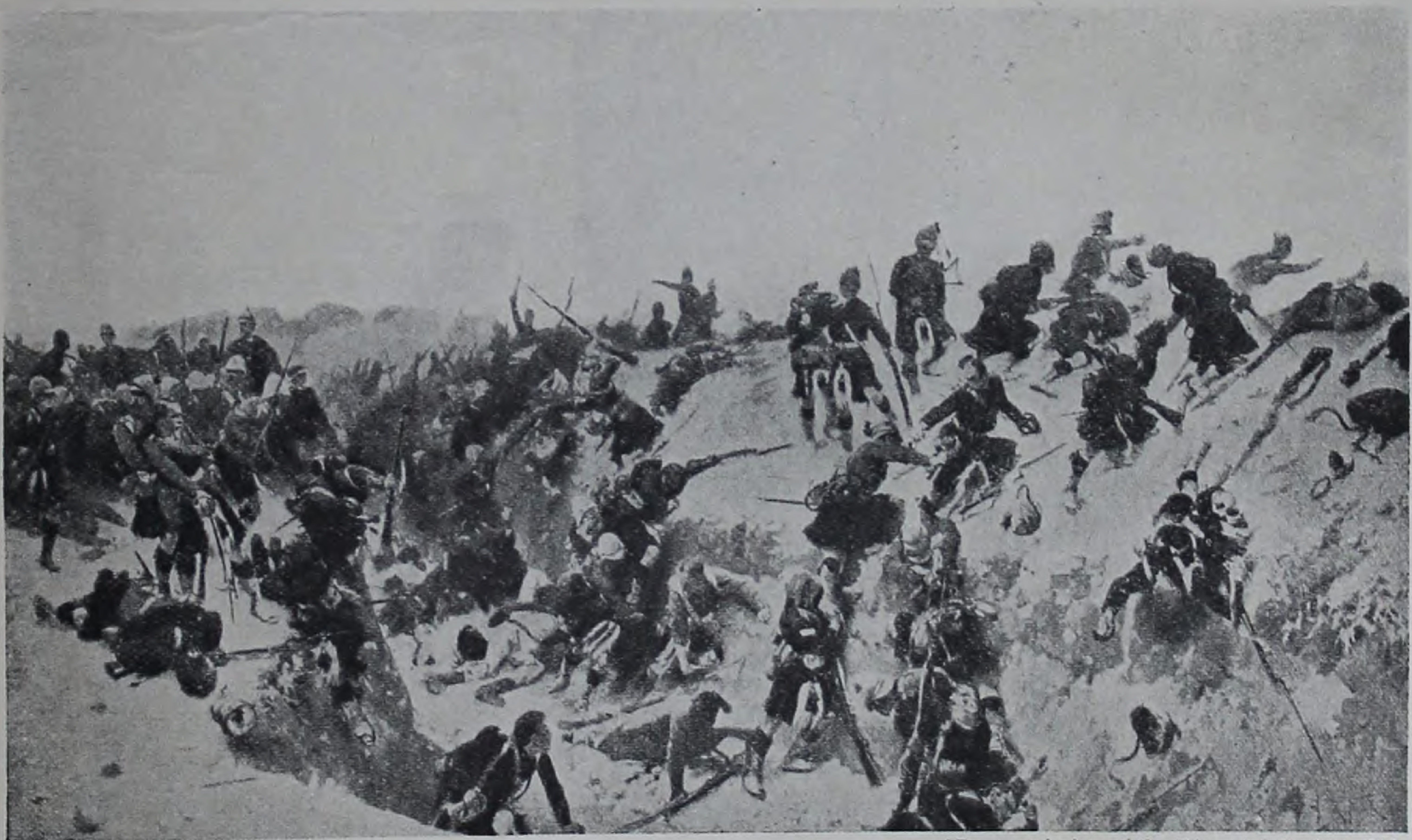
Egypt changed from Western to Kurdish rulers with Saladin in 1169, and as Egypt was still the centre of government, and Syria dependent upon it, the country was not depleted. The Turkish domination of Mamelukes from 1250 to 1517 also centred in Egypt; and though less able, and more subject to turmoil than that of the great Sultans, yet it was a rule of Egypt for Egypt, albeit by complete foreigners.

The conquest by the Turks of Constantinople really stamped degradation on the country. It became again the milch-cow of a foreign power; and if that power declined in authority, the change was the still worse contests of petty chiefs incessantly quarrelling with one another. The Mameluke Beys were impossible as rulers, and nothing could be done to raise the country until they were extinguished.

In the latter part of the eighteenth century, various travellers describe Egypt as a strange country apart, as we might now describe Afghanistan or Siberia. The people who ruled were much as the pre-war Turks; the people who served were ignorant, filthy, and debased. Modern Egypt dates from July, 1798, when Napoleon, for his political ends, landed at Alexandria. By establishing a base at the eastern end of the Mediterranean, as well as in France, he might catch and crush British trade between them. Once holding the front door of the East he could always get men and news across far quicker than the English could do by the back door round the Cape. Within three weeks he fought the decisive "Battle of the Pyramids" (so-called), close to the station of Embabeh, just outside the north of Cairo. This put Egypt at his mercy.

But he had reckoned without Nelson. Just a month from the first landing, the French fleet, drawn up in the shallows of Abukir, in supposed safety, was attacked by Nelson, and thirteen out of seventeen vessels were destroyed. The base was gone, the sea was his enemy's, and no success on land could be permanent. The memory of Cæsar without a base in Alexandria, or of Hannibal in Italy, may have cheered him. Upper Egypt was then occupied, and for a year Napoleon remained, trying to make Egypt an independent base. Such was impossible, and after thirteen months of toil Napoleon escaped back to France. In the middle of the next year his commander-in-chief, Kléber, was assassinated by a native in Cairo—the fraternal wish to liberate all countries was seldom appreciated in its practical working. British troops came from India and England, and by September 1801, three years from the start, the French capitulated in Cairo and Alexandria, and evacuated Egypt. The front door was not to be in their hands. There was an enthusiastic view among the English about the "deliverance of the Mamelukes".

Two years later Napoleon tried to attain his ends by getting Egypt into the hands of a nominee of his own. A certain Albanian colonel, Mehemet Ali, was thought to be a fit man. The way was smoothed for him by intrigue and violence. The British tried to interfere, but were frustrated. On March 1, 1811, came one of the great strokes of history. Egypt was in the hands of a ruffianly set of military

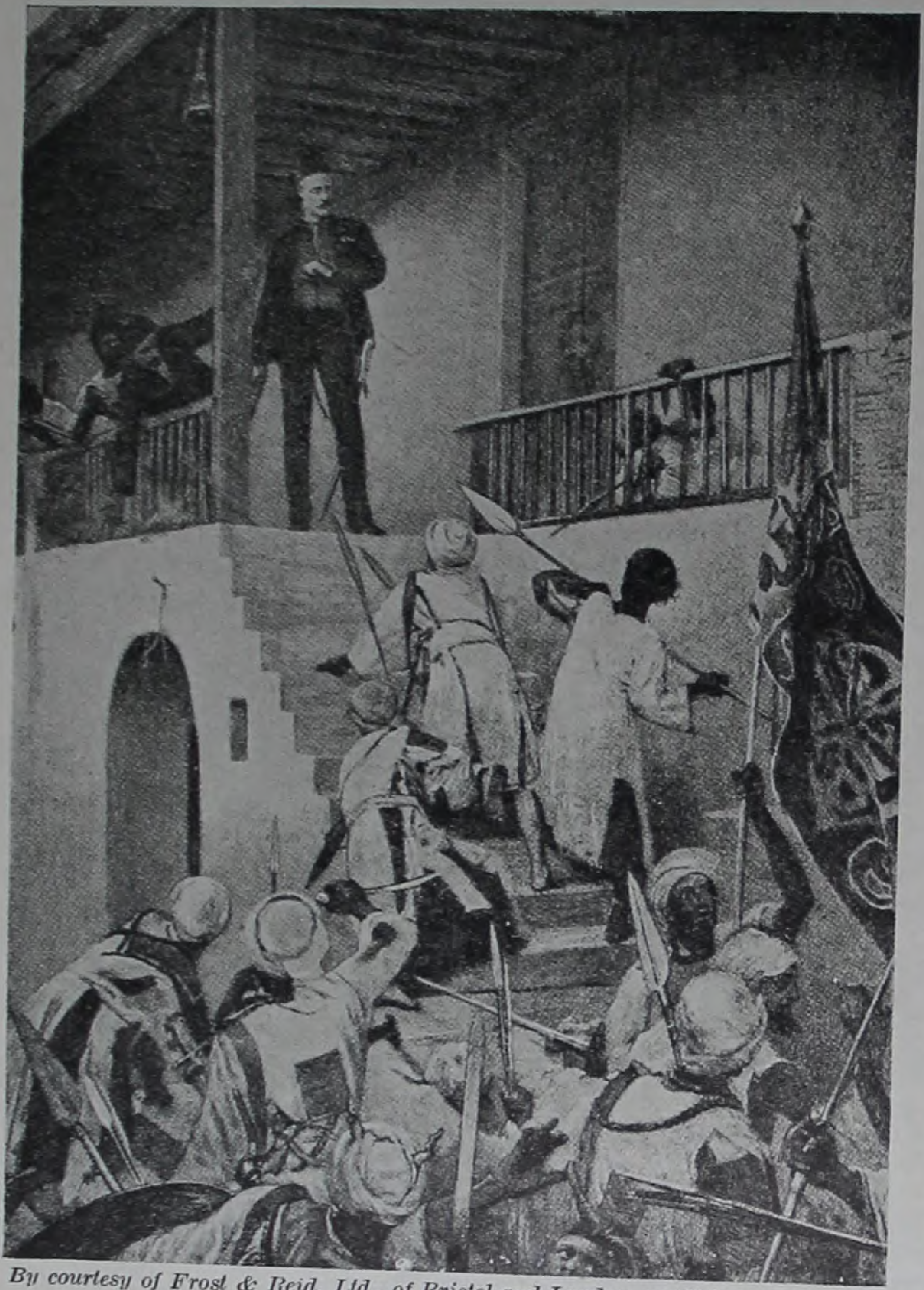


Painted by A. de Neuville. *[By permission of the Fine Art Society, Ltd.*

TELL-EL-KEBIR.

On the night of September 12, 1882, the British Army made an unexpected midnight advance on the Egyptian position at Tell-el-Kebir, which they attacked at dawn. A heroic charge was made by the Highlanders, and by 6 a.m. the battle was won. The rebel troops surrendered on the 14th, and the expedition entered Cairo on the following afternoon. Arabi, the leader of the revolt was captured and banished to Ceylon.

adventurers, the Mameluke Beys, who ground a living by tax and plunder out of the working population. To progress with them was impossible. So the one great adventurer invited all the others to a feast—the old historic expedient. As they rode jostling up the long, narrow side ascent to the Citadel in Cairo, the soldiers opened fire. Of all the Beys and their followers, four hundred and eighty in all, only one escaped by jumping his horse over the parapet ; he survived the fall, and was a favourite with Mehemet Ali in after years. Then, with a free hand, the new master did all he could to develop the country. Woefully ignorant, and often misled by speculators, yet his force of character and his honest endeavour to give order and justice did an immense deal. He brought in European administrators, improved irrigation, started cotton planting, tried many sorts of factories, and formed a trained army.



By courtesy of Frost & Reid, Ltd., of Bristol and London, publishers of the large-size etching

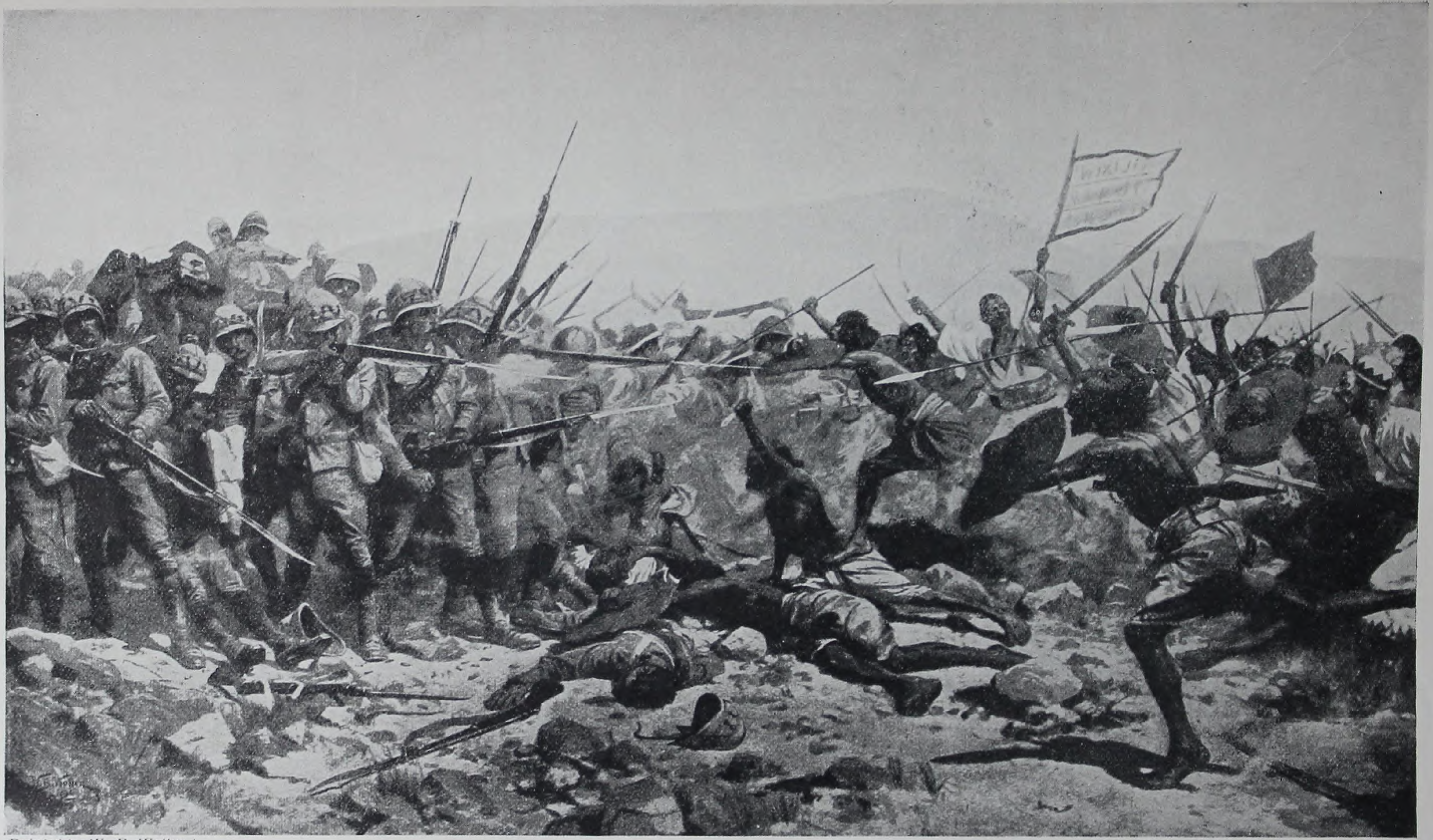
THE DEATH OF GENERAL GORDON

In 1884, after the rise of the Mahdi in the Sudan, Charles Gordon was sent out as Governor-General. He relied on his personal influence with the people; but after a long and heroic defence, Khartoum was taken by the forces of the Mahdi on January 26, 1885, and Gordon cruelly murdered.

Egypt next attempted foreign enterprise. Ibrahim, son of Mehemet, in 1831 began, like Tahutmes I, the invasion of Syria ; and he so succeeded that he even threatened Constantinople. Most of the European powers intervened one way or another, and filched back from Ibrahim the fruit of his victories.

But for this mistaken meddling, Syria would have moved in step with Egypt, and would by now have been enjoying the same order and benefits. A burdensome tribute to Turkey was also imposed. Mehemet Ali's death in 1849 closes the first half-century of modern Egypt.

The organization was too well planted to wither along with the master hand. It was maintained by the successors of Mehemet, and was continued into recent times. The next great step was the making of the Suez Canal. This had been the basis of Napoleon's plans, and he ordered the surveys to be made for it. An Englishman, Lieut. Waghorn, zealously pushed the idea of cross-transit without a canal, and a railway was laid from Cairo to Suez on the desert for the overland route. The French did all in their power, through Lesseps, to urge forward the canal scheme. It was thwarted as far, and as long, as possible by Palmerston, because he saw that, if a canal were made, then the control of it must accompany supremacy in the East, and he greatly disliked having to commit England to holding Egypt. By 1856, however, the French began the scheme of Lesseps, which was completed with a heartless disregard of the untended horde of natives who were compelled to labour on it. By 1869 the canal was opened, and Ismail Pasha took the opportunity to pose as a Gallicized Oriental, standing in line with the governments of Europe. Within six years the deferred shares of Ismail were sold to the British Government for four million pounds, and now they produce a return of one and a quarter million a year.



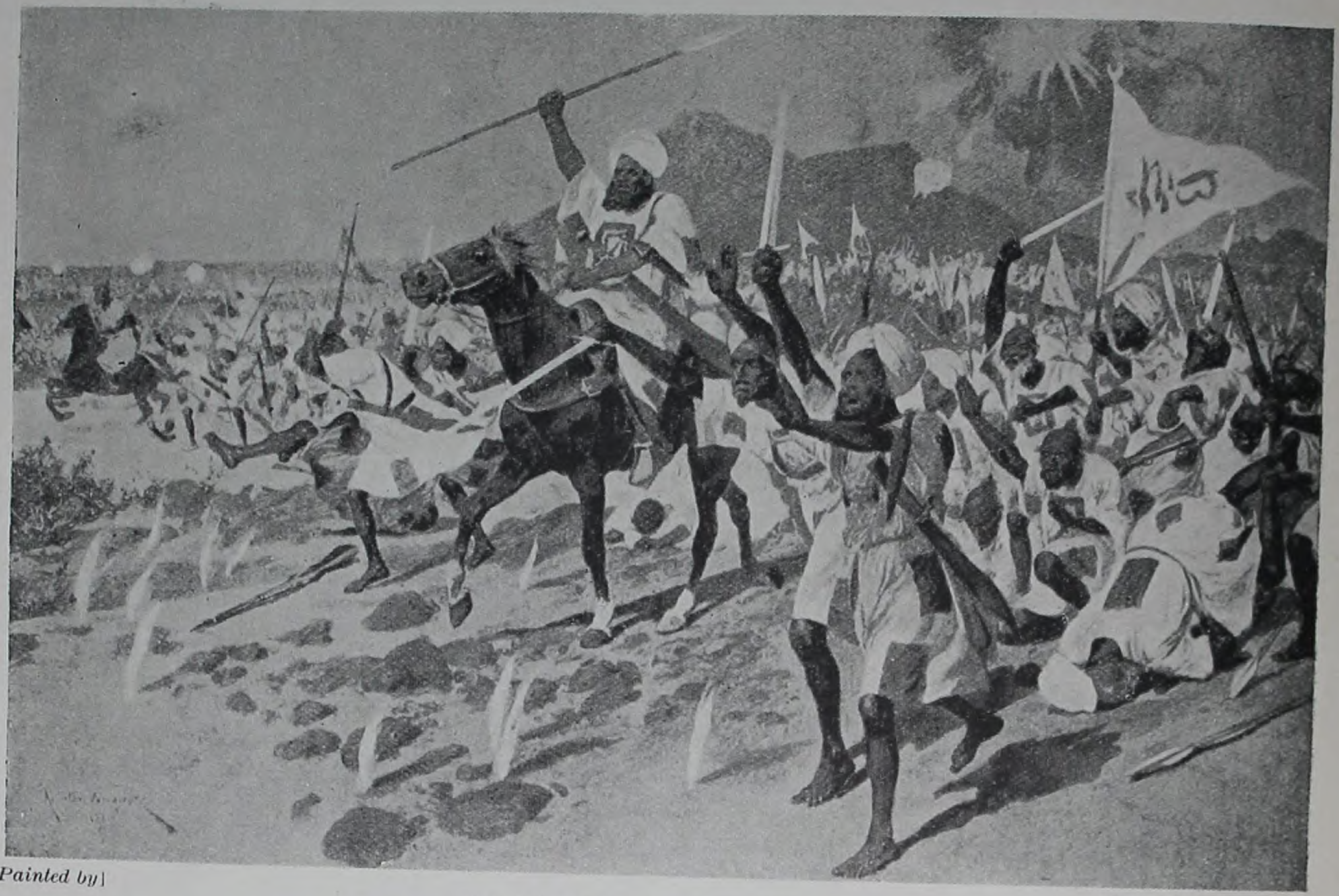
Painted by W. B. Wollen.] [*By permission of the Berlin Photographic Co.*

THE BATTLE OF ABU-KLEA.

A small force of mixed British and Egyptian troops under General Stewart, who had orders to occupy the Abu-Klea wells, arrived there on January 16, 1885, and found the enemy in possession. The Dervishes attacked them desperately, and broke the square, but, driven back upon the camels in the centre, the troops fought splendidly, and, order being quickly restored, the enemy were driven off and the wells occupied.

Ismail was an impossible ruler, spendthrift, ambitious, hasty, and insufferably grasping. He used to have water cut off from districts for a few years until the starving owners would sell him the land at a nominal price. By such means he seized about a fifth of the whole country. Meanwhile, with equal disregard of his subjects' welfare, he was incessantly borrowing from Europe, until he had piled up seventy-six millions of debt. Only a small part of this was represented by any assets, such as railways. Ten years after the ostentatious opening of the Canal, Ismail was deposed, at the initiative of Germany. No one dared to hand him the Turkish declaration of his deposition ; but when the ice was broken, he took the act with his usual *insouciance,* walked up to his son Taufik, gave him a kiss, and said he greeted his Effendina, the common native title of the Khedive.

Among the troubles of Egypt was the mixture of European and Oriental law. Worst of all, the European law was the most formal and artificial of all, the French law. Where a native ruler would settle a case by a rough view of ultimate justice, the French law would tie the result by intricacies which produced injustice. Nowhere did this work more mischief than in mortgages. The unprovident native was incessantly tempted to borrow of the pervasive Greek trader, who squatted in every town and village. The trader bought promissory notes at six months, usually paying half the amount named. There was no interest, nothing to touch legally, except a promise to pay or forfeit the land. In a few years a trader would become owner of half a village, and live in a fine semi-fortified house. These incessant evictions made the native ready for any promise of deliverance. Thus, when Colonel Araby Bey raised a military revolt, for reforms against European influence, the whole population supported him. The good old days returned as under the Mamelukes. Soldiers went about as masters, robbing whom they would. Witnesses were browbeaten, and officers dictated the replies of any accused soldiers. The Khedive was a prisoner, security was at an end, and the Christian Copts were expecting a massacre. One main root of the trouble was the hopeless ignorance of the natives. Araby supposed that the British could not reach India if he held Egypt.



Painted by] THE BATTLE OF OMDURMAN. [*R. Calon Woodville.*

The Dervishes charged with fanatical bravery, but were driven back with terrific losses, the British and Egyptian casualties being infinitesimal. This crushing defeat may be regarded as the death-blow to Mahdism in the Sudan.

The temple of Deir-el-Bahri built by Queen Hatshepsut of the XVIIIth Dynasty.

A propylon to the Temple of Ptolemy Euergetes I at Karnak 247-222 B.C.

Such a condition could not continue. The British and French fleets went to Alexandria. Fortifications were thrown up to attack them. An ultimatum to cease fortifying was delivered: and then the French fleet left to avoid being drawn into political adventures. To the British fleet fell the capture of Alexandria for the second time. A land expedition was then sent out. Wolseley amused Araby by moving up to the works behind Alexandria, but at last sent off transports one night, professedly to Rosetta. At sunrise they seized the Suez Canal, and soon reached Ismailia. After some weeks more of preparation before Tell-el-Kebir, those works were seized in an hour or two at dawn, and a most brilliant ride of a small body of cavalry under General Drury Lowe covered eighty miles by sunset, and at dusk demanded the surrender of the Citadel of Cairo to the British Army. Five thousand Egyptian troops sullenly filed out; a single rash shot would have wrecked the movement. Then the men and horses, exhausted by the August day, filed in, the smallness of their numbers causing consternation and extreme surprise to the Egyptian watchers who had believed there were tens of thousands. Cairo was saved thus from fire and wreck. The exact adaptation to the psychology of the Egyptians in the dawn frontal attack on Tell-el-Kebir, and the seizure of the Citadel, mark the most perfect scientific warfare.

General view of Cairo, showing the Mosque of Mehemet and the Citadel.

Egyptian boys of the present day watering cattle in the River Nile.

Though Egypt was now safe, the Sudan was soon in rebellion against the terrible mismanagement to which the Egyptians had subjected it. It had to be abandoned until Egypt was reorganized and solvent: Gordon was sacrificed in a futile attempt to stem the fanatic movement of the Mahdi without any efficient means. Step by step Egypt advanced until in 1898 the final battle of Omdurman was fought, and the Sudan was occupied. Since then a great advance has been made in railways, organization, schools, etc. The Sudani is finer mentally and physically than the Egyptian, and the education that is now being given, especially in the police force, may, before long, give him the lead in all native enterprise. In future centuries the Sudani may be the main force in North Africa.

In Egypt itself, great improvement of the conditions of life resulted from a more regular and just rule. The wealth of the people has greatly increased, or may almost be said to have originated at the downfall of Ismail. This was, however, accompanied by a rise of prices of food, land, and all else, so that the benefits can only be gauged by the practical condition, and not by wage standards.

A view of the Long Avenue of ram's-headed Sphynxes, originally 6,500 feet long, between Karnak and Luxor.

A view of the Suez Canal, opened in 1869, which was made at an expense of about seventeen millions sterling.

The great success has been the irrigation system, which is so essential to the country. The regulation of this has been an immense benefit, for as the Prime Minister Nubar said: 'Egypt wants only two things, water and justice.''

The regularity of the supply was gained by the great dam at Aswan, and the lesser dams at Asyut and Qaliub. Thus a much larger area would be continuously cultivated with three crops a year. But the free supply of high-level water was not understood by the people, who let too much be used, so that the soil was logged and marshes were formed. This, like all changes of custom, needed a slow growth.

Photo by] *P. Dittrich.*

The flood waters of the Nile are conserved by the Aswan dam, and released about May for irrigation purposes

EGYPT FROM 1914

THAT the British management has resulted in solid and continuous benefits to the Egyptians themselves is amply proved by the course of events in that country since the outbreak of the Great War.

The one most obvious obstacle in the way of Egyptian progress was the somewhat ambiguous nature of the British occupation, the presence of the Khedive with his Turkish leanings and behind all this the nominal suzerainty of Turkey.

The first effect of Turkey's intervention on the side of the Central Powers was to free Egypt from the Turkish bond, give her a ruler of her own and regularize the British position by the formal proclamation of a British Protectorate. It was high time.

One of Germany's main ambitions, in bringing Turkey into the war, was to use her troops for an attack on what was at once seen to be the very spinal cord of the British Empire. Egypt and the Suez Canal, the shortest and most direct water route between Britain and her possessions and Colonies in the East were critical points, the holding of which was obviously vital to British and Egyptian political and military interests. Fortunately the danger had been seen and prepared against. The Khedive's complicity in Turco-German intrigues was established in the very first few weeks of the war, and he wisely disappeared. It was therefore an easy matter to offer his throne to his loyal uncle, Prince Hussein Kamil, and enlarge his status and authority by creating him Sultan of Egypt.

The change was of profound significance, for it recognized the historical continuity of Egyptian nationality while pledging the authority and resources of the British Empire to its defence. It was soon obvious that the conquest of Egypt by Turkey was one of Germany's most cherished plans. Even before the end of 1914 signs were everywhere visible that the Turks contemplated an offensive against and across the Suez Canal. Little could be concealed from the keen eyes of the agents

[*H. Walter Barnet.*

Lord Cromer, appointed British Agent in 1883, very ably re-established Egyptian finance

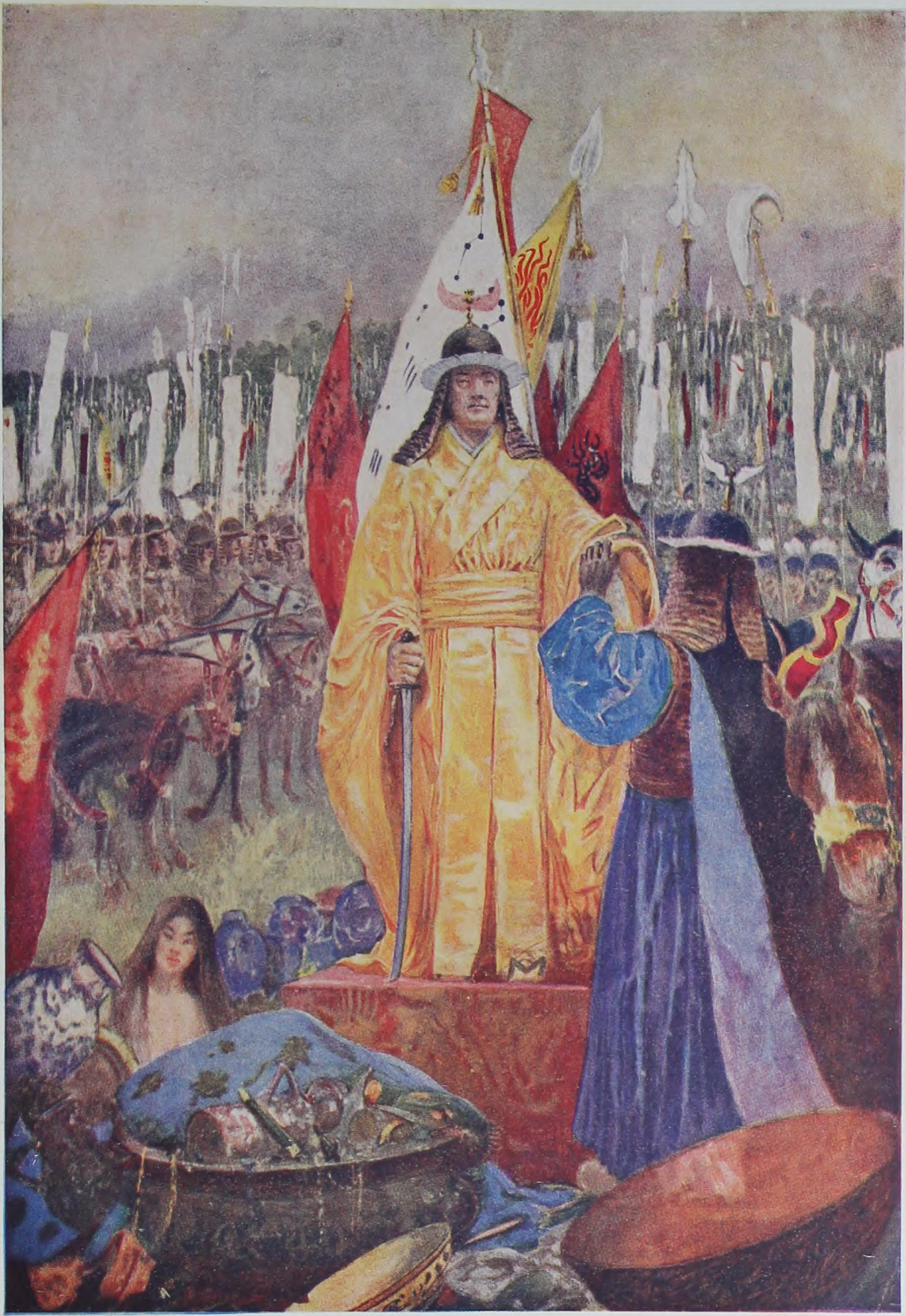
[*Elliott & Fry*

Sir Eldon Gorst succeeded Lord Cromer as British Agent and Consul-General in 1907.

The Khedive Abbas Hilmi threw in his lot with Turkey in the Great War and was deposed.

[*Bourne & Shepherd*

Lord Kitchener who as Sirdar conquered the Sudan, was appointed British Agent in 1911



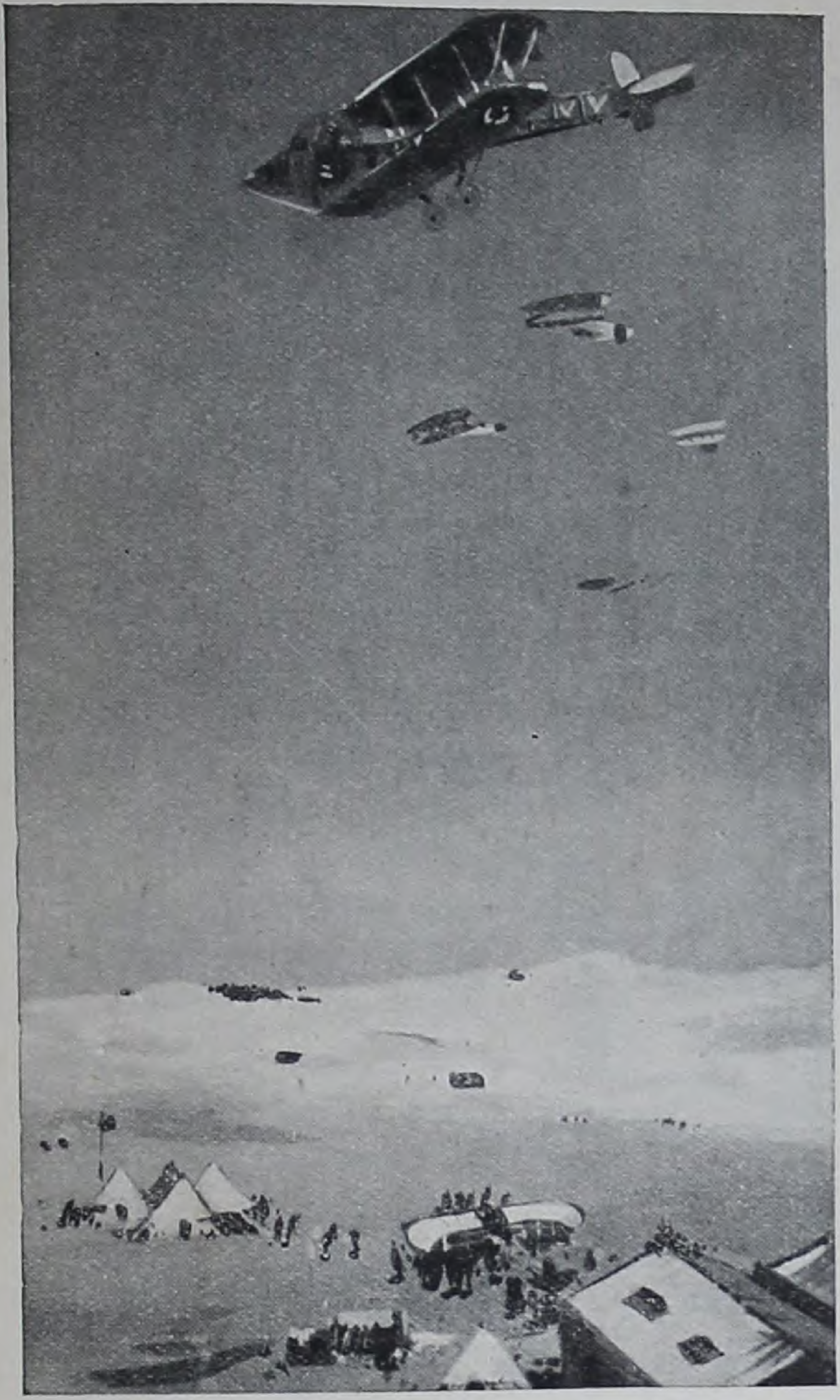
Painted specially for this work]

THE GRAND MARSHAL PROCLAIMED EMPEROR ON THE BATTLEFIELD.

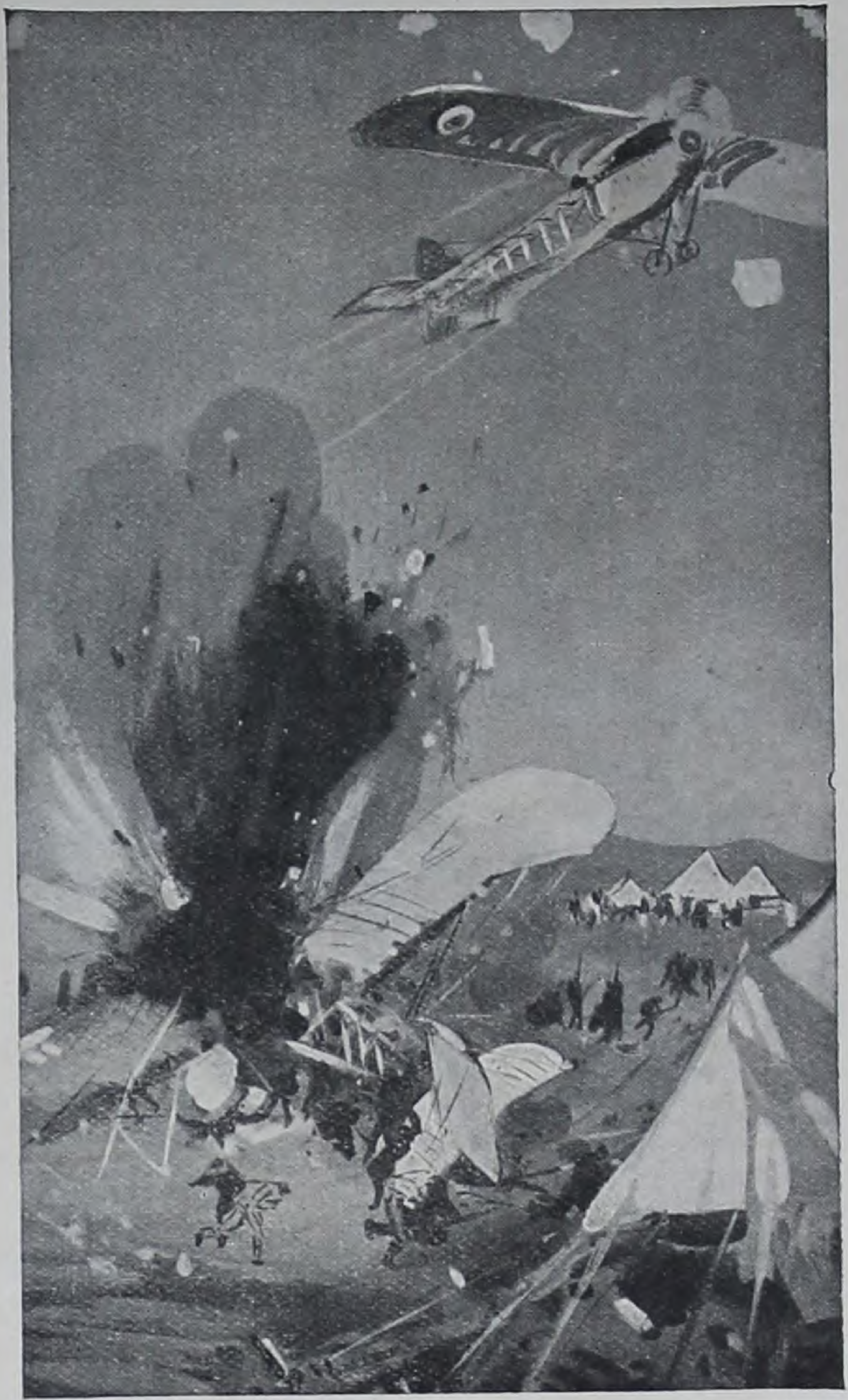
After Han Yü's death in A.D. 824, China remained in a state of chaos for many years. Five small dynasties followed one another in the south of China while the Tartars conquered the north. The Grand Marshal to the last of these Emperors—a mere boy—was repelling a Tartar raid when his army vested him with the yellow robe and proclaimed him Emperor of the house of Sung. He professed surprise and reluctance, but there is little doubt that he knew of the design.

of the British Intelligence Service in Egypt. The only surprising feature about the Turkish operation which took place in February, 1915, was the weakness of the force with which it was made. The British Army in the country was by then a very formidable opponent, consisting as it did of the Australian and New Zealand Army Corps, as well as good British, Indian, and Egyptian troops.

It is obvious now that the Turks looked to the Arab tribes, notably the Senussi, on the western frontier of Egypt, as well as to a nationalist rising in Egypt itself, to second their ill-advised attempt. Neither of these subsidiary operations materialized.



A Royal Flying Corps squadron manœuvring for an attack on the Turco-German hangars at El Arish, a hundred miles east of the Suez Canal.



A British airman swooping and dropping a bomb on the only Turco-German plane out at El Arish: the destruction of the Turkish craft

In such circumstances the attack was doomed to failure, even to a failure as ignominious as that which actually occurred. It further provided the British with the valuable lesson that the desert of Sinai was not the impenetrable line of defence that in some quarters had been imagined.

For the rest of that year Egypt remained the base of the Dardanelles Expedition, and became one great camp. The Turkish summons to a Holy War had failed miserably, and there were no signs of active disaffection in the country itself. But by November the picture had changed, for Turco-German intrigue had at length succeeded in moving the powerful sect of the Senussi into action. The Senussi are perhaps the most fanatical of all Moslems, and the threat had to be taken very seriously, as the appearance of the enemy in the immediate vicinity of the Nile might well be the signal for a rising in the country itself. The British Commander-in-Chief, Sir John Maxwell, dealt with the situation in characteristic fashion by attacking first, and that in no uncertain fashion. In a few weeks the power of the Senussi was broken, and the same fate befell the Sultan of Darfur when he attempted a similar operation some few months later. Henceforth Egypt was virtually secure from foreign enemies, and when the country became the base for operations against Palestine and Syria General Murray and later, General Allenby, could set their faces towards Jerusalem, Damascus and Aleppo without constantly wondering or fearing what was taking place behind their backs. Apart from the part played by Egypt in the series of brilliant campaigns which definitely broke Turkish power in Syria, the interest of the country was henceforth absorbed in political questions.

The turn given to the war by the intervention of America brought into even greater prominence the issue of nationality, which was naturally a matter of close concern to the country. The peace presented the British Government with problems even more formidable than those it had successfully solved in the war. The Egyptian nationalists thought the moment favourable to advance claims which all wiser heads have deemed incompatible with order and good government at this stage of the country's development. Nor did they hesitate to call in evil and unruly elements to their aid In the early part of 1919 riots and risings on a serious scale began, which were only repressed after considerable bloodshed.

FIELD-MARSHAL VISCOUNT ALLENBY, G.C.B., G.C.M.G.

Lord Allenby was sent out again, this time as High Commissioner, and inaugurated a policy of conciliation by sanctioning the liberation of the political prisoners, including Zaghlul Pasha, the Nationalist leader. An important mission under Lord Milner despatched by the British Government reported in favour of abolishing the Protectorate and substituting a relationship "which would, while securing the special interests of Great Britain and enabling her to offer adequate guarantees to foreign Powers, meet the legitimate aspirations of the Egyptian people".

In spite of the breakdown of subsequent negotiations, the British Government adhered to its promise. By a pronouncement published on February 28, 1922, the British Protectorate was ended and Egypt declared an independent sovereign state, the four vital points, upon which no agreement had been reached, being reserved for future discussion. These points were (*a*) The security of the communications of the British Empire in Egypt; (*b*) the defence of Egypt against foreign aggression or interference; (*c*) the protection of foreign residents and minorities; (*d*) the Sudan.

As a result of this declaration a new constitution, with two houses on the European model, was formulated, the Sultan taking the title of King Fuad I. The first parliament contained an overwhelmingly Nationalist majority and Zaghlul became Prime Minister.

During the next two years the Nationalist propaganda increased in intensity and violence, the Egyptian claims upon the Sudan being asserted again and again in most uncompromising terms. Many anti-British incidents took place, culminating, on November 19, 1924, in the atrocious murder of Sir Lee Stack, the Sirdar and Governor-General of the Sudan, in broad daylight in the streets of Cairo.

The indignation roused in Britain called for extreme measures. An ultimatum was presented demanding an apology the payment of a substantial fine, full enquiry into the crime and punishment of the offenders, and the withdrawal of all Egyptian officers and units from the Sudan. When the Egyptian Government demurred in face of some of these demands the British Government took the necessary steps to see that they were carried out. Seven persons involved in the murder were executed, and to all intents and purposes the Sudan became entirely British.

The next few years witnessed a firmer and more active British policy under the new High Commissioner, Lord Lloyd, and internally a period of short-lived ministries and political confusion, during which the defects of the Constitution in the hands of an inexperienced electorate and factious politicians were clearly brought to light. In 1928 King Fuad felt himself strong enough to take the initiative, and by dissolving Parliament initiated a period of personal government. Since that time the King, with the aid of his astute and able Prime Minister, Sidky Pasha, and a remodelled electoral system intended to ensure a submissive Parliament, has been chiefly responsible for controlling the destinies of his country Egypt has suffered much in the prevailing depression, especially owing to the low prices realized for the cotton crops, but, though there has been an undercurrent

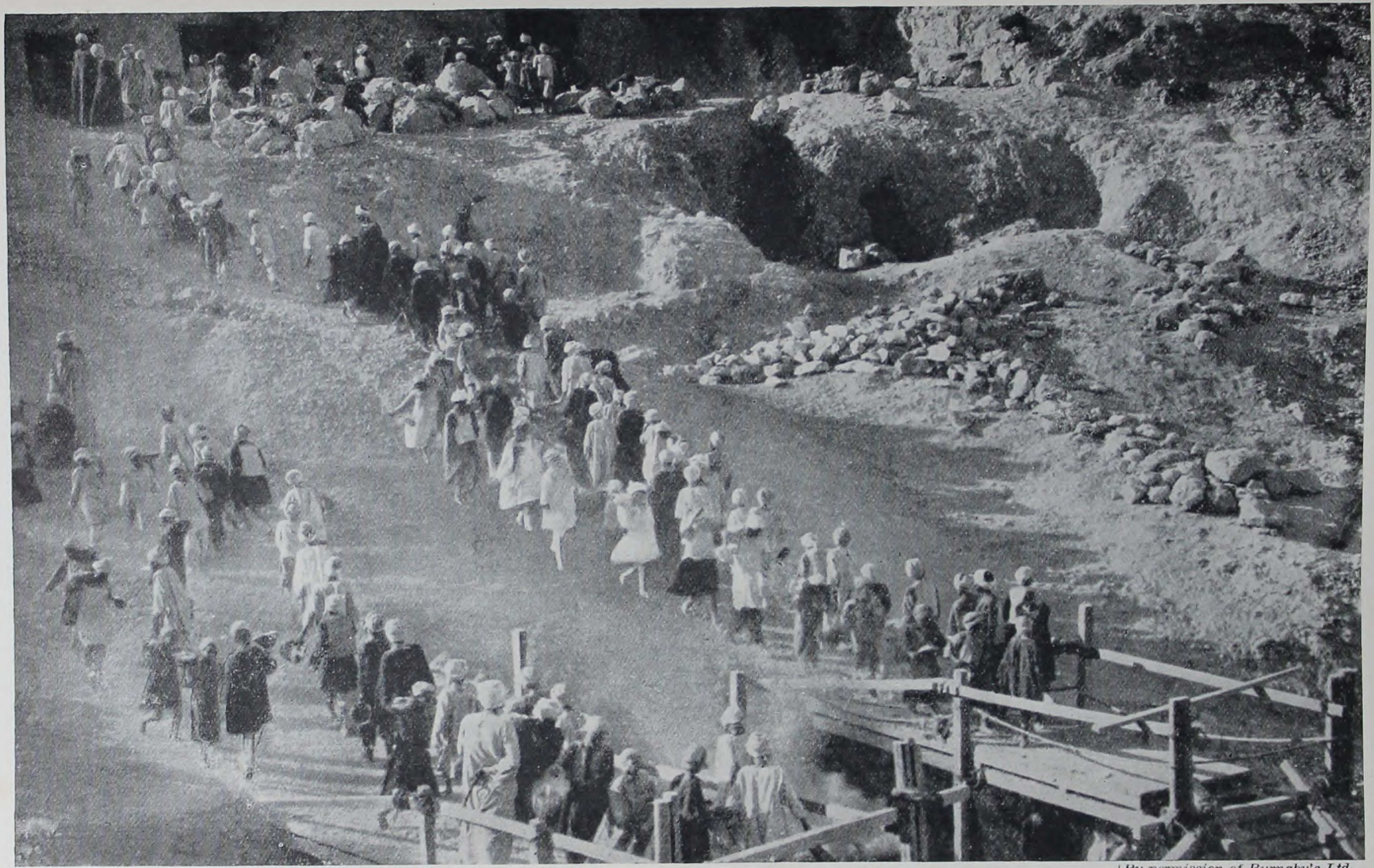


Photo by Vibart Dixon.]

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EXCAVATIONS AT DEIR-EL-BAHRI, 1930.

Much of the early history of Egypt has been gleaned from the work of the various scientific bodies engaged in excavation. The soil is placed in bags and baskets, then carefully sifted for the valuables by the scientists. Deir-el-Bahri, on the outskirts of the ancient capital Thebes, has been the scene of many important finds.

[*Manuel*.

ZAGHLUL PASHA
The famous Nationalist leader in the post-war years; was several times exiled.

[*Navana*.

LORD LLOYD
An active and successful High Commissioner in the post-war period.

[*Topical*.

SIDKY PASHA
The present Prime Minister of Egypt, an astute and able politician.

H.M. KING FUAD I.
On the death of Sultan Husein in 1917, he was succeeded by Fuad, the sixth son of the former Khedive Ismail. On the declaration of Egyptian Independence in 1922 the new Sultan took the title of King Fuad I.

of unrest, political tranquillity has been, on the whole, maintained.

Throughout the post-war period there has been a steadily dwindling number of British employed in the public services, a fact which has undoubtedly led to a considerable loss of efficiency. What results this will have upon the future economy of the country, or whether after a wider experience the Egyptians maintain the British traditions of administrative integrity and zeal, the next few years will show. Apart from the garrison maintained in Cairo, its responsibilities for the protection of foreign interests and the guardianship of the Suez Canal, the British controlling influence in Egyptian affairs has been relinquished.

Apart from political happenings, the great event in Egyptian history during the last few years was the discovery of King Tutankhamen's tomb by the late Lord Carnarvon and Mr. Howard Carter. Being the only tomb discovered intact, this find was of unique importance, and the magnificence of the furniture, jewellery, chariots, weapons, etc., which were buried with the king and are now in the Cairo museum, bears dazzling witness to the wonderful style in which these kings lived.

Excavations organized by various British and other scientific bodies continue year by year, and finds of greater or lesser importance are constantly being made. In another sphere of scientific work the great irrigation works of the Nile have been brought nearer and nearer perfection; and thus by the labour of archæologists, engineers and statesmen the history of modern and ancient Egypt is being unfolded simultaneously.

DATES OF CHINESE HISTORY

Dynasty.	Date. B.C.	Emperor.	Chief Events.
Semi-Mythical Period.	3000		The native Histories give particulars of the Kings and their Government for many centuries (the Emperor Fu Hsi is said to have reigned 2953–2838 B.C.), but fable predominates over fact. Fu Hsi is supposed to have taught his people hunting, fishing and herding.
	2698-2598	HUANG-TI.	The YELLOW EMPEROR, the most famous of the legendary rulers, is said to have invented wheeled vehicles. His wife is reputed to have been the first person to spin silk.
	–2258	YAO.	Extends the boundaries of China. Ancient China covered a comparatively small area lying almost entirely between the Yellow River and the Yang-tsze.
	2317–2208	SHUN.	(Inundation of the Yellow River.)
Hsia.	2205–2197	TA YÜ.	Builds canals to take the overflow of the Yellow River, the Ho-ang Ho.
Shang or (from 1401) Yin.	1766–1687	CHING T‘ANG.	Sacrificial bronze vessels ascribed to this dynasty are still preserved.
		CHOU HSIN.	Wên Wang, 1231–1135, the chief of the West, protects the Empire against the Huns, is imprisoned and compiles the "Book of Changes". Under his rule the Yin Dynasty is overthrown by Wu Wang, the son of Wên Wang.
Chou.	1122	WU WANG.	China becomes a confederation of States. The feudal system begins to break up, 781.
	776	YU WANG.	Oppresses the people. An eclipse, August 27, 776, is supposed to foretell his downfall. Birth of Lao Tzu, 604. Confucius (K‘ung Ch‘iu), 551–479. Mencius (Mêng-K‘o), 372–289, known as "the second holy one": a disciple of Confucius. In the scale of national importance he placed the people first, the gods second, and the emperor third.
	Interregnum.		The Confederation breaks up.
Ch‘in or Ts‘in.	249	CHUANG HSIANG.	The State of Ts‘in (or Ch‘in) becomes the head of the rival States.
	221	SHIH HUANG TI.	Proclaims himself the first universal emperor. Destroys the ancient literature, except works on agriculture, medicine, and the various ways of foretelling the future. His new copper coinage drives the cowry out of circulation. Builds roads and bridges. Constructs the Great Wall as a defence against Tartar inroads Enlarges the Empire to the boundaries of the present-day Empire.
Han.	202	LIU PANG (KAO TI).	Collects the classics and encourages the revival of learning. Extends the Empire and organizes a strict military system. Chang Ch‘ien visits Bactria 125 B.C., and sends envoys to India. His reports on the kingdoms of Western Asia exercised a great influence on Chinese life.
	140	LIU CH‘E (WU TI).	Reforms the calendar. Turkestan becomes a Chinese Province. War with the Huns.
Later Han Empire.	A.D. 25	KWANG WU TI.	Liu Hsin defeats Wang-Mang and takes the title of Kwang wu ti; fixes his capital in Ho-Nan.
	58–76	LIU CHUANG (MING TI).	Sends ambassadors to Japan. Despatches envoys to India to inquire into the Buddhist faith (A.D. 61). 156. Earliest record of a census. (Population 50 millions.) 173. A severe pestilence devastates China. From A.D. 220–265 China was divided into three parts, the period being known as that of the Three Kingdoms.
Chin.	265	SSUMA YEN (WU TI).	Ambassadors arrive from Diocletian (284). 399. Fa Hsien visits India, Ceylon and Sumatra, and returns after an absence of fifteen years with sacred books, relics and images illustrative of the Buddhist religion. The institution of the Confucian Temple established. 420. Close of Chin Dynasty and period of civil war.
Sui.	581	YANG CHIEN	Constructs canals, revises the legal code, patronizes literature, confirms the Chinese overlordship of Korea. During his reign the population is said to have doubled.
T‘ang.	618	LI YÜAN (KAO TSU).	Buddhism discouraged and the teachings of Confucius favoured. A golden age of literature. Printing invented. Alliance formed with the Turks. The Empire extended. Envoys of Persia and Nepaul at the Court of China.
	626	LI SHIH-MIN.	A.D. 636. Nestorian missionaries allowed to settle in the capital.
	684	EMPRESS WU.	The Tibetans defeated. Invasion of the Tartars. 700–800. A great period of Painting. During the eighth and ninth centuries the power of the T‘ang Dynasty declined and history consists of monotonous records of feeble governments, oppressions and rebellions. 907. Fall of the T‘ang Empire.
Sung.	960–976	CHAO K‘UANG-YIN (T‘AI TSU).	New calendar adopted. Criminal code revised.
	1022–1063	CHAO CHÊN (JEN TSUNG).	Tartars' invasions bought off by the payment of a large annual tribute. Paper notes issued (1025). The art of porcelain-making attains a very high level. 1100. The Tartars (or Kin) overrun China and fix their capital near Pekin. The Sung Dynasty rule only Southern China, the seat of government being at Nanking and afterwards at Hanchow. Chu Hsi, historian and metaphysician (1130–1200). Mongols at the beginning of the 12th century invade N.W. China and the state of Hia, whose king pays a tribute and gives his daughter in marriage to their leader. Jenghiz Khan captures Liao Yang, the chief city of the Kin Emperor. Catholic missionaries come to Mongolia. Jenghiz Khan re-invades China. Constructs the Grand Canal.

DATES OF CHINESE HISTORY—*continued*

Dynasty.	Date. A.D.	Emperor.	Chief Events.
Sung.	1227		Death of Jenghiz Khan. His son Ogdai is appointed his successor (1227). Custom houses established and laws made. 1234. The Mongols make an alliance with the Sungs and overthrow the Kin Empire. Ju-ning Fu taken and the Kin Emperor burns himself in his palace. War breaks out between Ogdai and the Sungs. 1279. Ping ti, the last emperor of the Sung Dynasty, despairs of defeating the Mongols and commits suicide.
Yuan.	1260–1294	KUBLAI KHAN.	1280. Kublai assumes complete control, lays the foundations of Pekin. Is ruler "from the frozen sea almost to the Straits of Malacca; with the exception of Hindustan, Arabia and the westernmost parts of Asia, all the Mongol princes as far as the Dnieper declared themselves his vassals and brought regularly their tribute". The modern novel and stage-play introduced. Marco Polo visits China bearing letters from Pope Gregory X. (1274). 1294–1307. Timur, Kublai's grandson, succeeds and takes the title of Yuen Chang.
	1312–1320	JÊN-TSUNG.	Great commercial prosperity, but in adopting Chinese civilization the Mongols lost much of their martial spirit. The successors of Jên-Tsung were weak and vicious, and many secret societies were formed to overthrow the Mongol Dynasty. Chu Yuen Chang, the son of a Chinese labouring man, revolts, and in 1355 takes Nanking.
Ming.	1368	CHU YÜAN-CHANG.	Declares himself emperor and takes the name of Hung-Wu. Intercourse with Europe seems to have been discontinued until the arrival of the Portuguese in the sixteenth century. Organizes the present system of examinations. Buddhism and Taoism made State religions.
	1403–1424	CHU TI (YUNG LO).	The capital transferred to Pekin. Under his direction the great encyclopædia, 11,000 volumes, was compiled. Conquers Cochin-China and Tonking. Missions sent to Java, Sumatra, Siam and Ceylon. The Portuguese land at Canton, 1517. The porcelain of this period is world-famous. Tartar army threatens the capital, 1542. A Japanese fleet ravages the littoral provinces. 1597. The Japanese invade Korea but are defeated. 1601–1610. Matteo Ricci becomes scientific adviser to the Court of China. 1616. The Manchu Tartars invade Liao-Tung.
	1627	HUAI TSUNG.	The last of the dynasty. English merchants arrive at Canton. 1642. Li rebels and the dykes of the Yellow River are cut to flood the country.
Ta Ch'ing.	1644	SHUN CHIH.	The Manchus, invited to assist the rebels, take possession of Pekin and proclaim Shun Chih emperor. They take Nanking. Koxinga, the pirate, drives the Dutch out of Formosa (1662). The shaved head and the pigtail are adopted. 1656. The first Russian embassy comes to Pekin
	1655–1723	K'ANG HSI.	A great scholar and general. 1679. Treaty between Russia and China.
	1735–1795	CH'IEN LUNG.	Earthquake at Pekin destroys 400,000 people. Invades Nepaul and subjugates the Ghurkas. Burma forced to pay tribute. Return of the Turguts from the Caspian Sea (1770). Massacre of Muhammadans. 1793. Lord Macartney sent on a mission to Pekin.
	1795–1820	CHIA CH'ING	1807. Dr. Morrison, the first Protestant missionary arrives in Canton.
	1820–1850	TAO KUANG.	1834. The monopoly of the East India Company is terminated and Lord Napier is sent as British Minister to superintend British trade in Canton. 1839. The English agree to refrain from the importation of opium. Lin Tse-Lsu destroys the opium. 1840. England declares war and obtains the cession of Hong-Kong. Peace concluded by Sir Henry Pottinger in 1842.
	1850–1861	HSIEN FENG.	Freedom of trade given at five ports. The T'ai-p'ing rebellion. 1857. England declares war and takes Canton. 1858. Capture of the Taku forts and peace made. 1860. Allied force of France and England enter Pekin.
	1861–1875	T'UNG CHIH.	Territory north of the Amur ceded to Russia 1858–1860. The Dowager-Empresses Tsze An and Tz'u Hsi (1834–1908) become regents. Gordon enters the Chinese service and subdues the T'ai-p'ings. Nanking recaptured, 1864.
	1875–1908	KUANG HSÜ.	Murder of Mr. Margary, the interpreter to a British mission from Burma to Yun-nan, 1875. Revolt of Yakub Beg. 1876. Treaty between Japan and Korea, in which the independence of the latter is recognized. 1879. Treaty of Livadia with Russia. Death of the Empress Tsze An, 1881. Dispute between China and France over the States of Annam, 1882. 1894. War with Japan. Formosa ceded to Japan. 1900. The Boxer rebellion and the siege of the foreign legations. 1905. Treaty relating to Manchuria made between China and Japan Convention regarding Tibet signed April, 1908, between England and China, in which the latter's suzerainty is acknowledged.
	1908	HSÜAN T'UNG.	1908. Death of the Dowager Empress. Dismissal of Yuan Shih-k'ai from the office of Guardian of the Heir. 1910. Provincial assemblies constituted. 1911. Yuan Shih-k'ai appointed Prime Minister of China.
Republic	1912	REPUBLIC.	12th February. Abdication of the Manchu Dynasty and inauguration of a repubiican form of government. Election of Yuan Shih-k'ai as First President. Sun Yat-sen leader of Kuomintang or Nationalist party.
	1914–1918		Great War. 1917 China joins Allies.
	1922–1926		Period of disorder. Chang Tso lin of Manchuria, Wu Pei-fu and Feng Yü-hsian, the Christian General, strive for mastery.
	1927		Chiang K'a'-shek leads Nationalist Government at Nanking. 1928, Murder of Chang Tso-lin.
	1931–1932		Japanese invade Manchuria and establish state of Manchukuo. Chinese protests lead to League of Nations intervention.

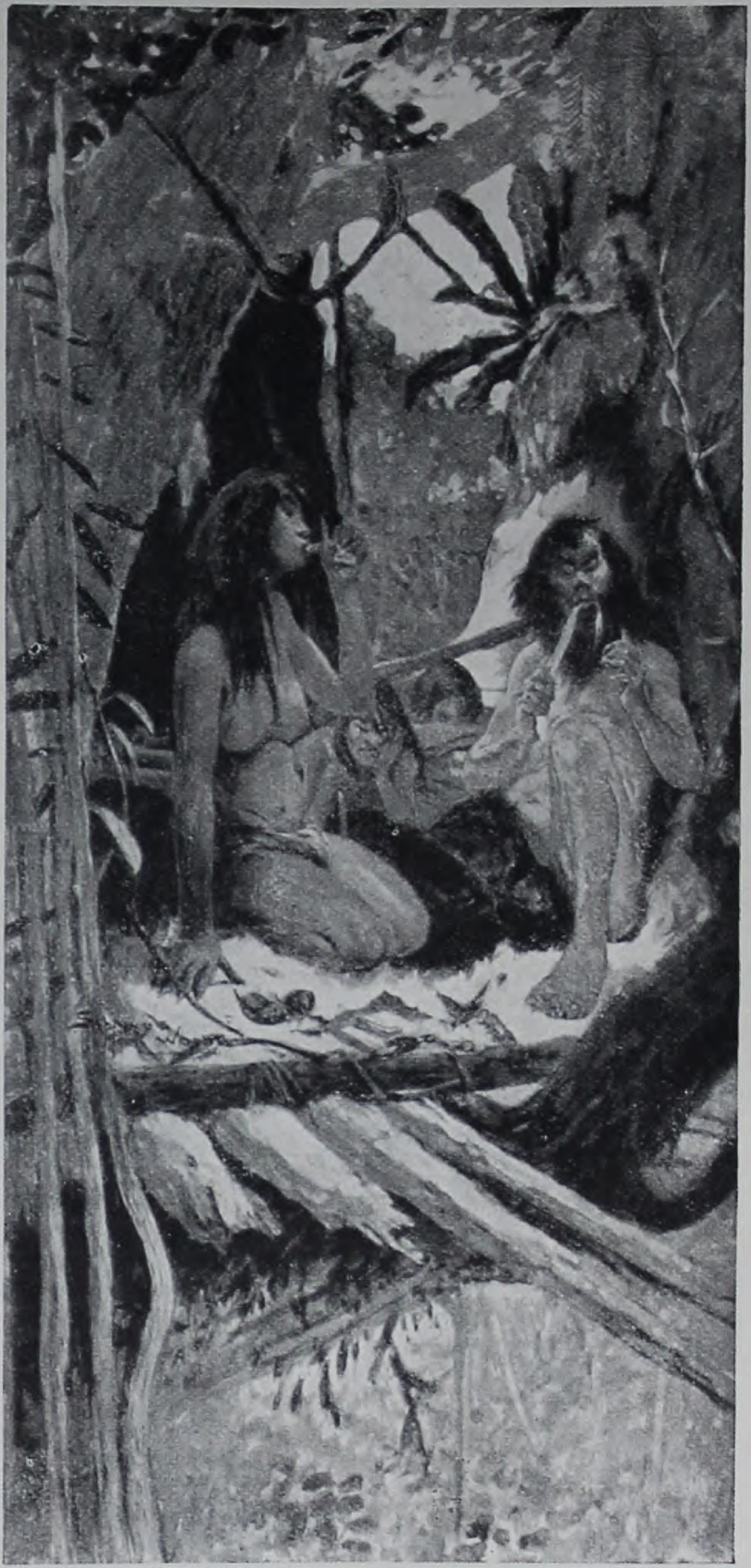
CHAPTER II

THE CHINESE. By PROFESSOR H. A. GILES, M.A., LL.D.

In China, as elsewhere, we find at the earliest dawn of history the record of a Golden Age. Somewhat shadowy accounts of this period have come down to us. It is chiefly associated with the names of two Emperors, Yao and Shun, whose long reigns were devoted entirely to the welfare of their people, and whose virtues brought about ideal social conditions, in which articles lost in the street were not appropriated by the finders, and all house-doors remained unlocked at night.

The date assigned to the two rulers above mentioned corresponds roughly with 2300 B.C. Chinese tradition, however, goes still further back and tells of certain semi-divine Emperors, by whose wisdom primitive man in China learned the secret of fire, the arts of making clothes, of agriculture, and of writing, the use of wheeled vehicles, and the construction of houses to take the place of rudely formed nests in trees. There was the famous "Yellow Emperor", 2698 B.C., who could speak from birth. A flash of lightning had caused his mother to become pregnant, and after twenty-five months' gestation she gave birth to this son. His court was thronged with strange peoples from afar. Envoys came from the Long-legged nation, and from those strange beings who had holes in the middle of their bodies, their grandees being carried on poles passed through them. Under his reign, too, is noted the appearance of the phœnix, a bird which is seen only when the Empire is well governed and enjoying profound peace.

Our next landmark is the Great Yü, founder, in 2200 B.C., of the first Chinese dynasty — that is, the first sequence of sovereigns under whom the throne was handed on from father to son, thus making, as Chinese writers say, "a family possession of the Empire". The Great Yü himself gained his position by his engineering skill ; he is said to have drained the Empire from the effects of a mighty deluge, which early writers sought to identify with Noah's flood. This Hsia dynasty lasted for four hundred years. It was brought to an end by the increasing degeneracy of its line of monarchs, until the climax was reached by the Emperor Chieh Kuei, whose utter



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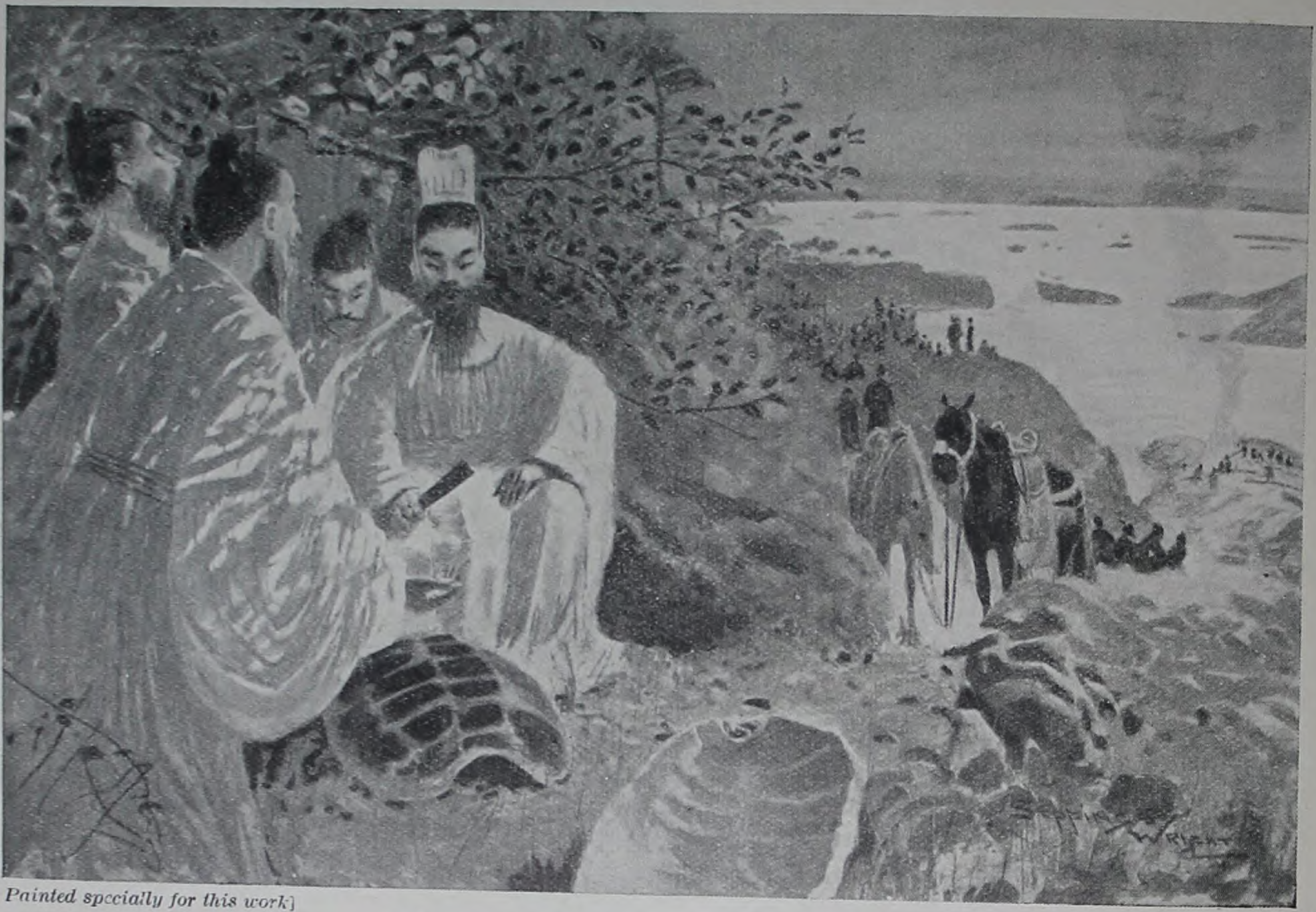
PREHISTORIC CHINESE TREE-DWELLERS.

Though nothing certain is known of the primitive ancestors of the Chinese, it may be presumed with safety that, like the primitive races in New Guinea, they built platform dwellings in trees, living upon the wild fruits and herbs, and such animals as they could kill by means of rudely-fashioned stone implements.

wickedness entailed much misery upon the people, and was even said to have caused two large rivers to dry up.

Then came China's first revolution under the leadership of a prince to whom legend has ascribed the possession of four elbow-joints. He defeated Chieh Kuei, and in 1766 B.C. mounted the throne as the first Emperor of the Shang Dynasty, a title taken from the name of his princedom. Chieh Kuei's son fled northwards, and gathered round him a tribe to be known later on as the Huns.

The Shang Dynasty lasted six hundred years, with a change of title from Shang to Yin in 1401 B.C., the capital being then moved from the north bank of the Yellow River to a place of that name on the south bank. It should here be noted that ancient China covered a comparatively small area, lying almost entirely between the Yellow River and the Yang-tsze, with wild tribes occupying the few degrees of seaboard on the east, and other objectionable neighbours on the north, west and south.



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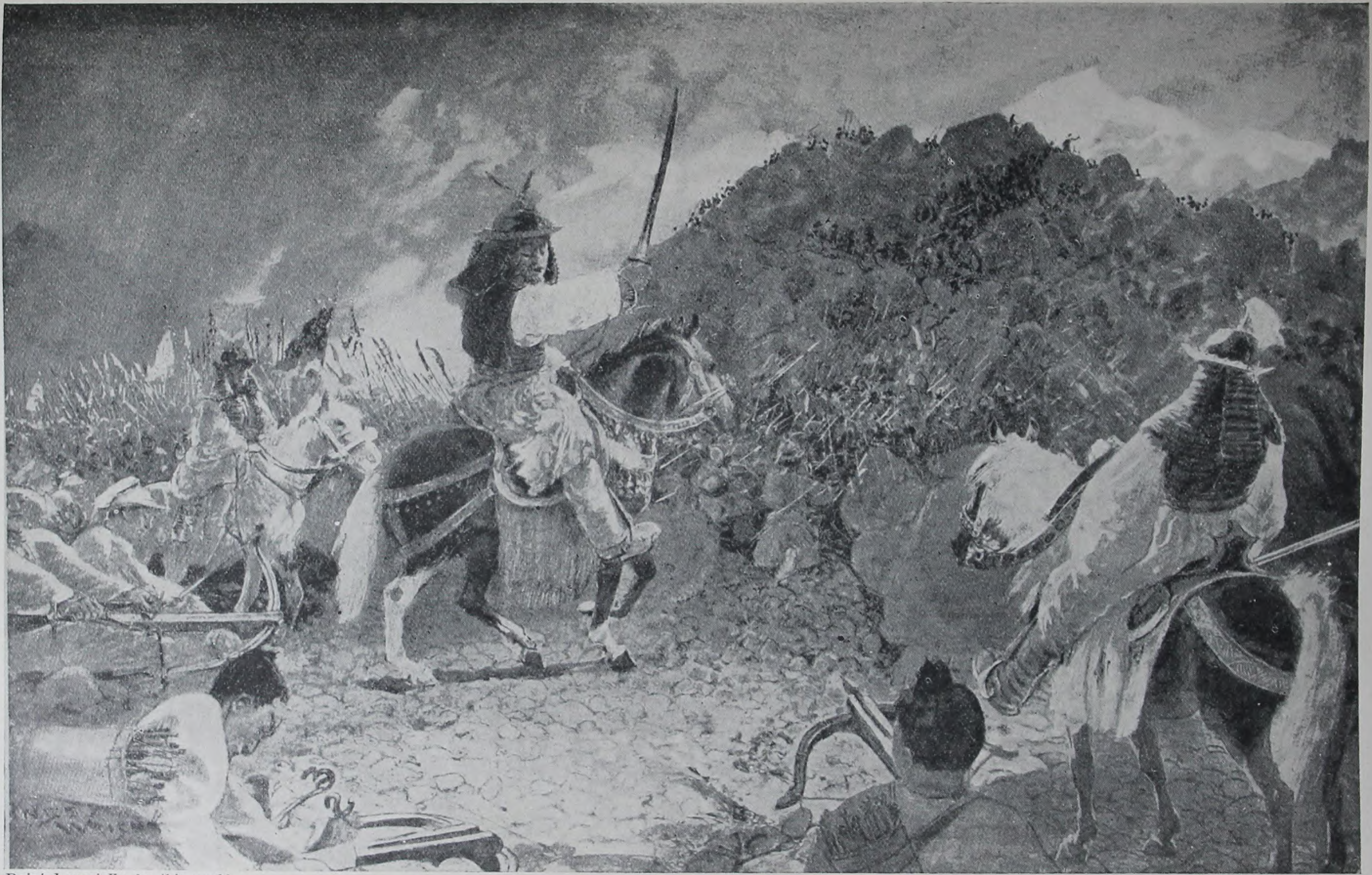
THE GREAT YÜ DRAINING THE EMPIRE.

The Great Yü founded the first Chinese Empire in 2200 B.C. He gained his position by his engineering skill, and is said to have drained the Empire from the effects of a mighty deluge by utilizing the shells of the tortoise as drain-pipes. Early writers try to identify this with Noah's flood. This Hsia Dynasty lasted for four hundred years, until it was brought to an end by the increasing degeneracy of its line of monarchs, when the climax was reached by the Emperor Chieh Kuei, whose utter wickedness brought much misery to the people, and was even said to have caused two large rivers to dry up.

For the history of the whole period reviewed above, from the age of the Yellow Emperor down to the close of the Yin Dynasty, 1122 B.C., we are dependent upon (1) the Annals of the Bamboo Books, a document the authenticity of which is doubted by some scholars; (2) certain detached historical papers of undoubted antiquity, the collection and publication of which is ascribed to Confucius; and also (3) to various inscriptions on ancient bronze vessels, which have been carefully reproduced and published in book form by Chinese archæologists.

The course of events which brought about the fall of the Yin Dynasty was simply a repetition of that described in connection with the fall of the Hsia Dynasty, ending again with a vicious tyrant, a revolution, and the establishment of a new order of things. The hero of the hour in this case was one who did not live to see the triumph to secure which he had devoted his life. When, however, his son Wu Wang, the



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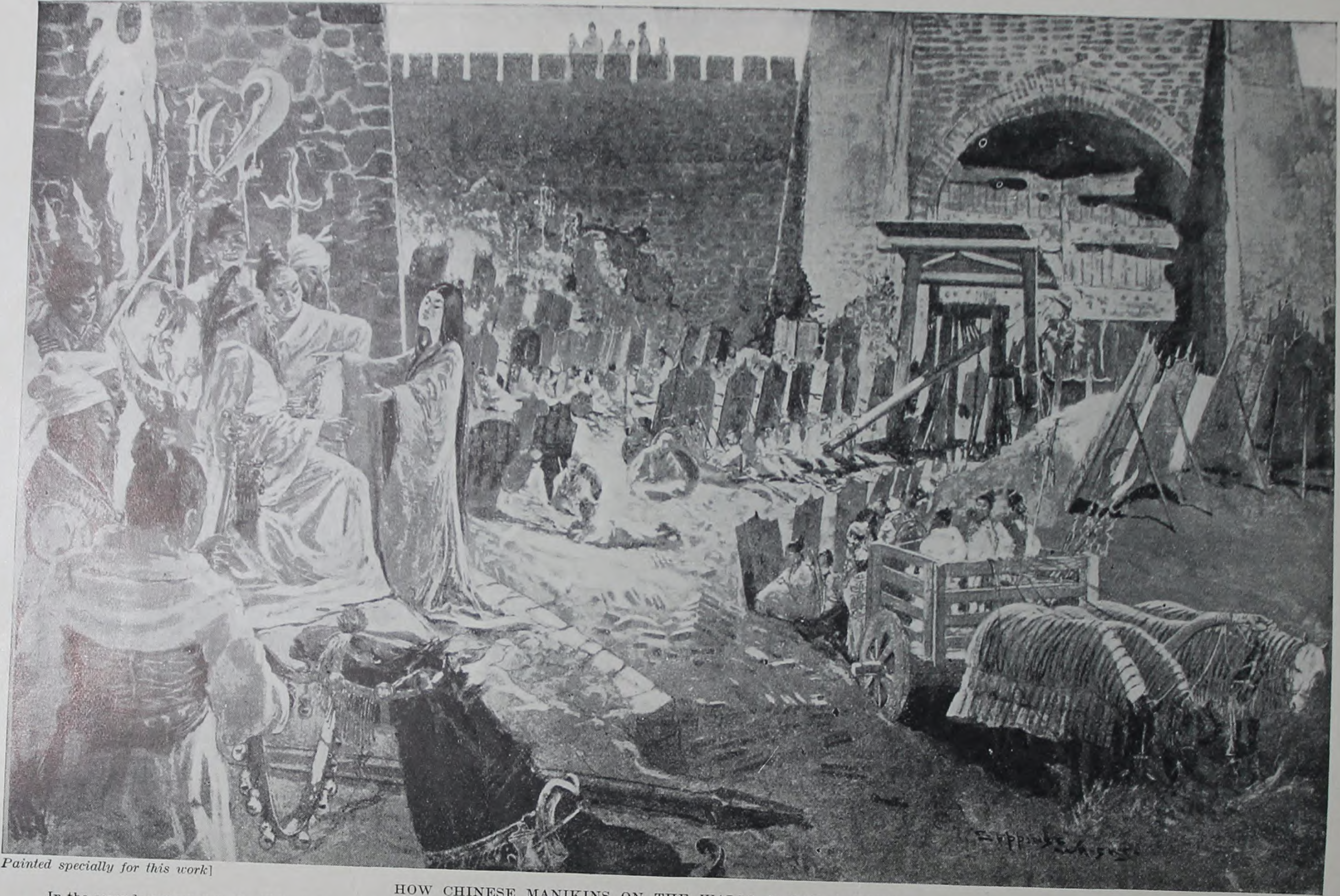
RAIDS ON SAVAGE TRIBES.

The terror inspired by the raiding Huns finds frequent expression in early Chinese literature. During the reign of the fourth Emperor, 179-156 B.C., the growing power of this race was a source of grave anxiety, and in 99 B.C. a general named Li Ling penetrated into Hun territory with only five thousand men. Surrounded by thirty thousand of the enemy, he was forced to surrender whereupon he swore allegiance to the Khan whose daughter he married, and remained among the Huns until his death, some twenty years later.



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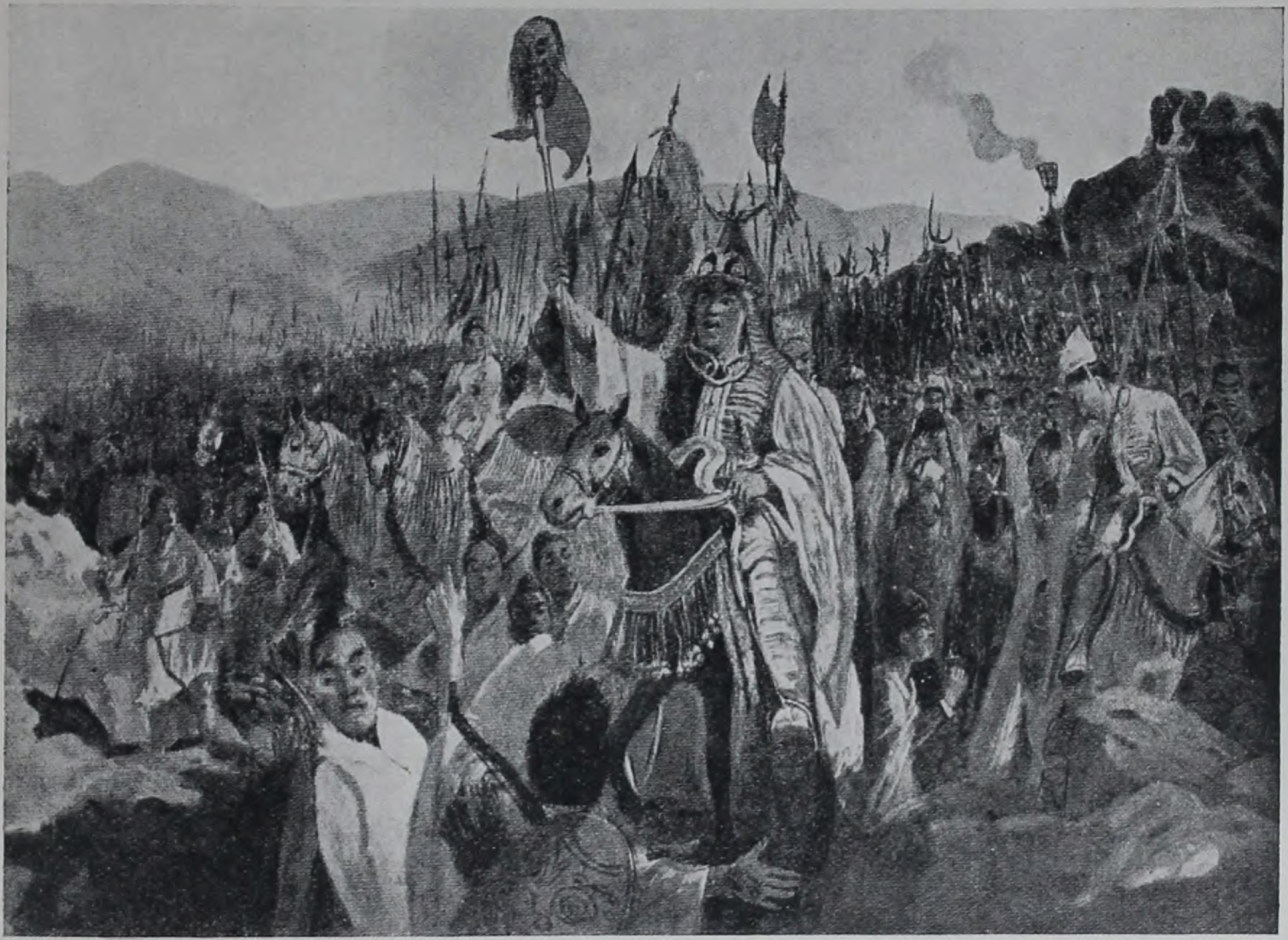
HOW CHINESE MANIKINS ON THE WALLS SAVED A TOWN.

In the second century B.C. the Chinese Emperor was besieged by a terrible army of Huns, the chief of whom had brought his wife with him. One of the Emperor's staff suggested dressing up a number of manikins to resemble beautiful women and exhibiting them on the walls of the city. When the wife of the Hun chieftain saw these she was so jealous that she persuaded her husband to withdraw his army, and the Chinese Emperor escaped. By tradition Chinese marionettes derived their origin from this circumstance.

"martial king", came to the throne as first ruler of the Chou dynasty, almost his initial act was to canonize his dead father as the virtual founder of his line, under the title of Wên Wang, the "civil king", in allusion to the higher work of the civilian who planned the revolution, which was carried out by mere force of arms. It was not long before the fame of Wên Wang was enshrined in deathless verse ; and even at this remote date there are few names which kindle an equal enthusiasm in the hearts of his countrymen of to-day.

We are beginning now, 1122 B.C., to stand on somewhat firmer ground, though still three centuries before the time from which the genuinely historical period is usually held to date. With the advent of the Chou Dynasty we realize the existence of a highly civilized people, living under a form of government which we are quite able to understand and appreciate. Feudality was the keynote to the system. The state of Chou, from which the dynasty took its title, was the royal domain, and to its king the chieftains of the various surrounding states swore an undying allegiance. Thus things went on, smoothly enough, until 781 B.C., when for political reasons the capital was moved eastward ; and from that hour, say Chinese writers, "the feudal bond was slackened". States began to indulge in internecine warfare, the object being always acquisition of territory, and these conditions produced that singular being, the professional politician, who went about offering advice to the rulers of states, and generally selling his services to the highest bidder.



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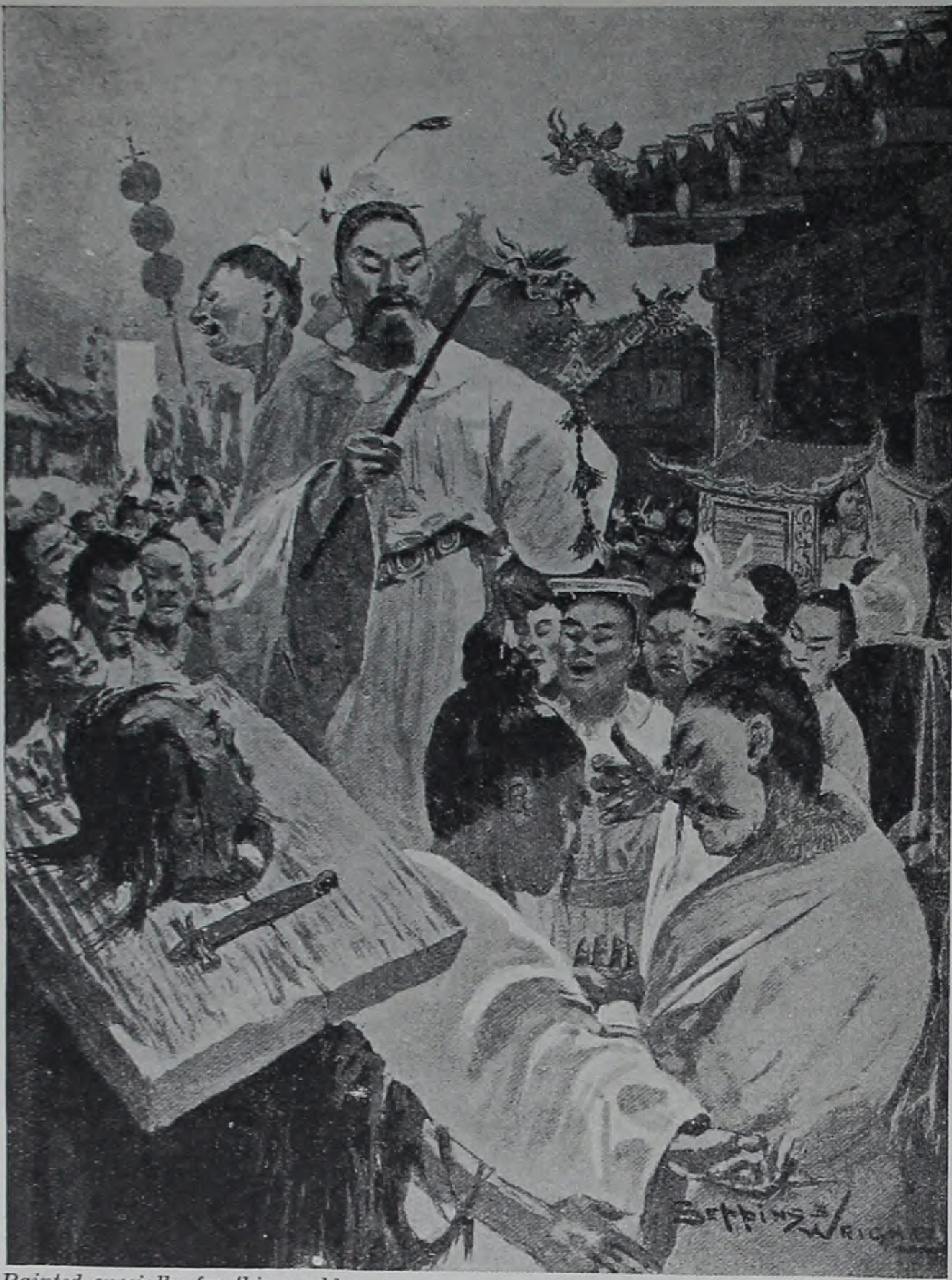
THE FIRST REVOLUTION.

After the deposition of Chieh Kuei came China's first Revolution under the leadership of a prince to whom legends ascribed the possession of four elbow-joints. He defeated Chieh Kuei, and in 1766 B.C. mounted the throne as the first Emperor of the Shang Dynasty, a title taken from the name of his princedom. Chieh Kuei's son fled northward, and gathered round him a tribe to be known later as the Huns. The Shang Dynasty lasted six hundred years.

For the period between 722 and 484 B.C. we have, in addition to the Annals of the Bamboo Books, the Annals of Lu, the native state of Confucius, written by the sage himself. From this work, which gave its name, Springs and Autumns (=years, annals), to the period, and more especially from the famous commentary provided by a disciple, we can obtain a fair idea of China's political condition. The



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PROFESSIONAL POLITICIANS.

In 781 B.C. the capital was moved eastward, and from that time, say Chinese writers, "the feudal bond was slackened". States began to indulge in internecine warfare, the object being always the acquisition of territory, and these conditions produced that singular being, the professional politician, who went about offering advice to the rulers of states and generally selling his services to the highest bidder.

feudal bond between suzerain and vassal had indeed become so far slackened that no further attention was paid to the royal commands by the more powerful feudal nobles. Two or more of these chieftains would enter into solemn covenants and alliances for offensive and defensive purposes, mostly the former; but how far they would loyally keep such treaties was usually determined more by circumstances than by any feeling of actual obligation. One state would "borrow a road" across a friendly state in order to attack a third, generally on condition that such accommodation should be rewarded by some share of the spoils. Cities were besieged and taken; armies were ambushed and destroyed; rulers of states were poisoned or assassinated. The only redeeming feature, according to one writer, was the pathetic figure of Confucius wandering in exile from his native state, after a short period of office, the "wooden-tongued bell of God", as he was called, to whose notes no attention was then paid. Individual prowess and feats of arms, as recorded under these Annals, often call to mind the stories of the Iliad, but without the absurd intervention of gods and goddesses. For these Annals and commentary profess to deal with real happenings, and are written in a serious historical spirit; the credibility of the narrative would be impaired by the admission of a supernatural element. As satisfactory evidence of their authenticity, we find recorded notices of comets, the dates of which have been verified by European astronomers.

One of the quaint episodes scattered throughout the commentary is related as follows. The mother of a feudal duke had plotted against him, desiring to set his younger brother, her favourite, upon the throne. Her plot failed, and she was placed under restraint, the rightful heir saying, "I will not see you again until I have reached the Yellow Springs below" (that is, in the next world). Then he repented. Later on, a certain officer, who had heard the news, came with a present to the duke, who, as was the custom, caused him to be entertained with food. The officer put a piece of the meat on one side, and, when asked by the duke why he did this, he said: "I have a mother who always shares in what I eat; I beg to be allowed to keep this piece for her." The duke said: "You have a mother; alas, I have none!" The officer inquired what the duke meant, and the latter related all the circumstances, and how he had repented of his oath. "Why be distressed about that ?" said the officer. "If you dig into the earth, down to the Yellow Springs, and then make a subterranean passage where you can meet, who can say that your oath has been violated ?" The duke acted upon this suggestion and when the passage was completed he entered it, singing ·

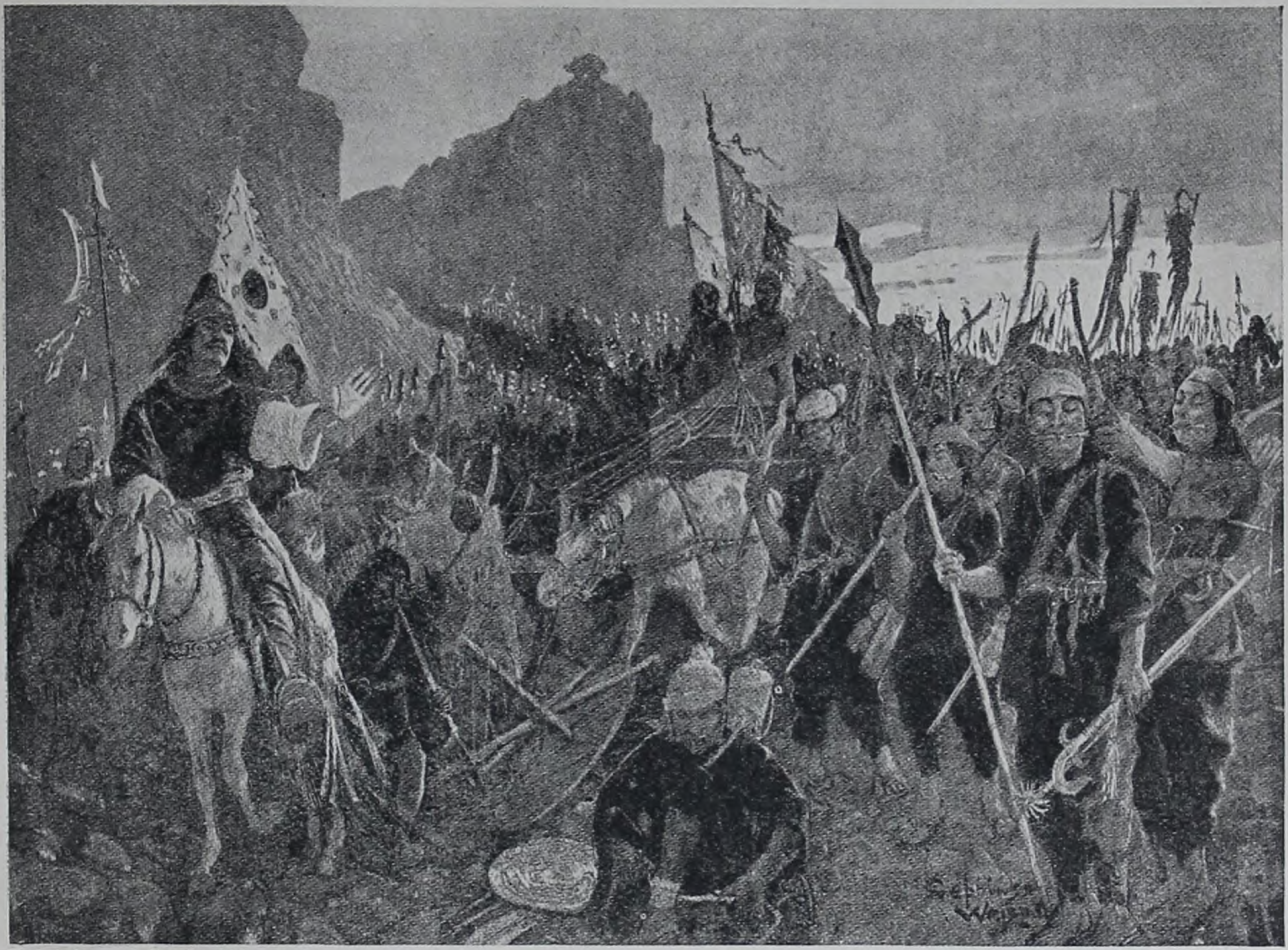
"In this tunnel there's love."

and his mother, coming in at the other end, responded :

"There is none up above."

From this time forth they were mother and son, as before.

After the death of Confucius, 551-479 B.C., the political condition of the Middle Kingdom—"China" is not a native term—went rapidly from bad to worse, and the next two centuries are known as the era of the Warring States, when everybody's hand was against somebody. Ultimately, after eight hundred years of the Chou Dynasty, the longest stretch of power enjoyed by any ruling House, the great western state of Ch'in (or Ts'in) assumed a commanding position, and in 221 B.C. its ruler succeeded in establishing himself as Emperor of China, styling himself the First Emperor, and meaning his successors to be the Second, Third, and so on for ever. He further tried to make literature begin with his reign, and gave orders for the destruction of all existing books, with the exception of works on agriculture, medicine, and divination ; and but for the fidelity of some scholars who hid their copies, the whole of the Confucian Canon, and many other important philosophical works, would have perished irrecoverably by fire. He left one famous mark on the earth's surface by the construction of a large portion of the Great Wall, which was added to later on, and the object of which was to keep out aggressive tribes of Tartars—a



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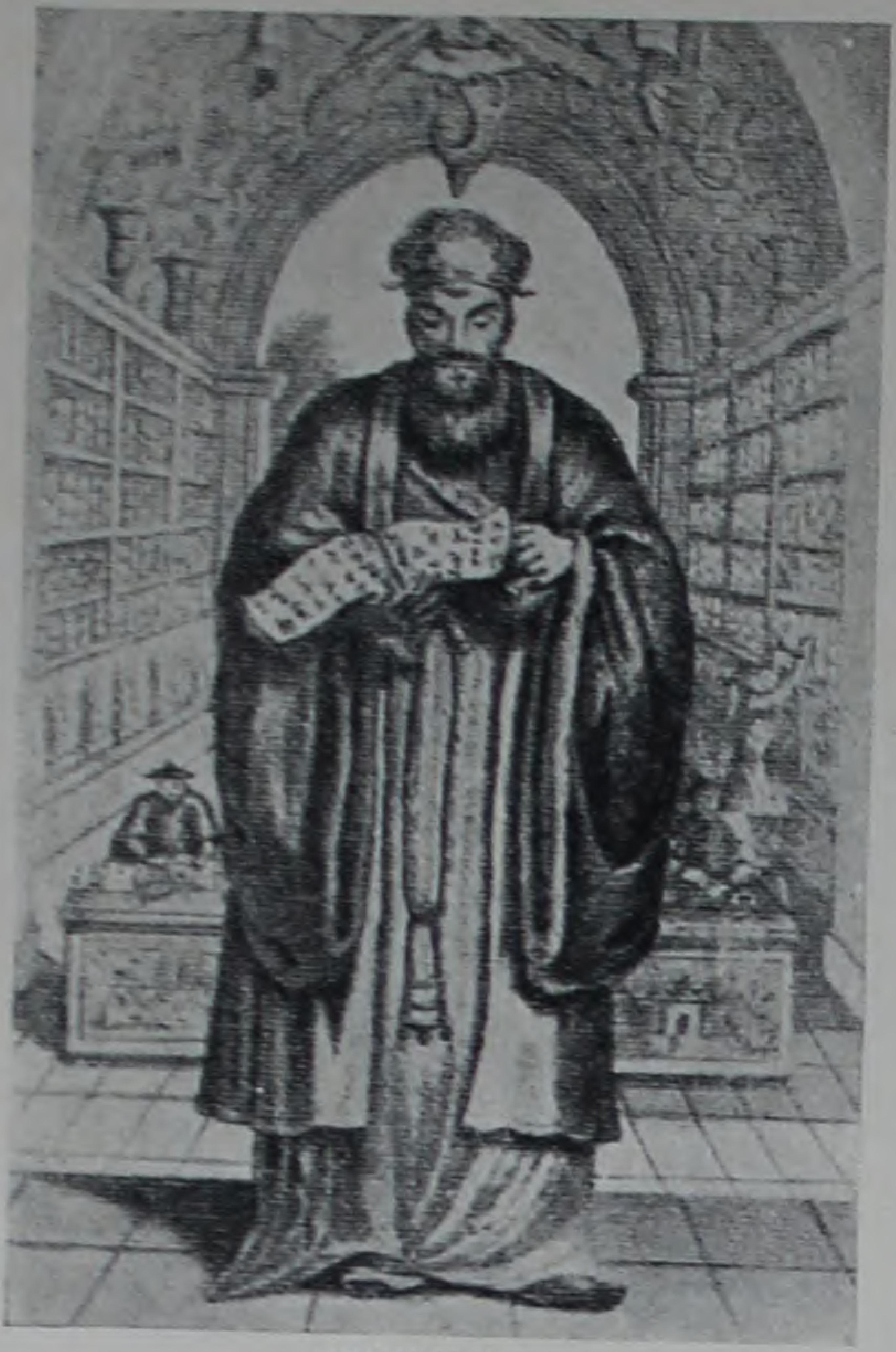
SOLDIERS WITH "BITS" IN THEIR MOUTHS.

In the early history of China (about 1000 B.C.), when wars between neighbouring states were frequent, it appears to have been a common custom, when armies were making a night attack, for the soldiers to march with wooden "bits" in their mouths to guard against the danger of talking and thereby apprising the enemy's outposts of their approach



CONFUCIUS.

Confucius was born in the year 551 B.C., his father being a distinguished soldier. At the age of twenty-one he commenced teaching, but was afterwards appointed Minister of Works and Minister of Crime, in which capacity he reformed the country. Owing to jealousy, Confucius left the state and travelled with his followers for about twelve years, when he was invited to return to the state of Lu. He did little in politics, but spent the last years of his life in literary work.

word of fateful import throughout the history of China. All this, however, was in vain; his feeble son, who came to the throne in succession to the "Old Dragon", was put to death two years later (207 B.C.); "the roof-tiles", as the Chinese put it, "came clattering down", and a new dynasty appeared on the scene, with a longer and more glorious career before it.

The founder of the House of Han, in memory of which the northern Chinese still call themselves "sons of Han", figured during early life in the humble position of beadle. Driven to desperation by the oppressive government of the First Emperor, he headed a revolution which raised him later on, after many ups and downs of fortune, to the Imperial throne. Even before he was safely seated, he issued a proclamation abrogating the severe laws then existing, and enacted three simple laws in their stead, referring only to murder, bodily injury, and theft, to each of which suitable penalties were assigned. This proclamation is still in existence, and reads as follows:—

"FELLOW-COUNTRYMEN!

"You have long groaned under the despotic sway of the House of Ch'in. To complain openly was to incur the penalty of extermination. Even casual words of objection were punished by decapitation of the individual.

"Now it was agreed between myself and the other nobles that whosoever first entered the territory of Ch'in should rule over it. Therefore I am come to rule over you. With you, I further agree upon three laws [as above], the remainder of the Ch'in code to be abrogated.

"The officials and people will continue to attend to their respective duties, as heretofore. My sole object in coming here is to eradicate wrong. I desire to do violence to no one. Fear not!"

One of the first cares of the early

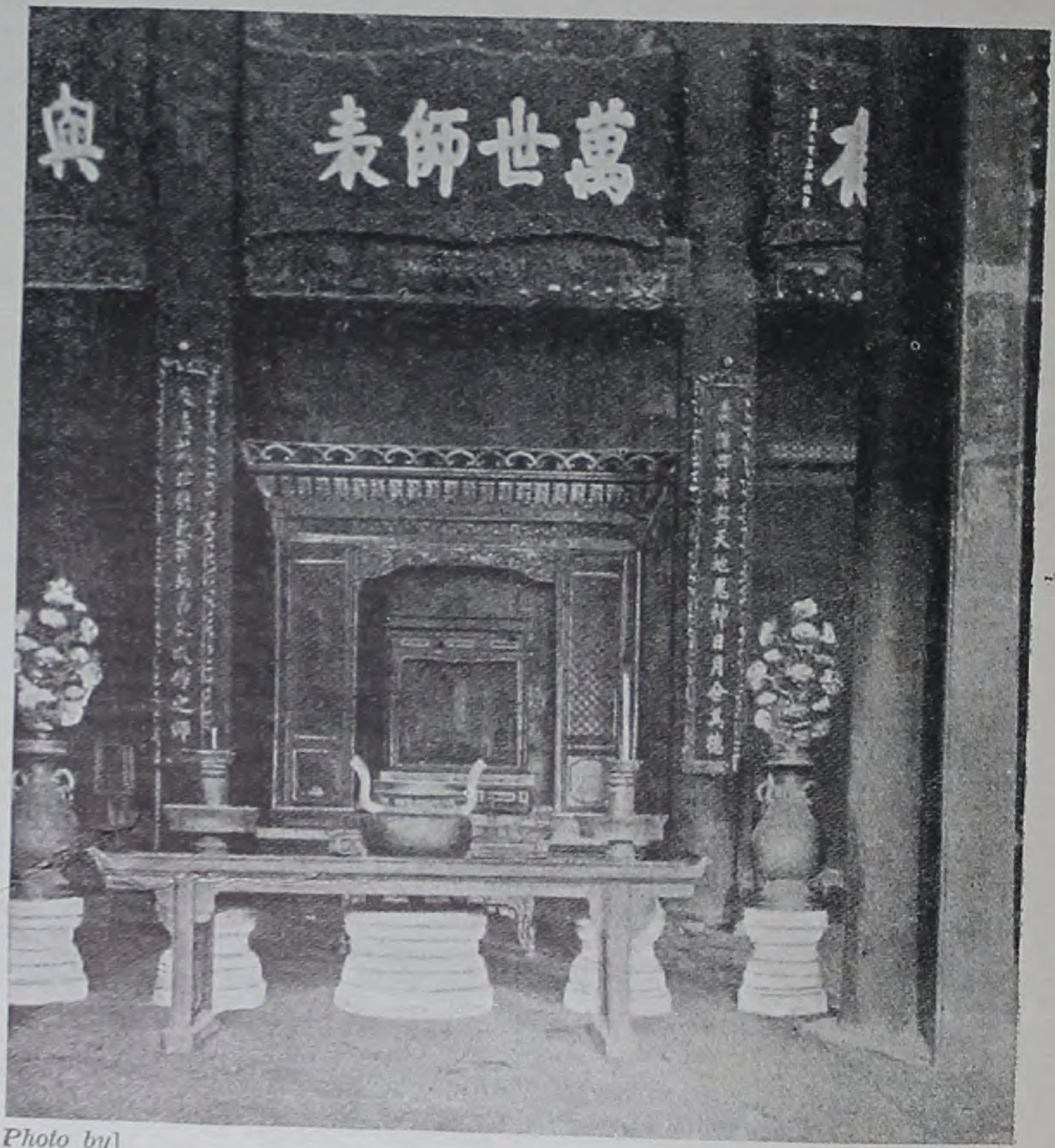
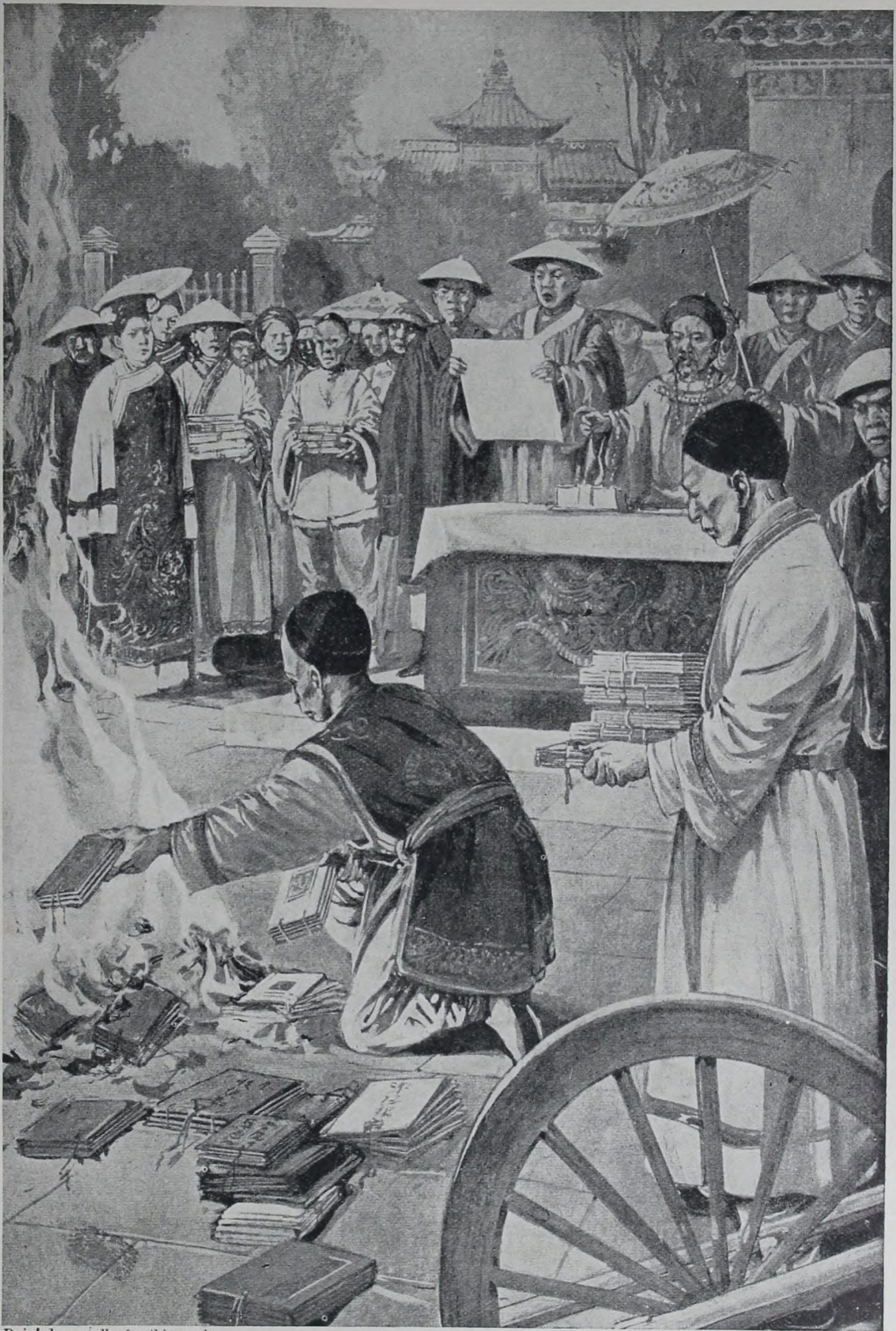


Photo by] [*J. Thomson, F.R.G.S.*

THE CONFUCIAN TABLET, PEKING.

The inscription in large letters of gold above the tablet runs thus: "The teacher and example of ten thousand generations."



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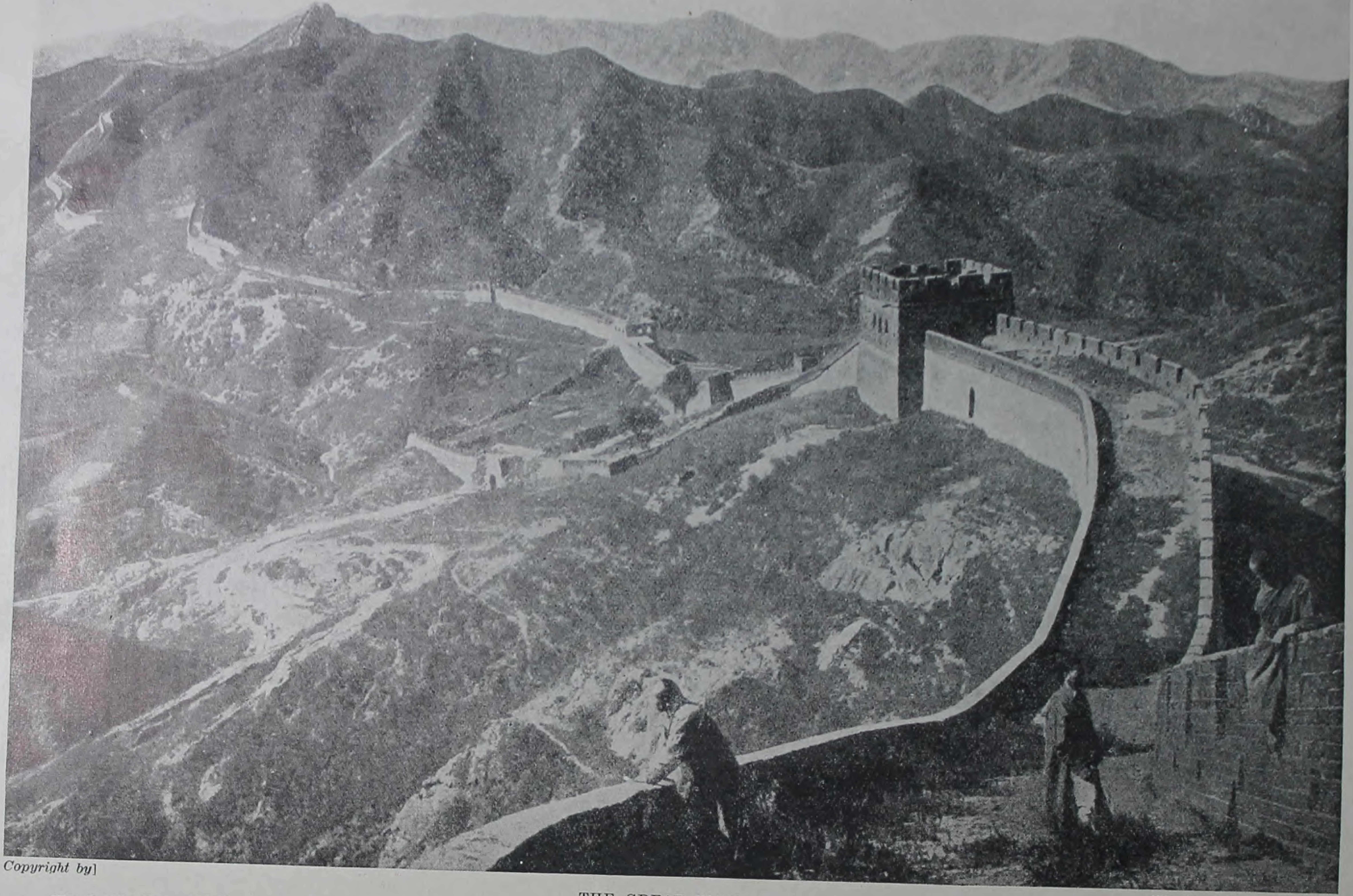
BURNING THE BOOKS.

After eight hundred years of the Chou Dynasty, the ruler of the western state of Ch'in established himself as Emperor of China, styling himself the First Emperor. He tried to make literature begin with his reign (221 B.C.), and ordered the destruction of all books, save those on agriculture, medicine, and divination. Some scholars faithfully hid their copies, or the whole of the Confucian Canon and other important philosophical works would have perished irrecoverably by fire. His dynasty was short-lived, for his feeble son was put to death after a reign of two years only, and a new dynasty began.

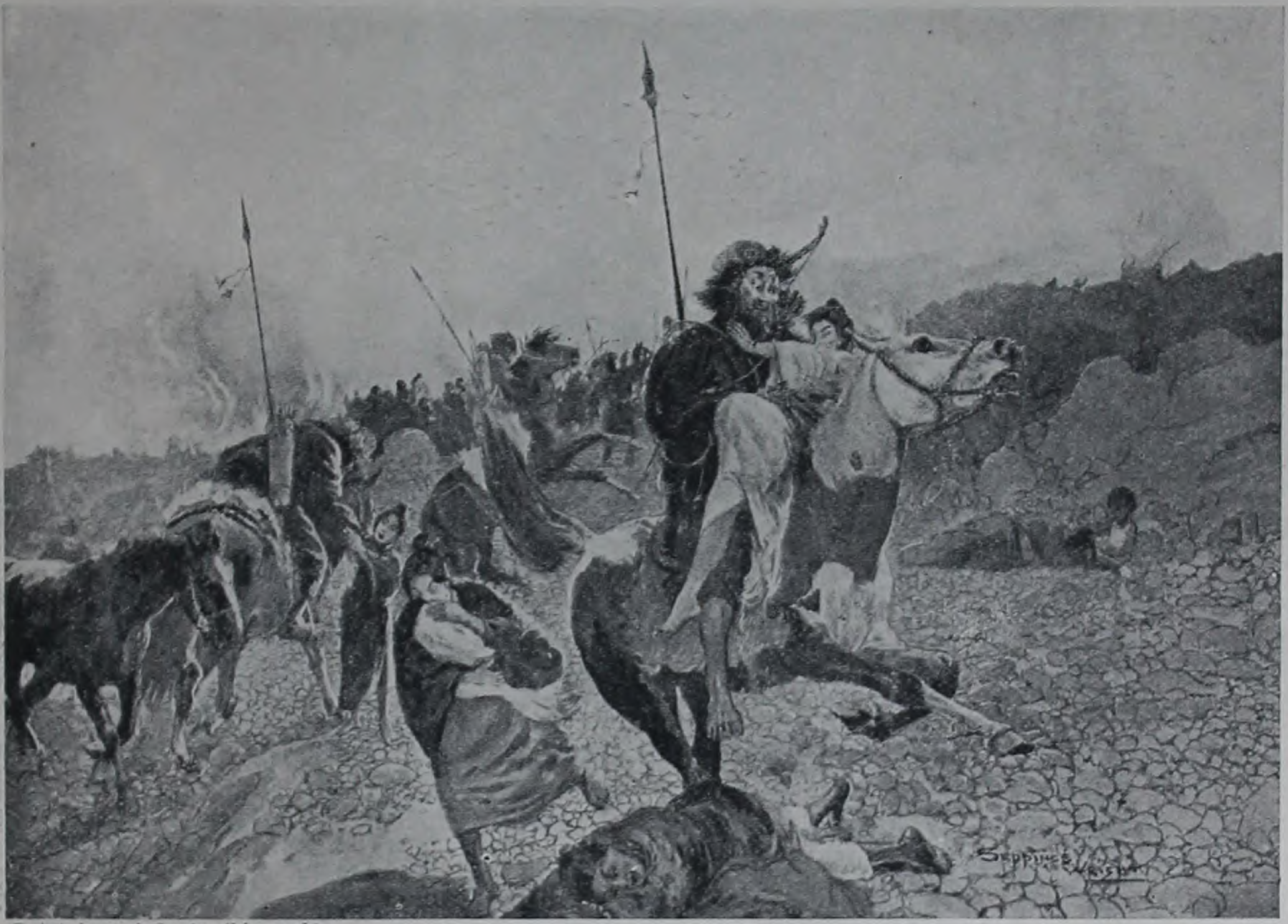


Copyright by] [*H. G. Ponting, F.R.G.S*

THE GREAT WALL.

The Great Wall was built, about 200 B.C., by Shih Huang Ti. to protect his people from the raids of savage tribes. It extends along the provinces of Chih-li, Shan-si, Shen-si, and Kan-suh, and its length in a straight line is about twelve hundred and fifty miles, while following its curves it is about fifteen hundred, with another thousand added by flanking walls. It is about twenty-five feet high, and at every two hundred yards there are towers forty feet high. The base of the wall is from fifteen to twenty-five feet thick and the top twelve feet

Emperors of this line was to recover the lost works of the Confucian Canon. Hidden volumes were brought to light ; and the Odes, for instance, were recovered, at first from the lips of scholars who had, in accordance with custom learned them by heart, and later on from copies which had been produced from their hiding-places. Unfortunately this condition of things offered an excellent chance to unscrupulous scholars, who forthwith began to "discover" all kinds of missing works, such as really had perished, and also others now heard of for the first time. Forgery was indeed rampant ; and to this source we owe the absurd little volume known as the *Tao Tê Ching*, which passes as actually from the hand of Lao Tzŭ, a philosopher said to date from the close of the seventh century B.C., and generally regarded as the founder of the sect of the Taoists. Taoism, which was once a narrow speculative system based upon a few very paradoxical maxims by dint of appropriating most of the forms and ceremonies, together with some of the more modern superstitions of Buddhism, is now a flourishing religion.



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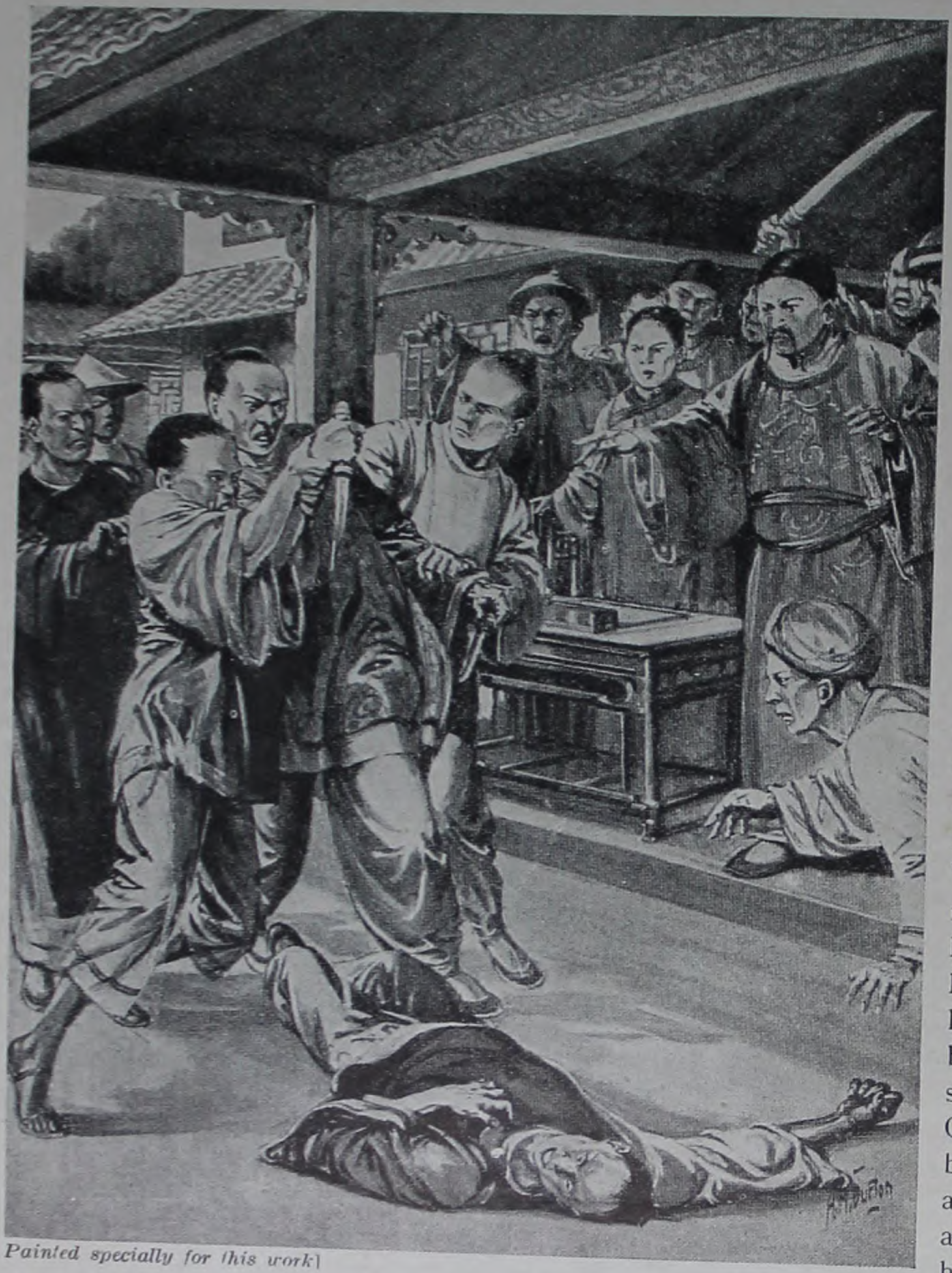
AN EARLY HUN RAID.

The Huns were a wild, uncultured people who raided on horseback their more civilized neighbours and defeated them by the fury of their attack. The Fourth Emperor of the Han Dynasty (179-156 B.C.) sent large presents to the Khan of the Huns to induce him to keep his subjects, "the nations of the bow and arrow", from crossing the Great Wall to plunder the Chinese, "the families of the hat and girdle".

After a short reign the founder died, leaving the throne to a son ; but the latter was quickly overshadowed by his mother, the first of the three women who at various dates ruled with strong hands over the Empire.

Towards the close of the second century B.C. vast campaigns were carried on by successful generals, and the deadly Hsiung-nu of the north-west, forebears of the Huns, were kept in check. Chinese arms were carried far into Central Asia, and Khoten, Kokand, and the Pamirs became part of the Empire.

The terror inspired by the raiding Huns finds frequent expression in early Chinese literature. During the reign of the Fourth Emperor, 179-156 B.C., the growing power of the Huns was a source of grave anxiety. We possess a remarkable letter addressed by his Majesty, when fearing a fresh outbreak, to "The Khan of the Huns", and beginning: "We respectfully trust that the great Khan is well", an unusual compliment from the Son of Heaven to a despised barbarian. It is pointed out in the letter that since the founding of the Han Dynasty the following arrangement had been made: "All to the north of the Great Wall, comprising the nations of the bow and arrow, to be subject to the great Khan; all within the Great Wall, namely, the families of the hat and girdle, to be subject to the House of Han." The "hat and girdle" at once places the Chinese on a higher plane of civilization than could be conceded to nations of the "bow and arrow". The Emperor goes on to say: "The Hans and the Huns are border nations. Your northern climate is early locked in deadly cold. Therefore We have annually sent large presents of food and clothing and other useful things; and now the Empire is at peace and the people prosperous. Heaven, it is said, covers no one in particular, and Earth is the common resting-place of all men. Let us then dismiss trifling grievances and tread the broader path accordingly."



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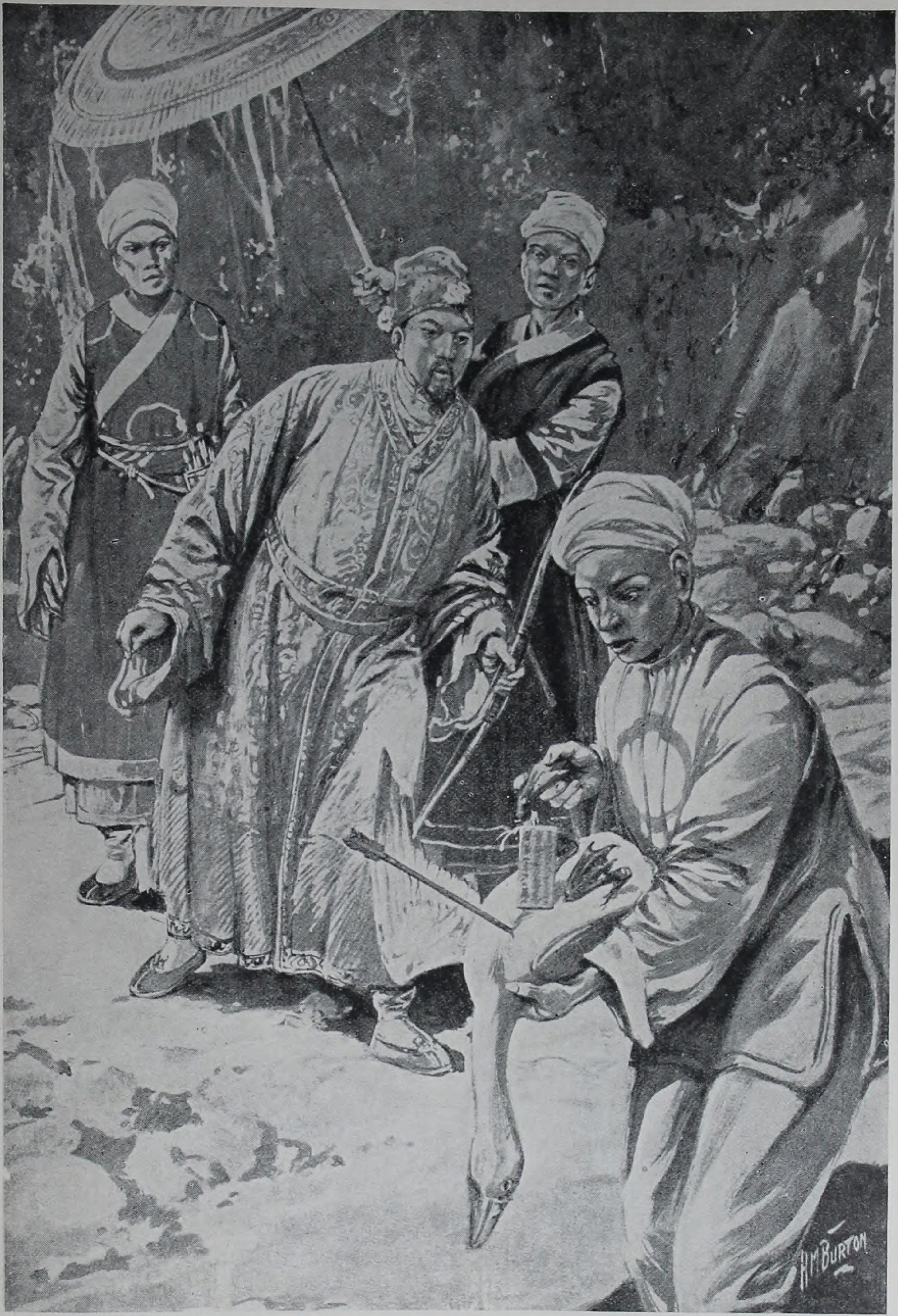
THE PATRIOTIC ENVOY.

Su Wu was dispatched upon a mission of peace to the Huns in the year 100 B.C., his business being to escort home some Hun envoys who had been imprisoned by the Chinese. While at the Court of the Khan an attempt was made to induce him to enter the service of the Huns, but rather than do so he tried to commit suicide, and wounded himself severely. He was thrown into prison, and afterwards sent north to tend sheep.

Two names stand out conspicuously in connection with military operations against the Huns under this dynasty. In 100 B.C., an official named Su Wu was dispatched upon a mission of peace to the Huns, his business being to escort home some Hun envoys who had been seized and imprisoned by way of reprisal for similar seizure and imprisonment of Chinese envoys who had now been allowed to return. While at the Court of the Khan, an attempt was made to persuade him to throw off his allegiance and enter the service of the Huns; upon which he tried to commit suicide, and wounded himself so severely that he lay unconscious for hours. He was thrown into a dungeon; and at length, when all attempts to shake his unswerving loyalty had failed, he was sent up north and set to tend sheep. In the year 86 B.C. peace was made with the Huns, and then the Emperor asked for the release of Su Wu. The Huns declared that he was dead; but a new envoy told the Khan that the Emperor had shot a goose with a letter tied to its leg, from which he had learned the whereabouts of the missing man. This story so astonished the Khan that Su Wu was released, and in 81 B.C. returned to China after a captivity of nineteen years.



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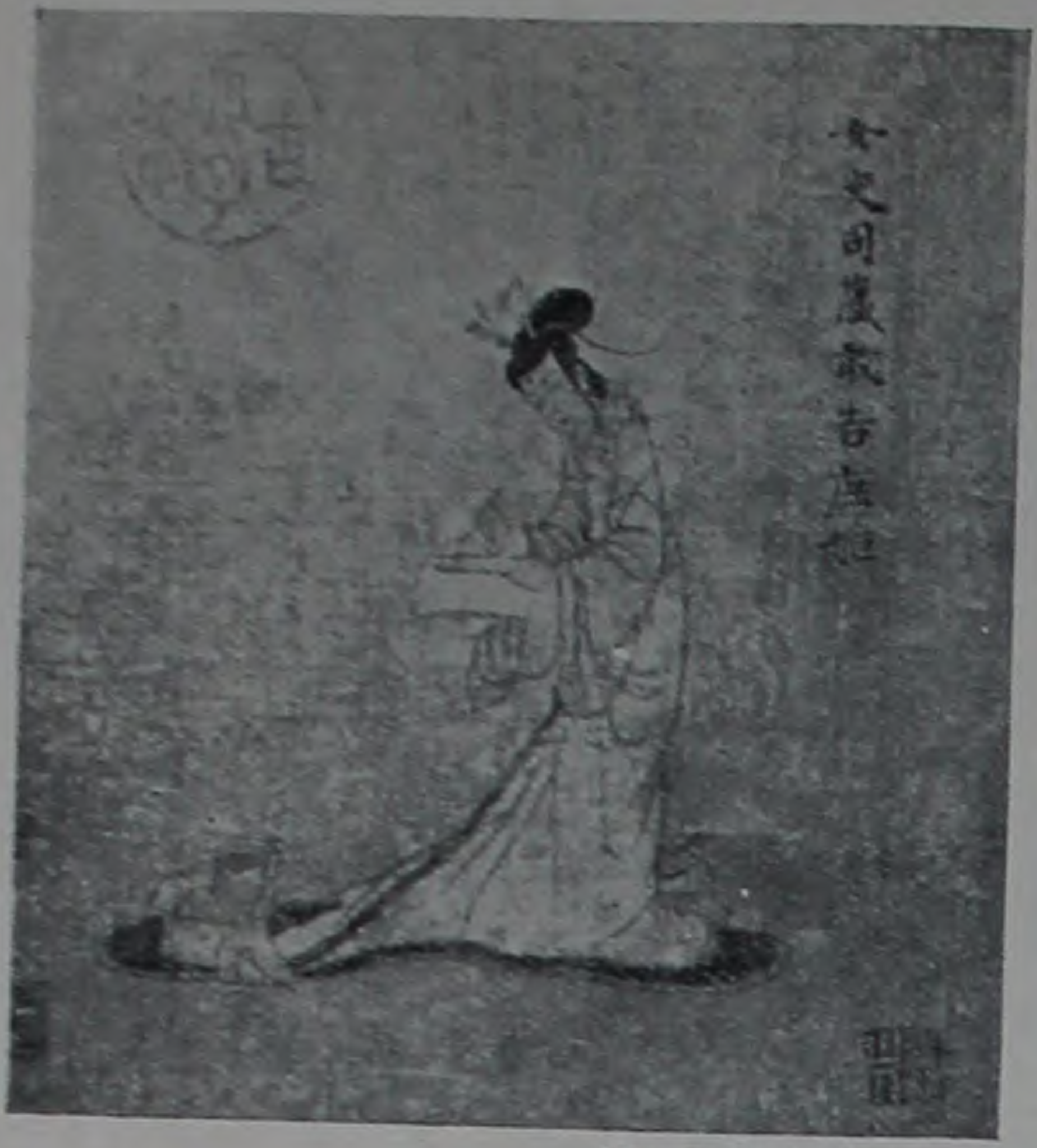
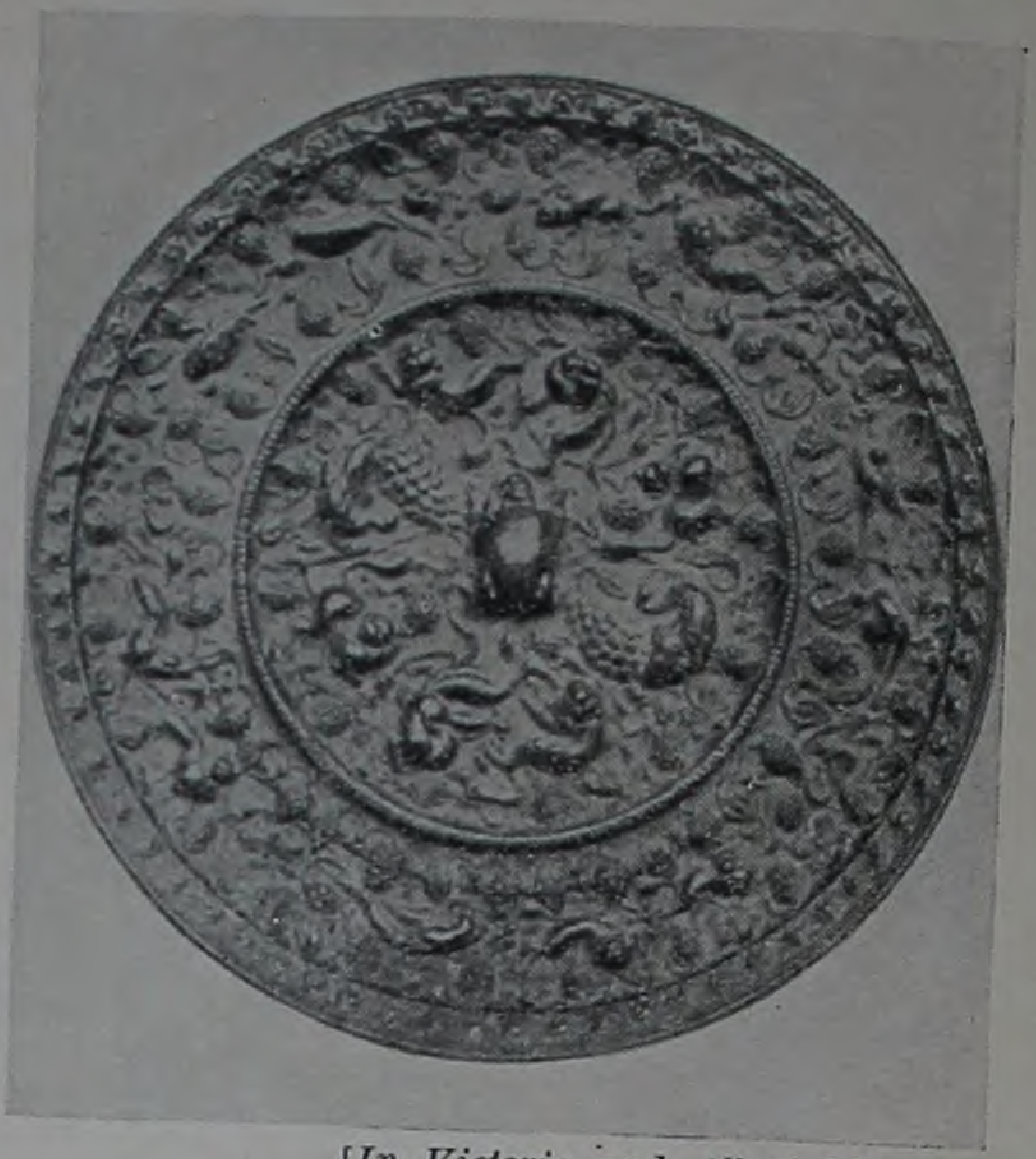
THE EMPEROR SHOOTS A GOOSE.

When peace was made with the Huns the Emperor of China asked for the release of Su Wu, but the Huns answered that the man was dead. A new envoy was sent who informed the Khan that the Emperor had shot a goose to whose leg a letter was tied, from which he had learned the whereabouts of the missing envoy. The story so astonished the Khan that Su Wu was released, and he returned to China after a captivity of nineteen years.



[*In British Museum*

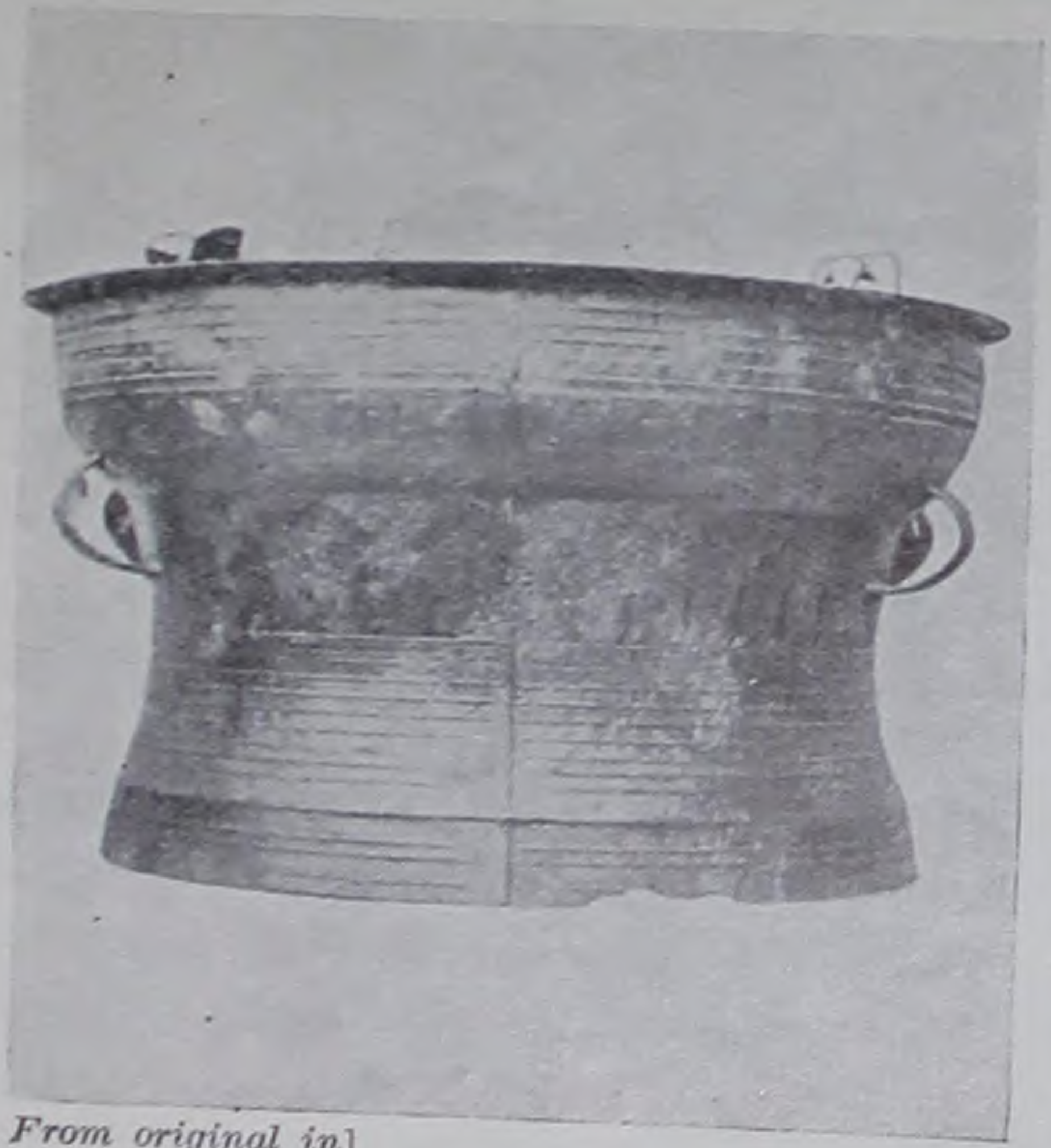
A portrait of Pan Chao, lady historian and superintendent of the Court, by Ku K'ai-chih, one of the greatest names of Chinese art. Fourth century A.D



[*In Victoria and Albert Museum.*

An embossed Mirror-back with Græco-Bactrian designs. Han Dynasty (202 B.C.–A.D. 220). Chinese art owes much to Greek influence.

The other name is that of Li Ling, a general who, in 99 B.C., penetrated into Hun territory with only five thousand men. Surrounded by thirty thousand of the enemy, he was forced to surrender, whereupon he swore allegiance to the Khan, whose daughter he married, remaining among the Huns until his death some twenty years later. Shortly after the Christian era, there was a break in the continuity of the dynasty. A usurper, named Wang Mang, arose and seized the throne, which he managed to hold for a dozen years or so, until his tyranny and cruelty caused "poisonous waves to roll up to God, and the people to long for the return of their old rulers". The Han family, however, prevailed in the end, and succeeded in obtaining another two hundred years' lease of rule. During this latter period, prior to which the religion of the Chinese people was limited first to a pure monotheism, and later to a general worship of hills, streams, and other natural objects—the religion of Buddha, already for some time vaguely known as a great teaching from the West, began to take firm root in the country. Buddhism is popularly supposed to have been brought to China about A.D. 67, in consequence of a vision of a golden man which was seen in a dream by the reigning Emperor. A writer, however, of the Sung Dynasty (*see post*) quotes a number of historical passages in support of the view that Buddhism was known some centuries before the Christian era, and that "Buddhist books had long been circulated far and wide, but had disappeared with the Ch'in dynasty", under which occurred the Burning of the Books. The arts of poetry and painting were more systematically cultivated; and a new form of music was imported from Bactria, then a Greek province, to replace the ancient style, the art of which seems to have been



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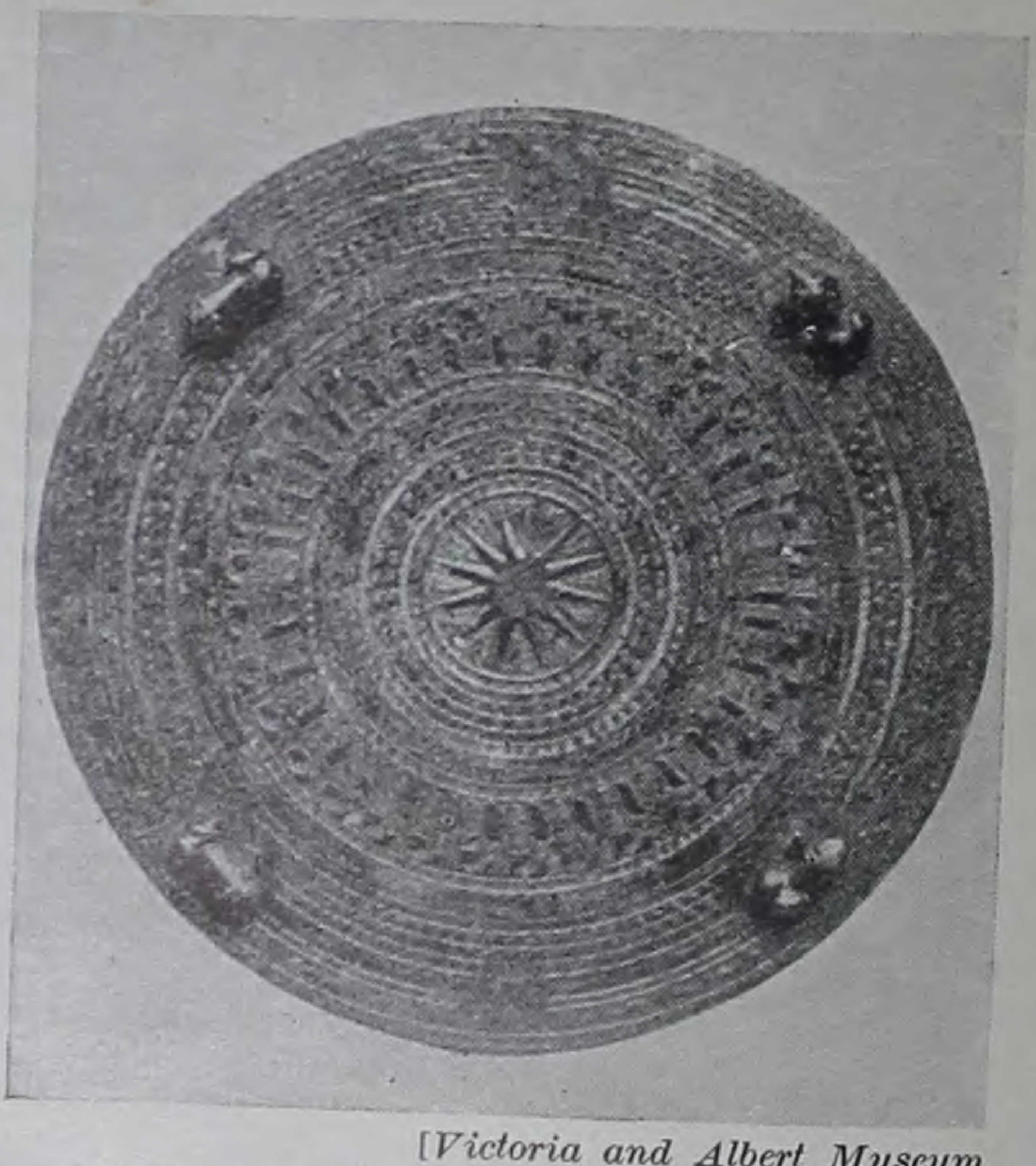
A War Drum called Chu-ko ku, inscribed A.D. 199, characteristic of the Shan tribes.



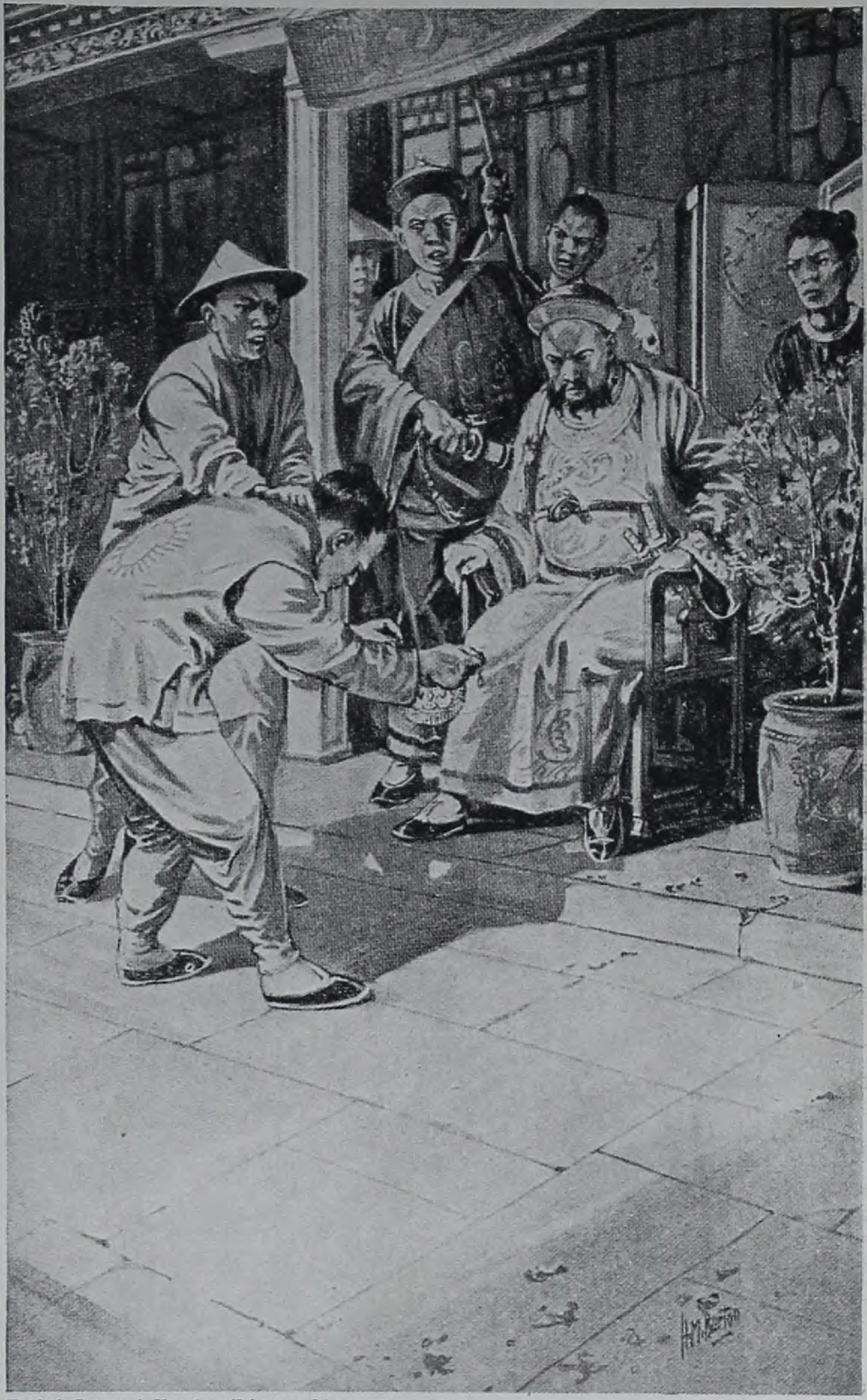
[*Victoria and Albert Museum.*

The Drum-head showing elaborate workmanship, including four conventionalized tree-frogs.

unaccountably lost. Meanwhile the sands of the Han Dynasty were running out, and illustrating once more the inevitable sequence of fullness and decay, a theory dear to the heart of the Chinese philosopher. Four hundred years had passed away; the later Emperors were vicious or incompetent; and a squabble over the succession set the ball rolling. The upshot of all this was the division of the Empire into three parts; and, although the Chinese maintain that there can never be two sovereigns on earth any more than two suns in the sky, the fact remains that "the tripod—emblem of Imperial rule—was divided into three", so that in A.D. 222, and for many years afterwards, there were actually three Emperors, one of them a descendant of a Han Emperor, each with his own Court and capital, and wielding independent power. This is known as the epoch of the Three Kingdoms, and is remarkable for the number of eminent personages called into action by the exigencies of the times. First and foremost of these was the great military hero now known as Kuan Ti. Nine centuries after his death he was posthumously ennobled as Duke, and a few years afterwards he was raised to the rank of Prince; in 1594 he was deified, and has ever since been worshipped as the God of War.

Another great fighter of those days was Chu-ko Liang, whose memory is still affectionately cherished by the Chinese people. Various inventions are credited to his genius; among others, mechanical horses and oxen able to draw heavy loads. Perhaps a crossbow able to shoot several arrows at once may be a safer example to quote.

The final result of this internecine strife between the Three Kingdoms was the disruption of all of them, and an attempt to re-establish an undivided Empire under a new dynasty, styled Chin, from which word, in spite of its tempting look, the term China is *not* derived. The leading spirit of the revolutionaries, who in A.D. 265 proclaimed himself Emperor, was the grandson of a famous commander under one of the Three Kingdoms. He may be regarded as the Fabius of the Middle Kingdom, for his opposition to Chu-ko Liang, above mentioned, consisted in persistently refusing battle, a course which so irritated his opponent that the latter contemptuously sent him a present of a woman's headdress.



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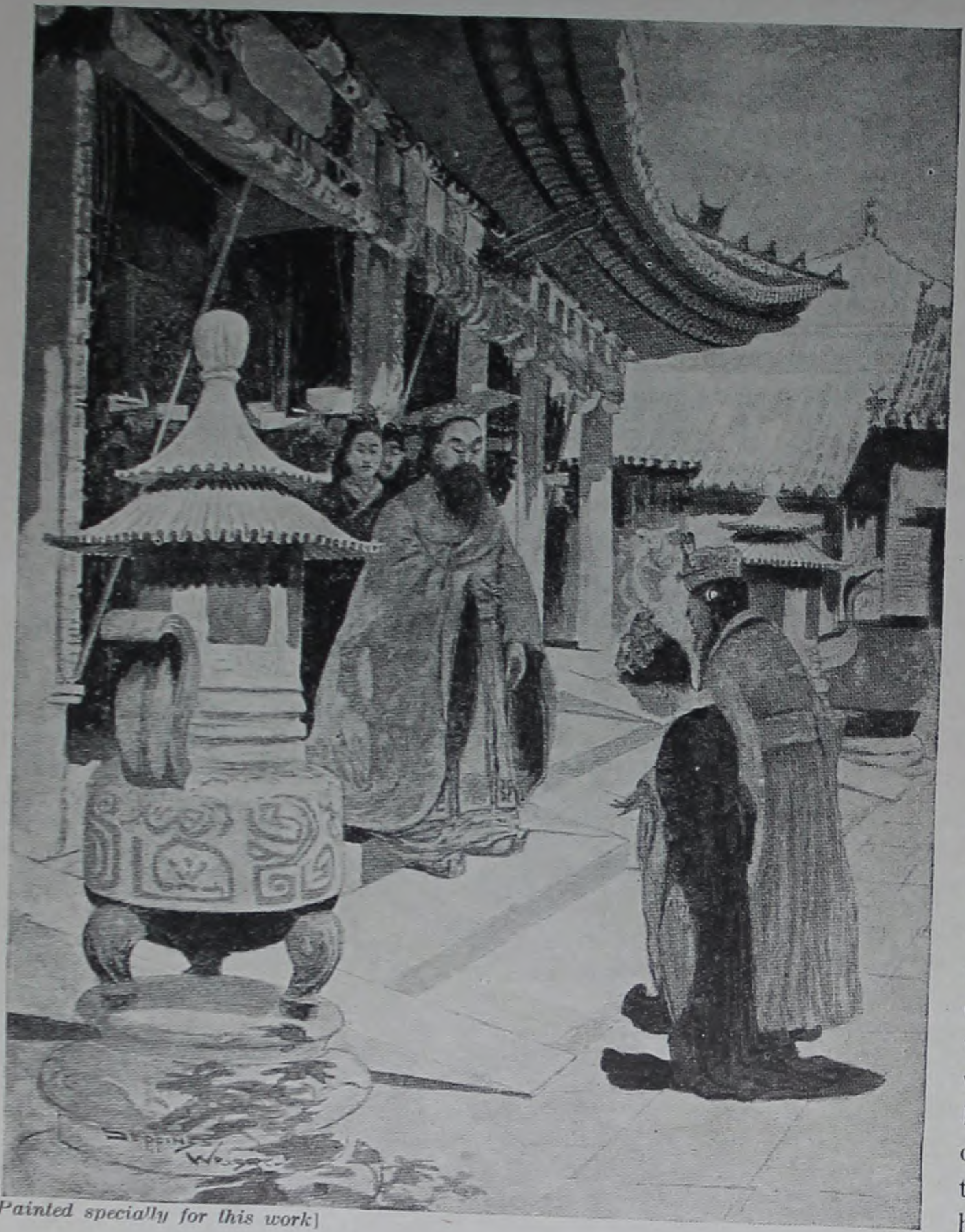
A WOMAN'S HEADDRESS FOR AN EMPEROR

The grandson of a famous commander under one of the Three Kingdoms proclaimed himself Emperor in A.D. 265. He persistently refused battle to Chu-ko Liang, a course which so irritated the latter that he contemptuously sent him a present of a woman's headdress.

With a break at the beginning of the fourth century, the Chin Dynasty, harassed on all sides by enemies, and degraded at home by evil rulers, managed to drag on until the early years of the fifth century when it passed away, as usual, in the throes of civil war.



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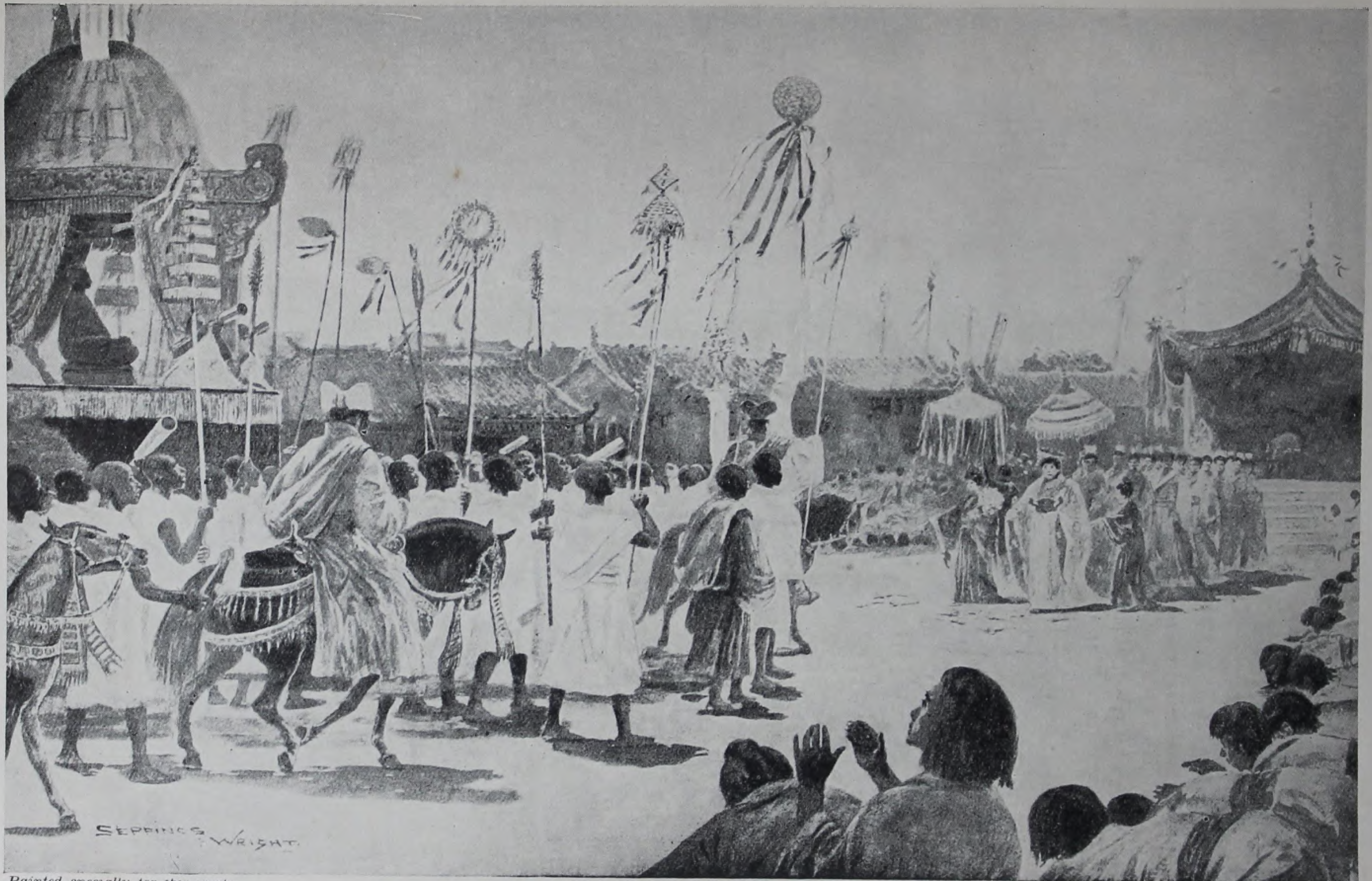
A MARQUIS AND MARQUISE OF THE PEOPLE.

The Emperor promoted one of his counsellors, Sung Hung, to be a Marquis, and then suggested that as his wife, the new Marquise, was one of the people, he should now get rid of her. "No, sire," replied the Marquis, "we had our porridge-days together, and now she shall not go from my halls."

In spite of the troubles of the times, pictorial art flourished, and the close of the dynasty saw one of China's greatest painters, Ku K'ai-chih, a specimen of whose work is now in the British Museum. Whether a mere coincidence or not, the same epoch produced one of China's greatest poets, T'ao Ch'ien, whose story of "The Peach-blossom Fountain", and poem entitled "Home Again", are familiar to all Chinese schoolboys.

The former may be taken as a good specimen of Chinese allegory, and runs as follows: Towards the end of the fourth century A.D. a certain fisherman, who had followed up one of the river branches without taking note whither he was going, came suddenly upon a grove of peach trees in full bloom, extending to some distance on each bank, with not a tree of any other kind in sight. The beauty of the scene and the exquisite perfume of the flowers filled the heart of the fisherman with surprise as he proceeded onwards, anxious to see the limit of this lovely grove. He found that the peach trees ended where the water began, at the foot of a hill; and there he espied what seemed to be a cave with light issuing from it. So he made fast his boat, and crept in through a narrow entrance, which shortly ushered him into a new world of level country, with fine houses, rich fields, beautiful pools, and a luxuriance of mulberry and bamboo. Highways for traffic ran north and south; sounds of crowing cocks and barking dogs were heard around; the dress of the people who passed along, or were at work in the fields, was of a strange cut; while young and old alike appeared to be contented and happy.

One of the inhabitants, catching sight of the fisherman, was greatly astonished; but, after learning whence he came, he insisted on taking the stranger to his home, where he killed a chicken and placed some wine on the table. Before long all the people of the place had turned out to see the visitor, and they informed him that their ancestors had sought refuge here, with their wives and families, from the troublous times of the House of Ch'in (B.C.), adding that they had thus become finally cut


SEPPINGS WRIGHT.

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THE RETURN OF FA HSIEN.

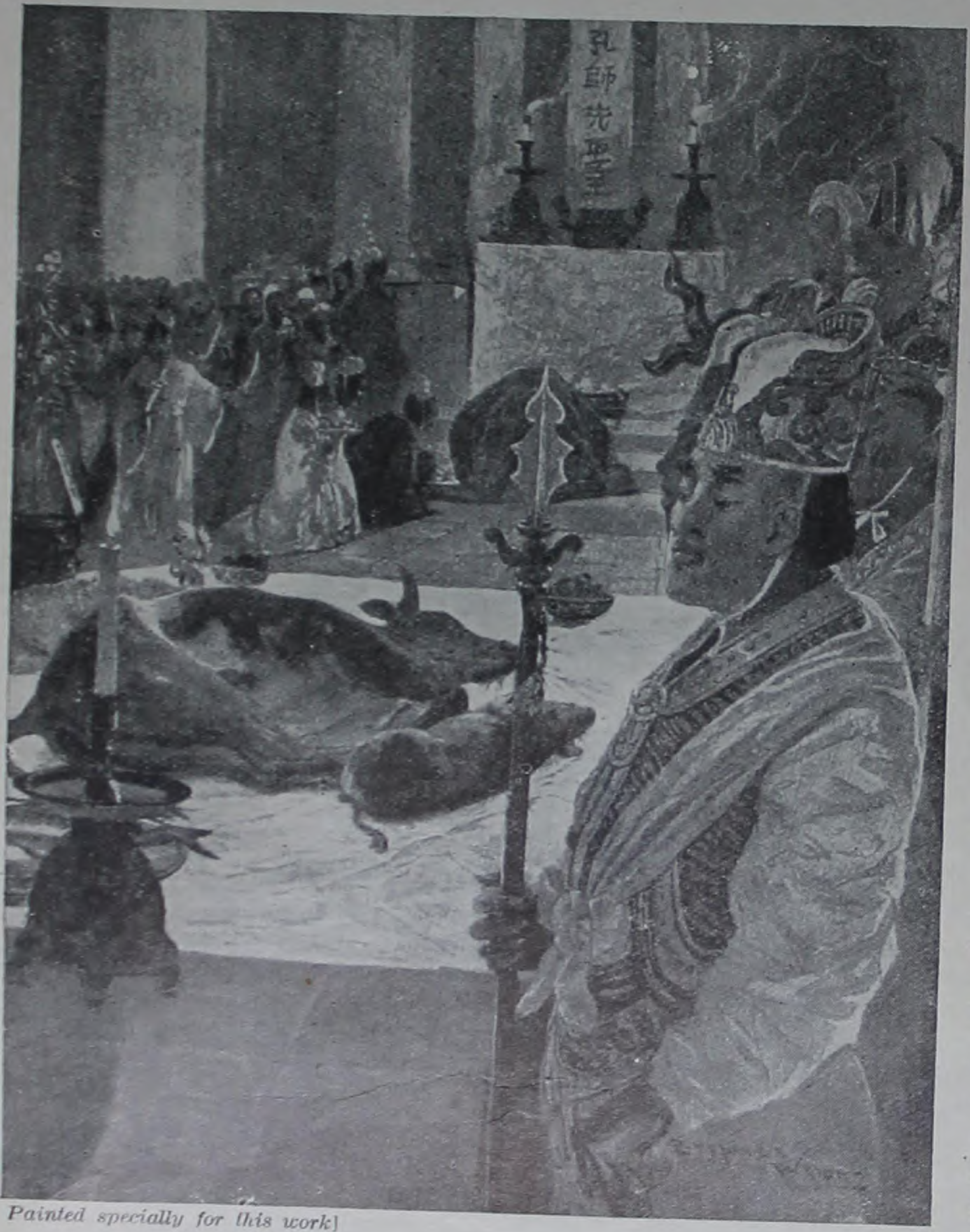
In the year A.D. 399 Fa Hsien travelled overland to India and brought back many sacred books, images, and relics of Buddhism. He had travelled for fifteen years, visiting the most important cities of India and spending two years in Ceylon, after which he arrived on the coast of the Shan-tung. A few years previously an Indian missionary named Kumarajiva visited China, spreading Buddhism. Buddhism in China has deviated much from the original form in India.

off from the rest of the human race. They then inquired about the politics of the day, ignorant of the establishment of the Han Dynasty, and, of course, of the later dynasties which had succeeded it; and when the fisherman told them the story they grieved over the vicissitudes of human affairs.

Each in turn invited the fisherman to his home and entertained him hospitably, until at length the latter prepared to take his leave. "You need not talk to the outside world about what you have seen," said the people of the place to the fisherman as he bade them farewell and returned to his boat, making mental notes of the route as he proceeded on his homeward voyage.

When he reached home, he at once went and reported what he had seen to the Governor of the district, and the Governor sent off men with him to seek, by the aid of his notes, to discover this unknown region. But he was never able to find it again; the explanation being that this poor fisherman, by a figment of the author's imagination, was allowed to revisit for a brief moment the peach-blossom scenes of youth.

The Chin Dynasty witnessed, A.D. 399, the departure of Fa Hsien, the first of the Chinese Buddhists, who travelled overland to India, and brought back many of the sacred books of Buddhism, images, relics, and other instrumental parts of this religion. A few years previously Kumarajiva, one of the patriarchs of Buddhism, had been invited from India to China; indeed, one of the many self-appointed rebel Emperors of the day sent, in 382, an army of seventy thousand men to fetch him. It was not, however, until after the death of this "false Emperor", in 384, that Kumarajiva took up his residence in China, and began to translate important Buddhist works into Chinese. At his death, some thirty years later, his body was cremated, but his tongue is said to have remained unhurt in the midst of the fire.



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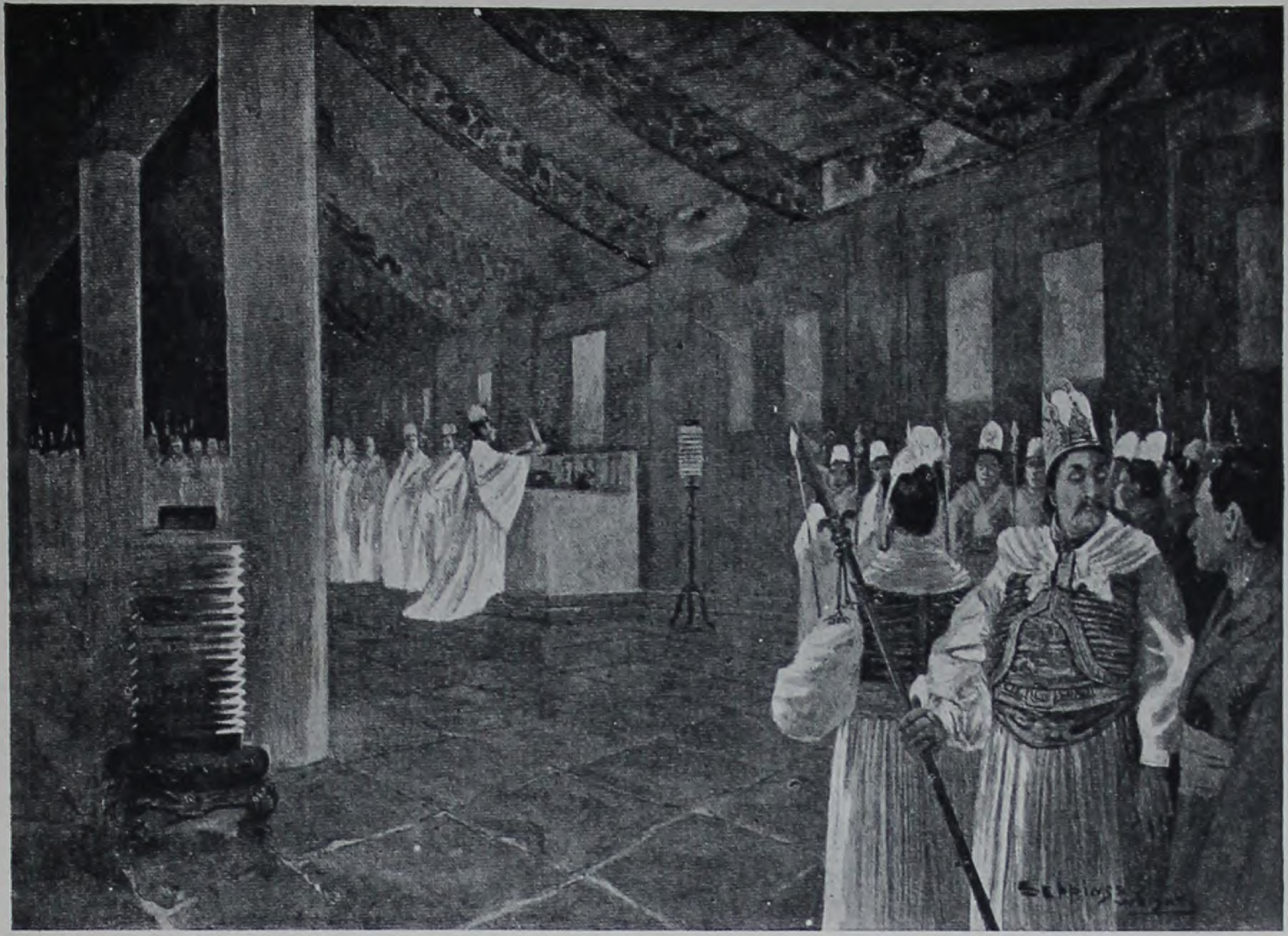
A SACRIFICE IN A CONFUCIAN TEMPLE.

Under the Liang Dynasty, Confucian Temples were definitely established. The worship of the sage had been carried out previously in a more or less intermittent fashion, and in the fourth century a shrine had been built in his honour; but it was not until A.D. 505 that the first Confucian Temple was erected for the sacrifice of animals—the ox, sheep, and pig for musical rites with dancing; and for the display of a portrait of Confucius, for which under the Mings a wooden tablet was substituted.

With the final collapse of the Chin Dynasty in 420 we reach a period known as "the northern and southern dynasties". This term means that the Empire was divided up between Tartars in the north and pure Chinese in the south. There were at first several rival Tartar dynasties; but in 386 these were displaced by the Tobas a Tungusic race, who, under five dynastic titles,



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REMOVING A TABLET FROM A CONFUCIAN TEMPLE

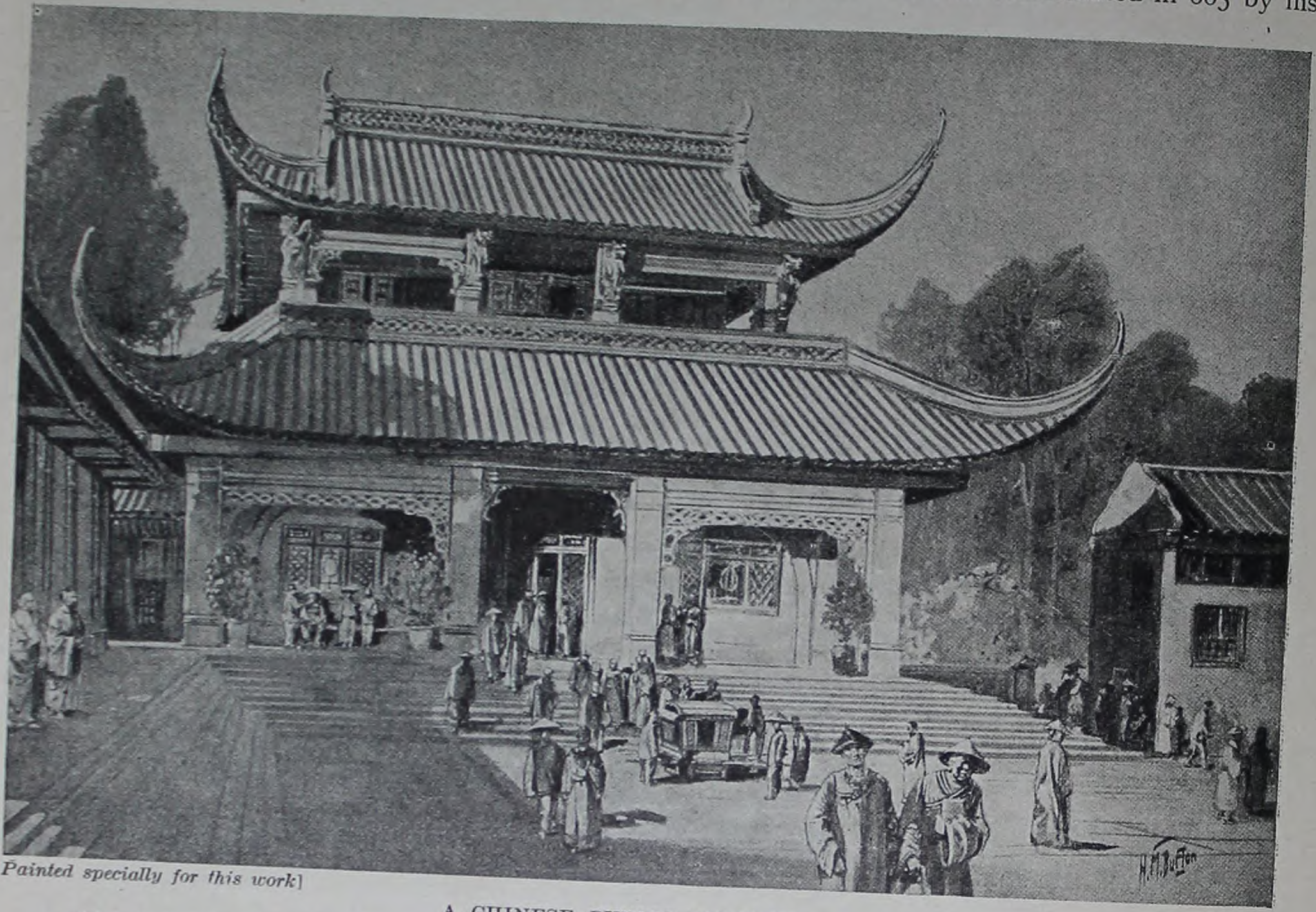
The glory of Confucius in the Temple is shared by his disciples in life and a number of scholars of later days who have distinguished themselves by their efforts in upholding and spreading the Confucian teachings, to each one of whom a tablet is put up as a memorial. It has happened, indeed, many times in the course of ages that, perhaps at the whim of an Emperor, the tablet of some favourite has been wrongly honoured with a place among the elect. In such cases posterity has always been equal to the occasion: the canonization has been cancelled, and the tablet incontinently removed, as here shown

ruled for some two hundred years, while during about the same period there were four Chinese dynasties in the south.

Under the third of these four, the Liang Dynasty, there was definitely established the institution known as the Confucian Temple. The worship of Confucius had been previously carried out more or less intermittently, and in the fourth century the Tobas had built a shrine in honour of the sage, and later on other shrines appeared, at which women were accustomed to pray for children until forbidden by Imperial edict to do so; but it was not until 505 that the first Confucian Temple, in the modern sense of the term, was erected for the sacrifice of animals—the ox, sheep and pig; for musical rites with dancing; and for the display of a portrait of Confucius, for which under the Mings (*see post*) a wooden tablet was substituted.

Fifty years later it was Imperially decreed that a Temple should be set up in every town above a certain rank throughout the Empire. There, four times a year, Confucius is officially worshipped, in recognition of the great services his teachings have rendered to mankind; but no prayers for benefits, personal or intercessory, are allowed. It is true that under the Ming Dynasty Confucius was raised to the rank of a god, and that the same farce was again perpetrated so late as 1907; by the great bulk, however, of the level-headed people of China he has always been regarded rather as an inspired man. His glory in the Temple is shared by his disciples in life and a number of scholars of later days who have distinguished themselves by their efforts in upholding and spreading the Confucian teachings, to each one of whom a tablet is put up as a memorial. It has happened, indeed, many times in the course of ages that, perhaps at the whim of an Emperor, the tablet of some favourite has been wrongly honoured with a place among the elect. In such cases posterity has always been equal to the occasion; the canonization has been cancelled, and the tablet incontinently removed.

In 581 there arose a revolutionary leader, named Yang Chien, who succeeded in uniting China once more under single rule, proclaiming himself first Emperor of the Sui Dynasty. He was descended from Yang Chên, the famous patriot of the Han Dynasty (died A.D. 124), who would receive no bribes, and laid up no store for his family; and who, when a friend remonstrated with him for leaving nothing to his sons and grandsons, replied: "If posterity shall speak of me as an incorrupt official, is *that* nothing?" Yang Chien began by wholesale slaughter of the members of the late ruling House under which he had served, and was treacherous in the treatment of his own relatives and friends; yet he was not altogether a bad ruler. He added long stretches to the Great Wall, to strengthen the defences against Tartar inroads. He lightened taxation, codified the criminal law, instituted the tithing system, opened public libraries, and set an example of simplicity and economy in food and dress. He was assassinated in 605 by his second son, whom he had named as his successor; and the latter, after a dozen years of ignoble rule, the country seething in discontent and with no fewer than seven usurpers established simultaneously at various points, was himself assassinated, and a few months later the dynasty came to an end. This was achieved by the efforts of Li Yüan, a military commandant, who won his beautiful wife by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by his arrows. Aided by his still more brilliant son, he rose against the House of Sui, and in 618 mounted the Imperial throne as first Emperor of the T'ang Dynasty. Eight years later he abdicated in favour of his son, and then followed nearly three centuries of rule which are among the most remarkable in the annals of China.



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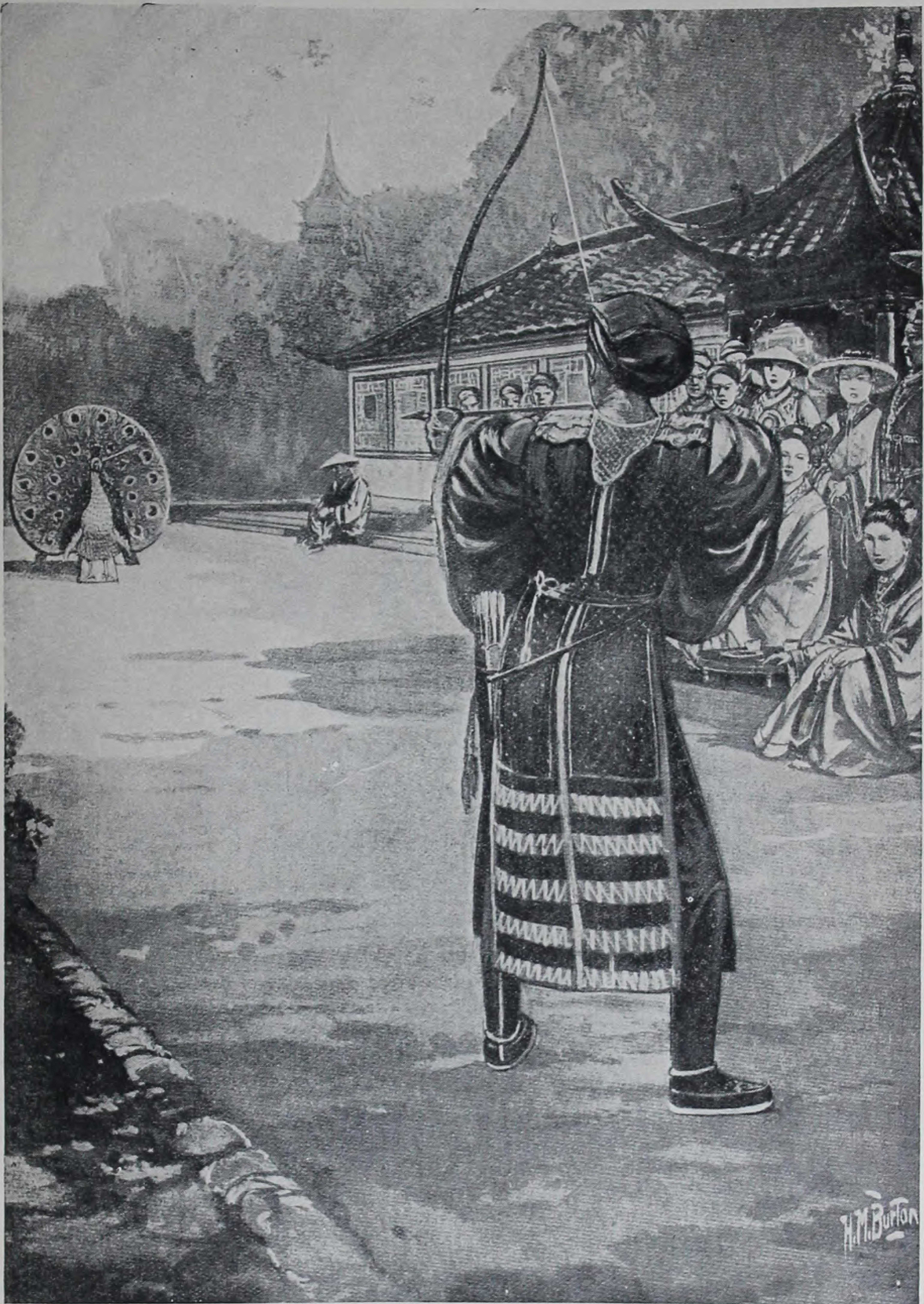
A CHINESE PUBLIC LIBRARY.

Although the first Emperor of the Sui Dynasty had obtained power as a revolutionary leader, and had begun his reign by a wholesale slaughter of the members of the late ruling house, he was not altogether a bad ruler. In addition to adding long stretches to the Great Wall, lightening taxation. codifying the criminal law, and setting an example of simplicity in food and dress, he established public libraries.

The second Emperor of this line was indeed a man of first-class capacity. He crushed internal rebellion, and broke the power of the ancient Turkish tribes. He reformed the civil and military services, modified the penal code, fostered learning, and tried to restore astronomy to its place as a practical



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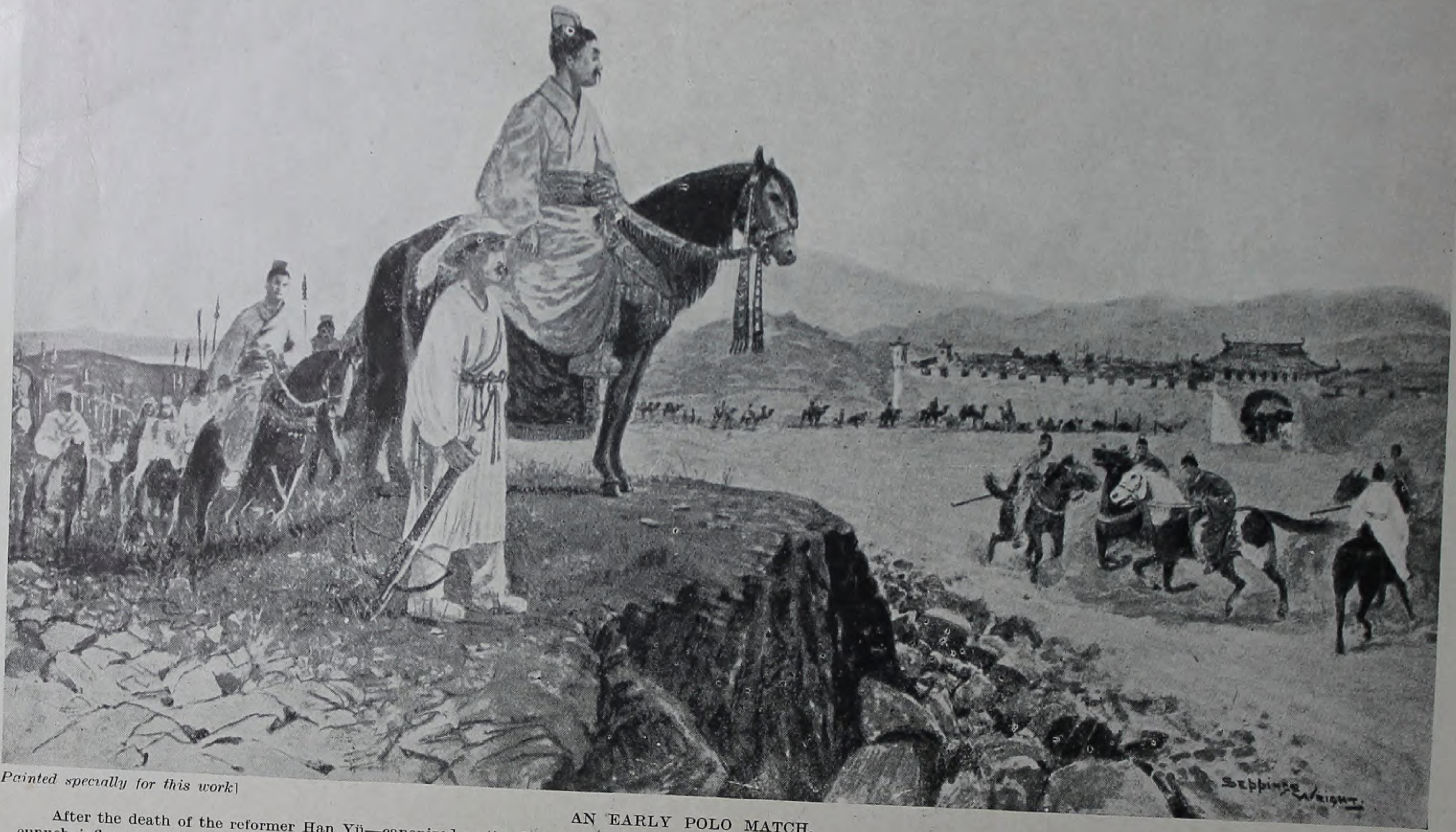
WINNING A WIFE BY GOOD SHOOTING.

The house of Sui was brought to an end by Li Yuan, a military commandant, who ascended the throne A.D. 618 as first Emperor of the T'ang Dynasty. He won his beautiful wife by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by his arrows. He reigned for eight years, and then abdicated in favour of his son. This was the beginning of nearly three centuries of rule which rank among the most remarkable in the annals of China.



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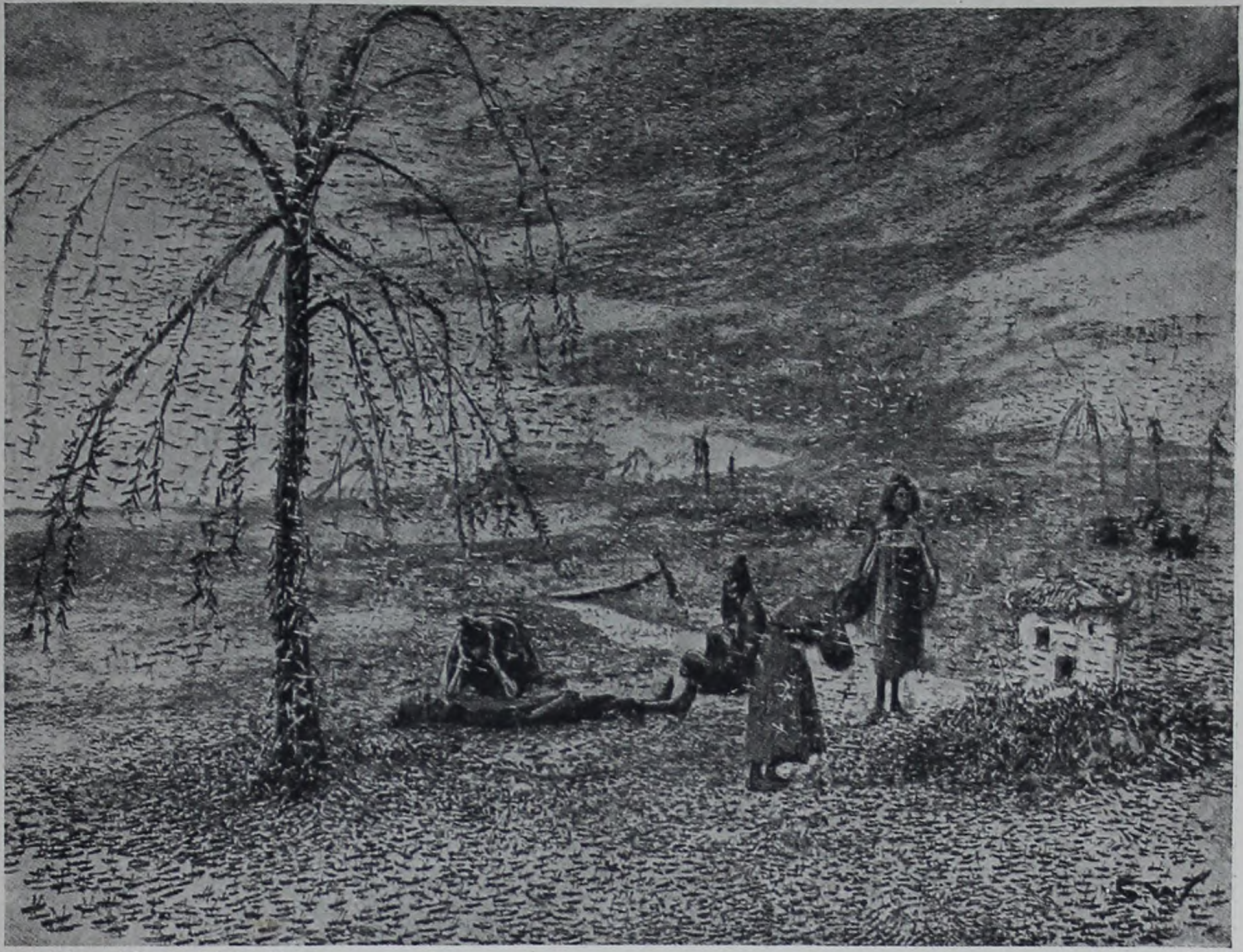
AN EARLY POLO MATCH.

After the death of the reformer Han Yü—canonized as the Prince of Literature—an almost uninterrupted *débâcle* set in, the credit for which must be divided between eunuch influence and gross superstition. Two Emperors poisoned themselves by drinking concoctions which were supposed to confer immortality: a third gave himself up entirely to football, cock-fighting, and polo, which he is here shown watching.

science. Genial in his intercourse with public officials, his fame spread far beyond the limits of the Middle Kingdom, which then extended up to the frontier of Persia. He was beloved by all priests, Buddhist, Taoist and Christian, for it was under his auspices that Nestorian missionaries were allowed to settle at the capital in A.D. 636 ; and in 643 the Byzantine Emperor is said to have sent a mission to his Court. Numerous stories, true and false, have gathered about his name. One specimen of each will perhaps suffice.

During a severe plague of locusts, always much dreaded by the Chinese, he is said to have offered up a prayer to God, at the same time swallowing a live locust in evidence of sincerity. Cynical critics have, indeed, alleged that a paper locust was substituted for the real insect ; there is, at any rate, no record that the plague was stayed.



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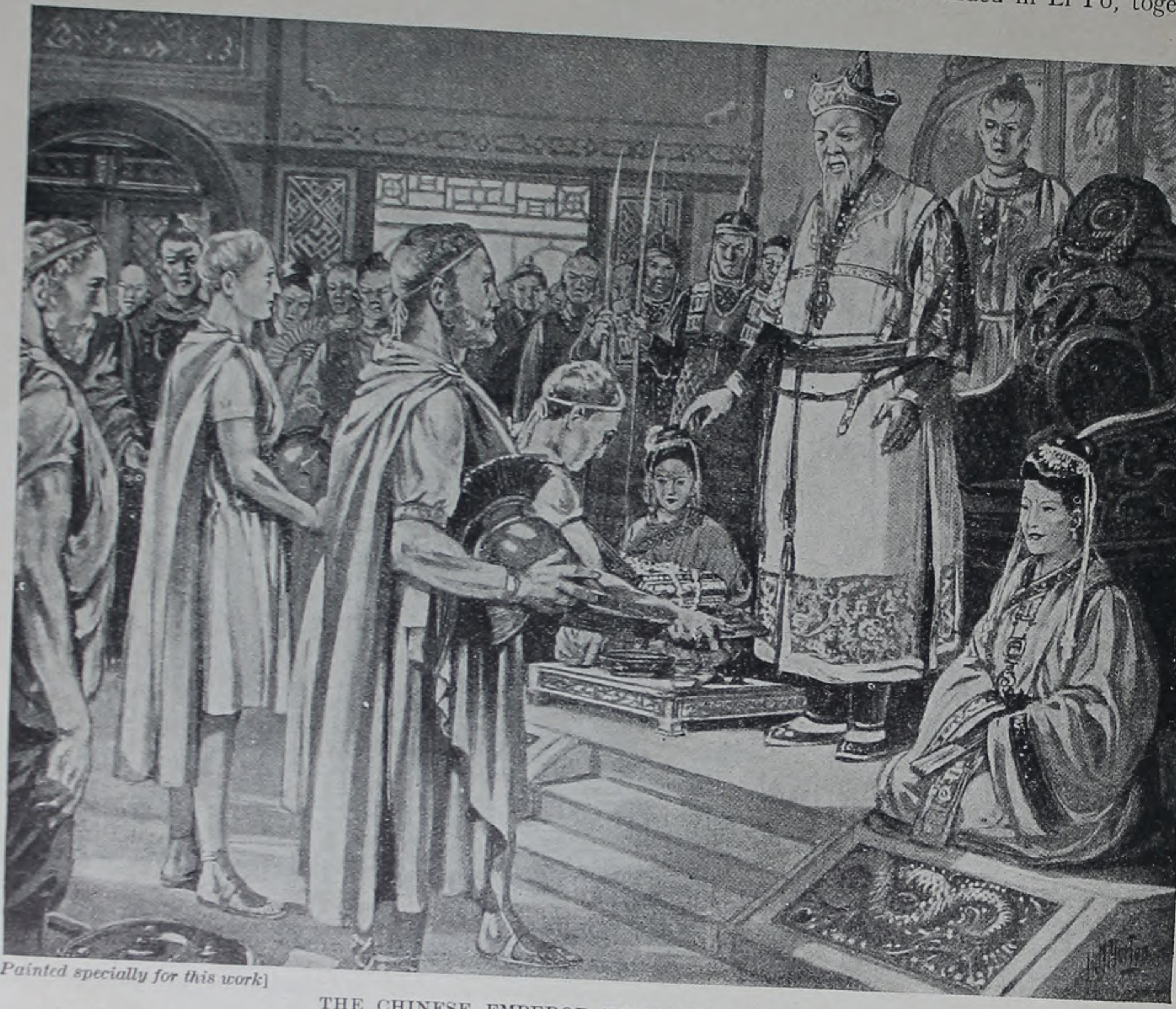
A PLAGUE OF LOCUSTS.

China like other Eastern countries, has always suffered much from plagues of destroying locusts. Among the stories told of the second Emperor of the T'ang Dynasty is one that during a severe visitation of this sort he offered up a prayer to God, at the same time swallowing a live locust in evidence of sincerity. There is no record that the plague was stayed.

On one occasion he is said to have died and to have gone down into Purgatory, but to have recovered his life through the kindly intervention of the "recording angel", who altered a 13 against his name in the Book of Fate into 33, thus giving him twenty more years to live.

Among the celebrities of the T'ang Dynasty may be mentioned the second Chinese Empress who usurped Imperial power. She maintained her position as sole ruler of China from 684 to 705, when she was compelled to abdicate.

The sixth Emperor of this line was remarkable for his long reign of forty-four years (712-756), which, however, ended unhappily in forced abdication ; and also for the number of distinguished poets and painters whom he drew to his Court. China's most famous poet, Li Po, the beauty of whose verses gained for him the title of "a banished angel", was a tipsy, rollicking bard, of about thirty-seven years of age when he was introduced to the Emperor. The latter was fascinated by him at once, prepared a bowl of soup for him with his own Imperial hands, and forthwith made him an Academician. Li Po then gave himself up to a career of wild dissipation, to which the Court was by that time well suited. On one occasion, when the Emperor sent for him, he was found lying drunk in the street ; and it was only after having his face well mopped with cold water that he was at all fit for the presence. His talents however, did not fail him. With a lady of the seraglio to hold his ink-slab, he dashed off some of his most impassioned lines ; at which the Emperor was so overcome that he made the powerful head eunuch pull off the poet's boots. The result was resentment, followed by intrigue, which ended in Li Po, together with several distinguished colleagues, leaving the Court and starting a drinking-club, known as the Eight Immortals of the Winecup. Li Po was subsequently drowned, from leaning one night too far over the edge of a boat in a drunken effort to embrace the reflection of the moon.



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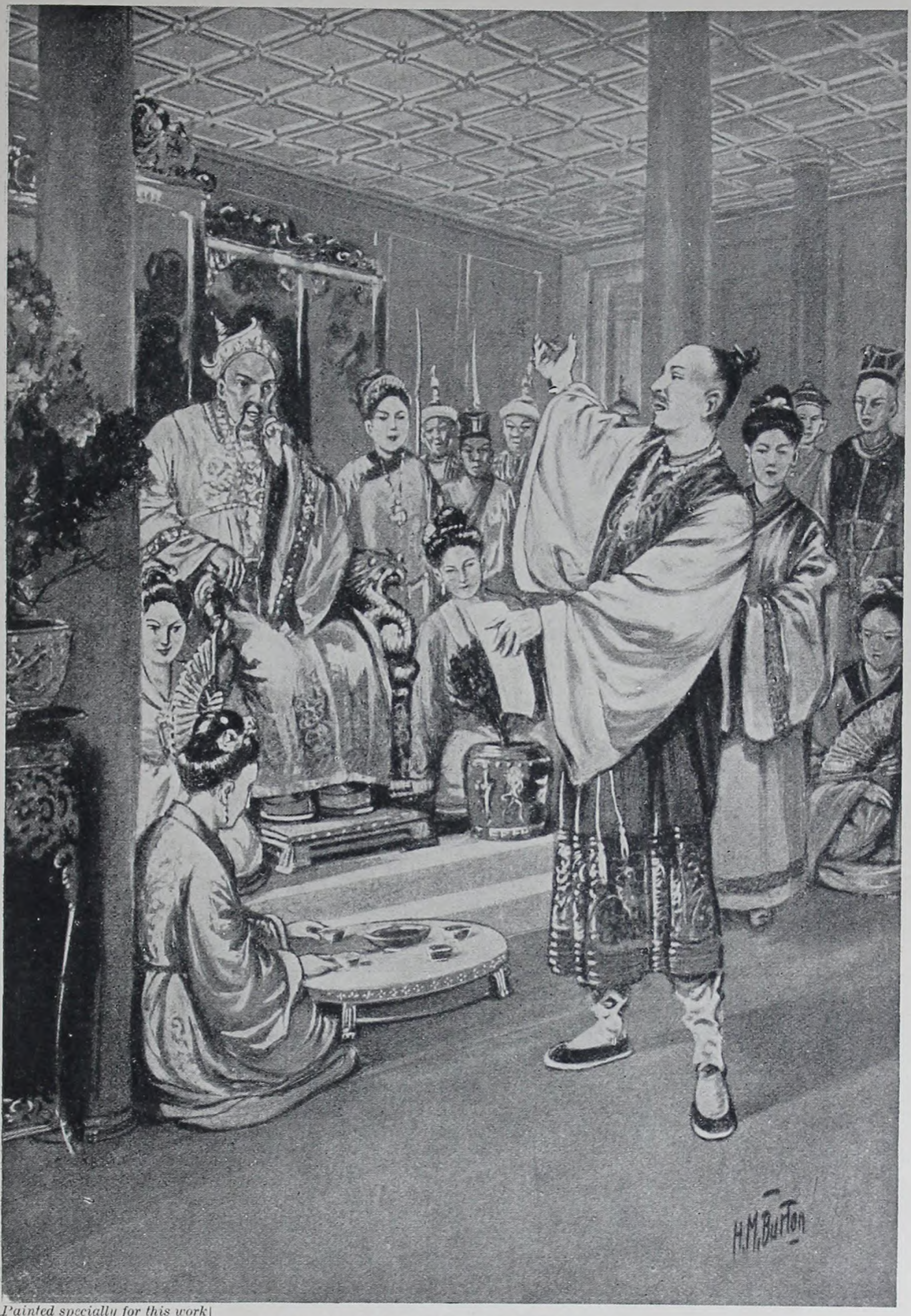
THE CHINESE EMPEROR RECEIVES A MISSION.

Ta Tsung, the second T'ang Emperor, was so wise and genial as well as powerful, that his fame spread far and wide among the nations. He crushed his enemies ; but he encouraged learning and for his tolerance was beloved by the official representatives of various religions. The Byzantine Emperor was so impressed with his sagacity and importance that he sent a special mission to the Chinese Court.

Painting, which, as we have seen above, was already a fine art in the full sense of the term, made great strides under the T'ang Dynasty. At the head of its long roll of artists stands, by common consent, Wu Tao-tzŭ, generally acknowledged to be the greatest of all artists, ancient or modern We can judge of his work by one famous picture, preserved in Japan, which, if not actually from the brush of Wu Tao-tzŭ, must be a very early copy. It is really one of a series of incidents in the career of the Lord Buddha, all of which were painted on the walls of a monastery in China, about A.D. 742, and described



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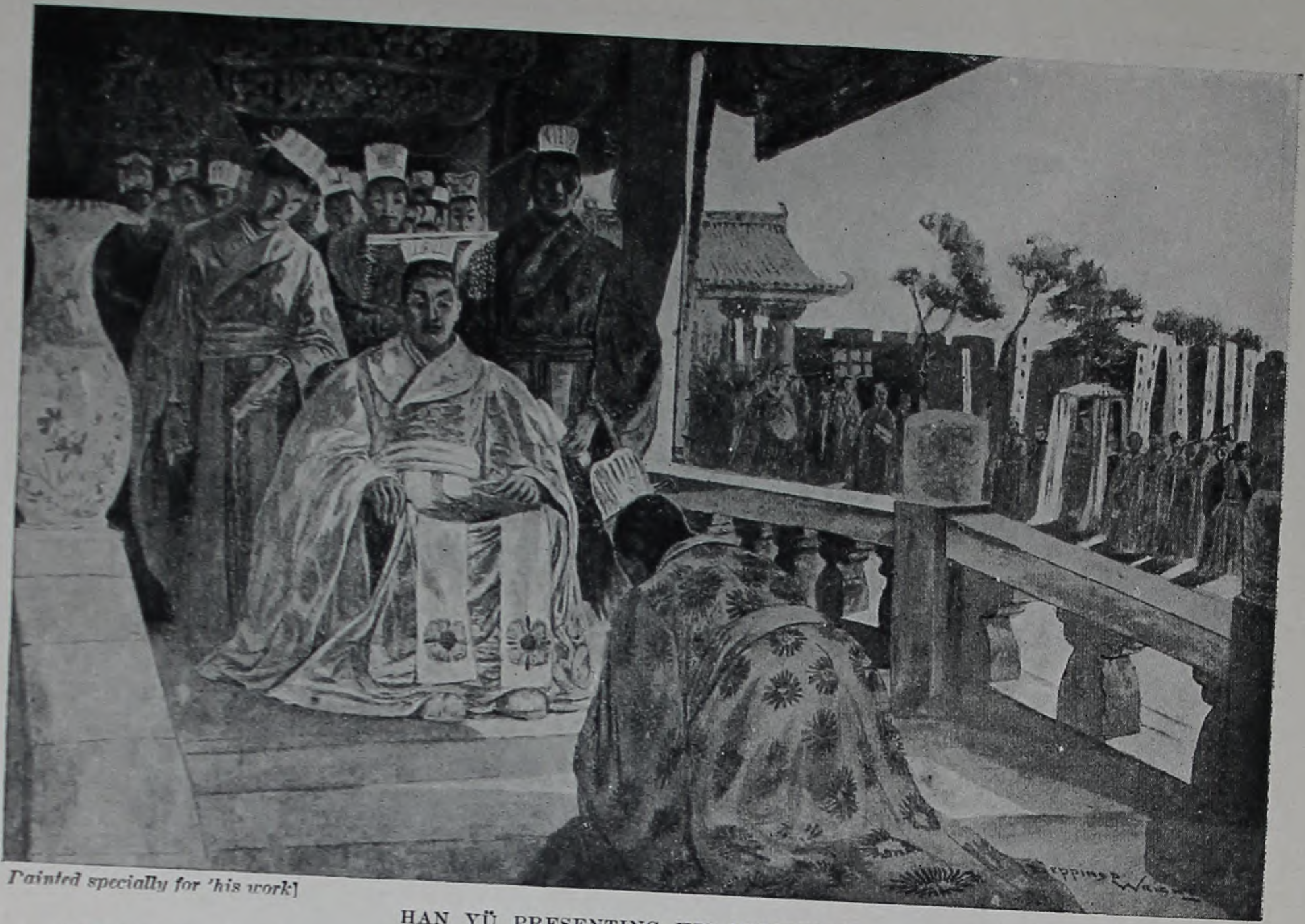
LI PO RECITING BEFORE THE EMPEROR.

China's most famous poet, Li Po, was a tipsy bard of about thirty-seven when he was first introduced to the sixth T'ang Emperor. On one occasion when the Emperor sent for him he was lying in the street so drunk that it was not until he had had his face well mopped that he was fit to appear, but even then his talents did not fail him. The poet met his death by drowning, having one night fallen out of a boat in a drunken effort to embrace the reflection of the moon.



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HAN YÜ PRESENTING HIS MEMORIAL.

One of the Emperors of the T'ang Dynasty had arranged to receive into the capital, with Imperial honours, a bone of Buddha, when Han Yü, the Prince of Literature, came forward and indited a fierce memorial of protest. For this he was banished to the wilds of Kuangtung, and, although recalled before long, he had grown prematurely old, and unable to resist a severe illness.

by a contemporary eyewitness as including "scenery, buildings, human figures, birds and beasts, to the number of several thousands—the most beautiful and perfect work of all ages". The particular incident which has come down to us is the Death of Buddha, more correctly described as his entry into Nirvana. "While the Lord Buddha is passing, the *bhikshus* (Buddhist mendicants) are beating their breasts and stamping in lamentation as though utterly beyond self-control. Even the birds of the air and the beasts of the field are wailing and knocking their heads on the ground. Only the Lord Buddha himself is placed as usual, with no trace of anguish on his face. How could the painter have thus fathomed the mysteries of life and death? The answer is that he was inspired."

He painted a picture of Purgatory, "the sight of which made the beholder's hair stand on end", and inspired the butchers and fishmongers at the capital with such horror that many of them abandoned those trades against which all the anathemas of Buddhism were hurled, and sought a livelihood in other directions.

Legend has, of course, been busy with Wu Tao-tzŭ's name. On one occasion the priests at a temple had been rude to him; and out of revenge he painted on an inner wall a donkey, which during the night kicked all the furniture to pieces.

His last picture was a landscape on a wall, painted to the order of the Emperor. While the Emperor was gazing upon it in rapture, the artist pointed to the gate of a small temple and clapped his hands. The gate opened and he passed through, turning round to beckon the Emperor to follow; but in a moment the gate closed, and before the amazed monarch could advance a step the whole scene faded away, and Wu Tao-tzŭ was never seen again.

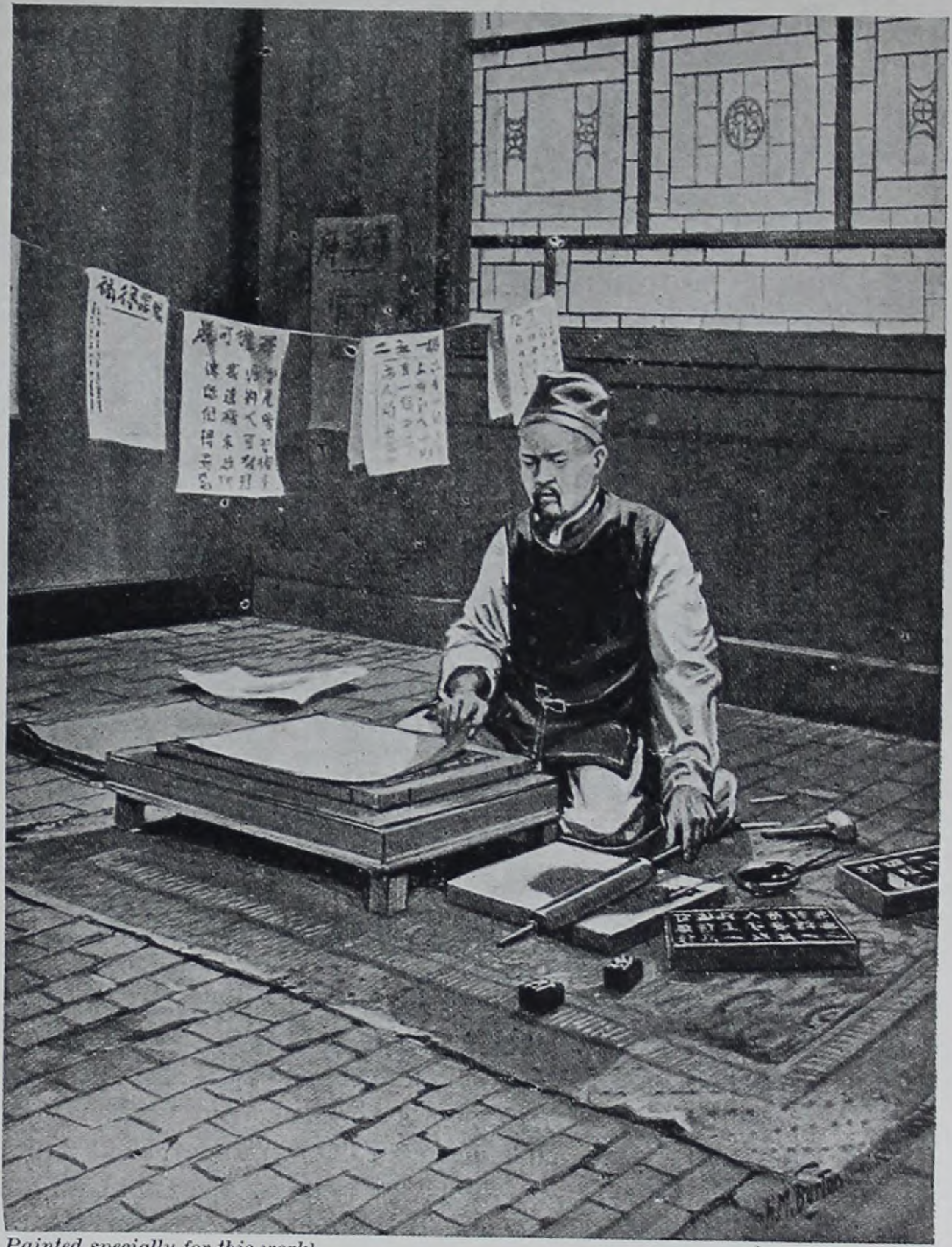
Then there was Wang Wei, a graceful poet as well as a painter, and a painter not of mere form but of the spirit. It mattered not to him that the cart was too big for the stable-door, or that flowers of different seasons were introduced into the same picture. A critic of the eleventh century refused to consider these points other than as evidence of unfettered genius, adding that "it is difficult to discuss this with the unwashed".

Lastly—for volumes would be required to give even brief outlines of the poets and painters of the period—may be mentioned Han Kan, the great painter of horses. Upon two disks, measuring less than six inches in diameter, he placed no fewer than one hundred horses, fifty on each disk, with every single horse in a different attitude. We possess woodcuts of these two disks, handed down through the centuries; and of them Mr. Binyon writes: "Even in these poor and distant translations the power and Rubens-like animation of the original can be felt."

The great men of the T'ang Dynasty were not, however, only poets and painters. First and foremost of them all stands Han Yü, A.D. 768–824, popularly known from his canonization as the Prince of Literature, who, in addition to literary achievements of the highest order, gained distinction as a pure and enlightened statesman and patriot. His works were extensive and of great variety; and a contemporary writer declared that he never ventured to open them without having first washed his hands in rose-water.

The times were already out of joint when Han Yü set himself to mend them. One decadent Emperor had changed the year-title of his reign to the First of all time, as though unwarned by the fate of an earlier attempt of the kind, as mentioned above. Another had arranged to receive into the capital, with Imperial honours, a bone of Buddha, when Han Yü stepped forward and indited a fierce memorial of protest. For this he was banished to the wilds of Kuangtung, not far from what is now the thriving and populous port of Swatow. Before long he was recalled; but he had grown prematurely old, and was unable to resist a severe illness which came upon him. His name is as well known in China to-day as that of Alfred the Great with us. The two patriots were almost contemporaries, our King was born only twenty-five years after Han Yü's death.

An almost uninterrupted *débâcle* now set in, the credit for which must be divided between eunuch influence and gross superstition. Two Emperors poisoned themselves by drinking concoctions which were supposed to confer immortal life; a third gave himself up entirely to football, cock-fighting and polo.



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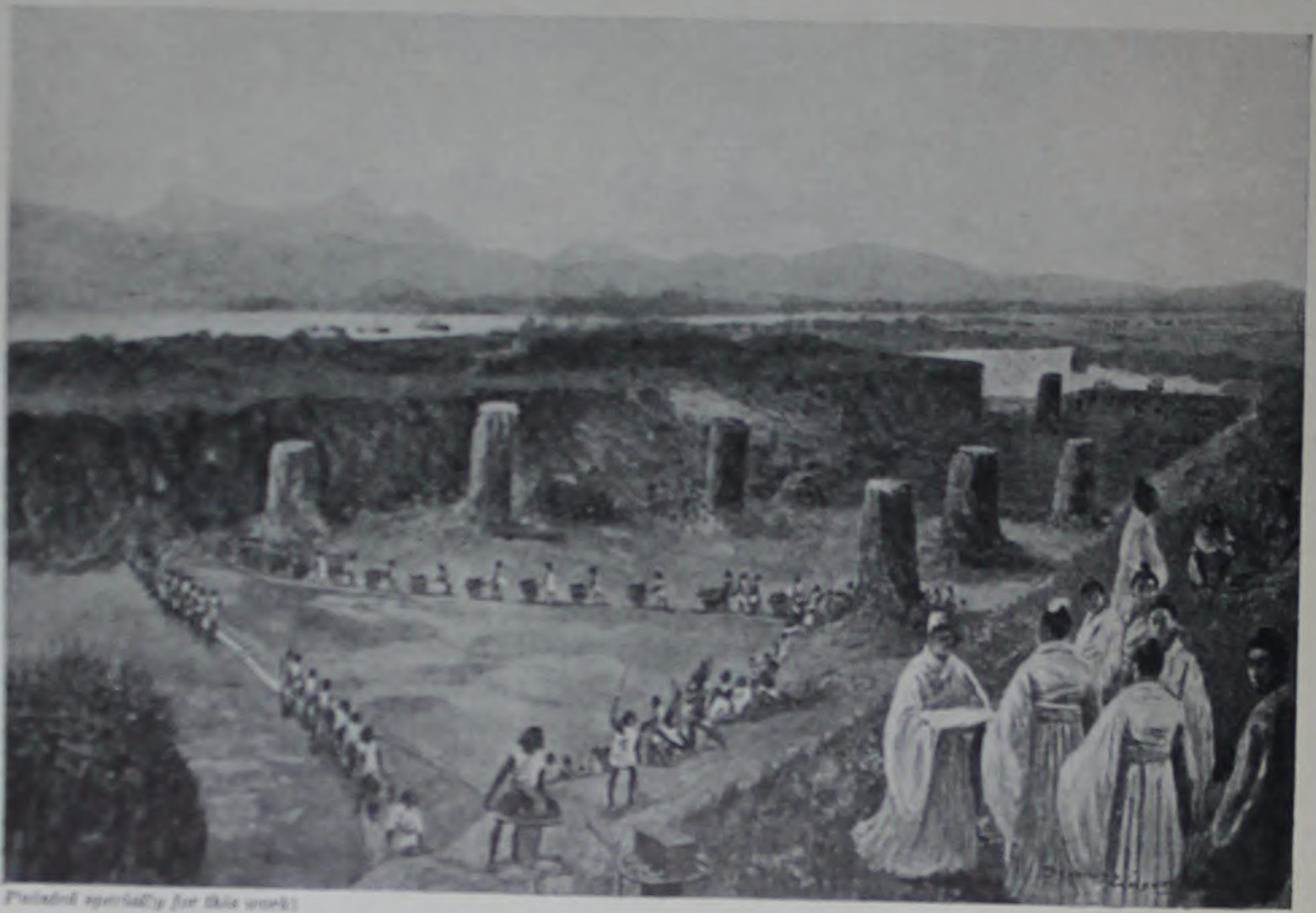
PI SHENG, THE CHINESE CAXTON.

The Sung Dynasty is famous for a prodigious development in both literature and art. The efficient cause in the former was the art of printing, which first began to play an important part in the tenth century, though the principle of taking impressions from carved wooden blocks had been already widely known under the T'ang Dynasty. Printing with movable types was invented in 1043, but did not appeal to the artistic sense of the Chinese.

The last Emperor was assassinated by his prime minister, who set himself up as the founder of a new dynasty.

Within the next fifty years China, that is, Southern China, witnessed a succession of no fewer than five small dynasties. In the north, the Kitan Tartars, taking advantage of the previous collapse of the Turkish domination before the conquering T'angs, established themselves firmly for two centuries to come fixing their capital near what is now Peking.

The Grand Marshal to the last Emperor—a mere boy—of the last of these five dynasties was repelling an inroad of the Kitan Tartars, when suddenly, in a style reminiscent of Imperial Rome, his army invested him with the yellow robe and proclaimed him Emperor of the House of Sung. He professed surprise and reluctance; but there is little doubt that he knew of the design. He used his authority well, fostering agriculture and education, and choosing his ministers with anxious care. Personally frugal, he forbade luxury in the palace. In every war his one command was that there should be no reckless slaughter or looting. Among the many benefits he conferred on his Empire were a new calendar and a revised criminal code.



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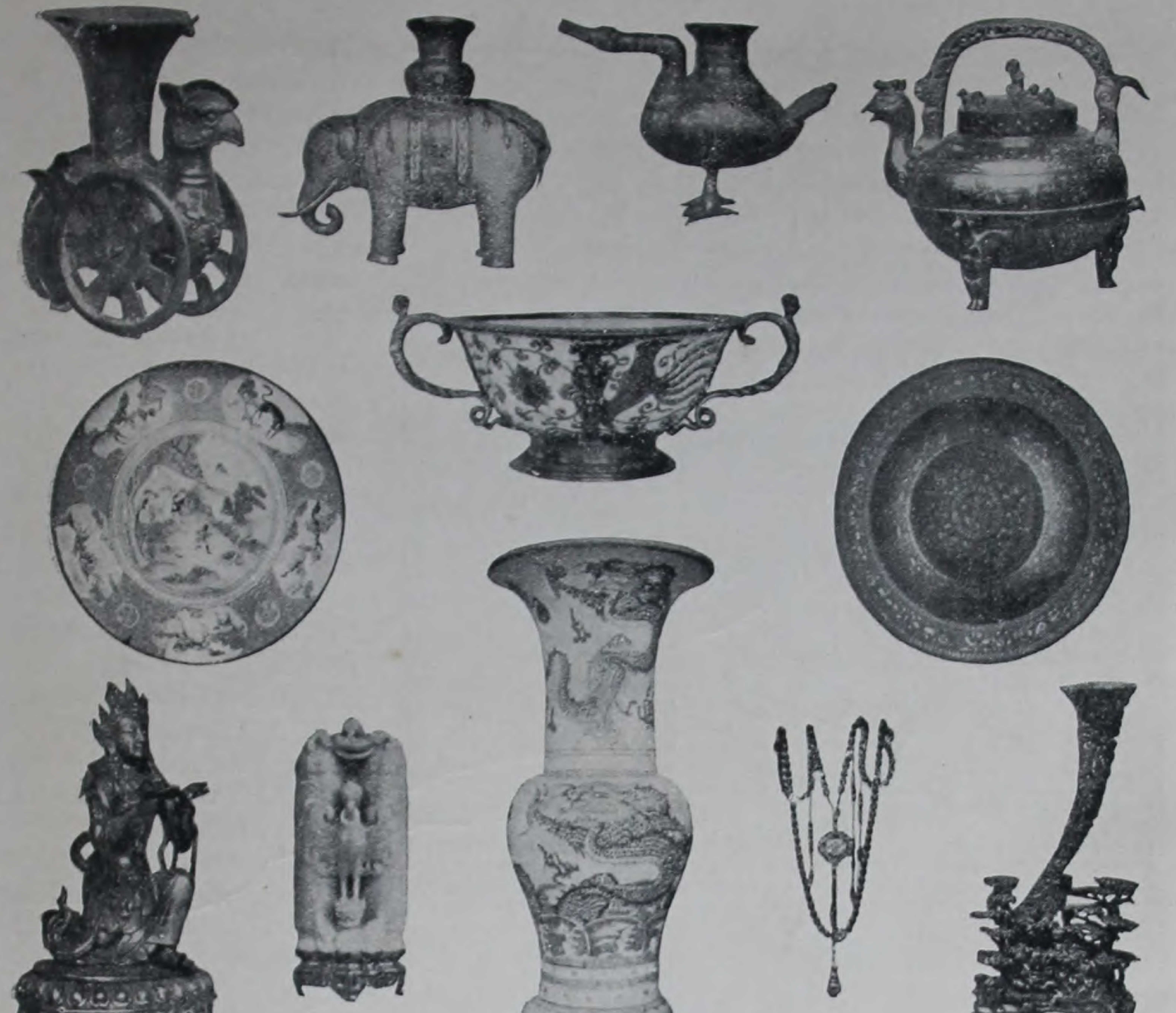
THE GRAND CANAL.

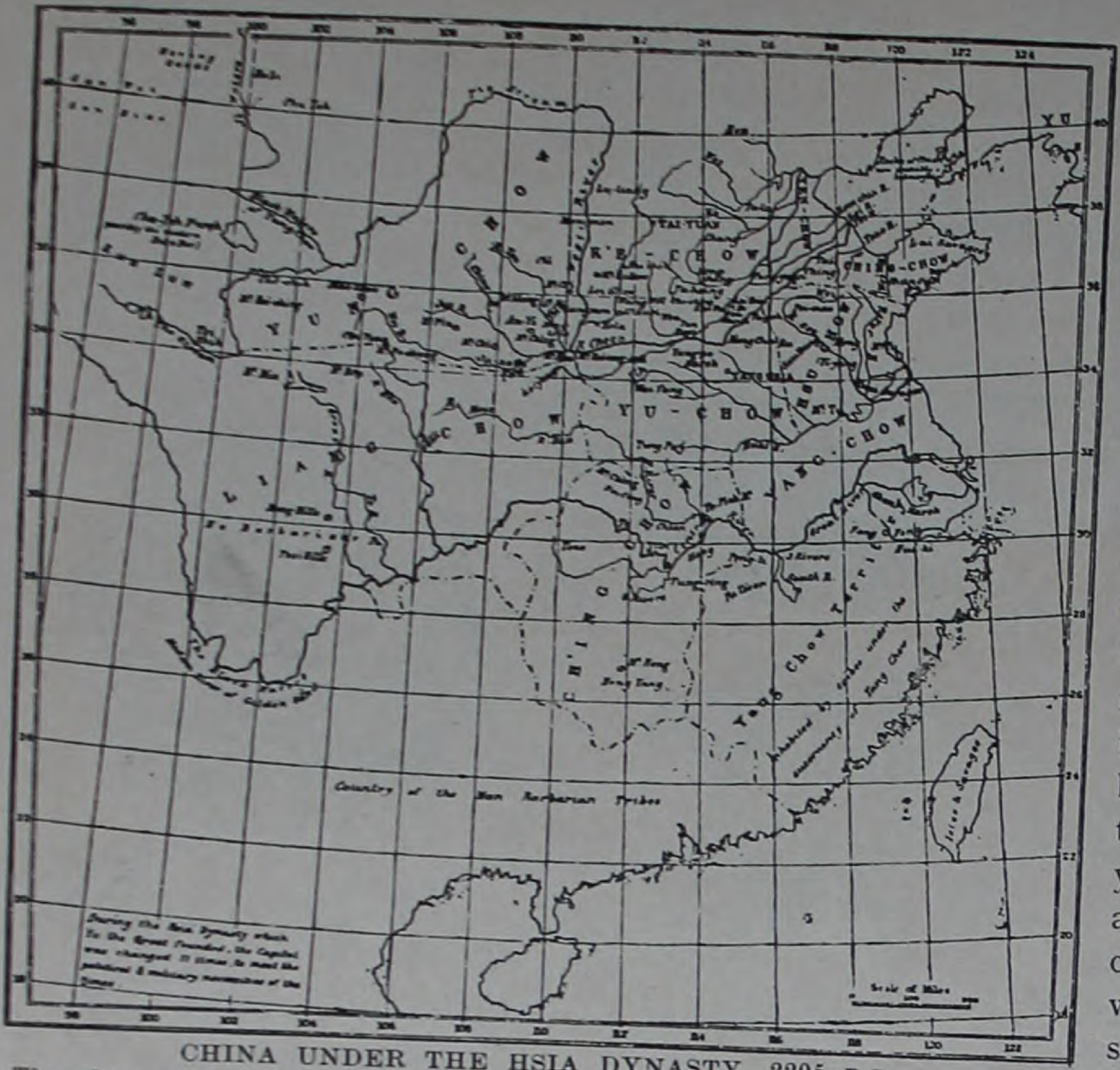
The Grand Canal was principally dug in the thirteenth century by Kublai Khan, though parts are thought to date from the time of Confucius. The northern part is less used now; it has fallen into disrepair and is clogged with the mud of the Yellow River. It is crossed by stone bridges, and many memorial arches and pagodas are situated near its banks. The canal, which is 1,200 miles in length, connected Hang-Chow Fu in Cheh-Kiang with Tientsin in Chih-li, where it joins the Peiho, which runs close to Peking.

The Sung Dynasty was now well under way, fairly started on its glorious career of three hundred years. This period is famous for a prodigious development in both literature and art. As to the former, the efficient cause was the art of printing, which first began to play an important part in the tenth century, though the principle of taking impressions from carved wooden blocks had been already widely known under the T'ang Dynasty. Printing with movable types was invented so early as 1043, but did not appeal to the artistic sense of the Chinese; nor, indeed, is it possible to produce under this system such beautiful editions as have been taken from double-page blocks, when time was not a factor in the problem.

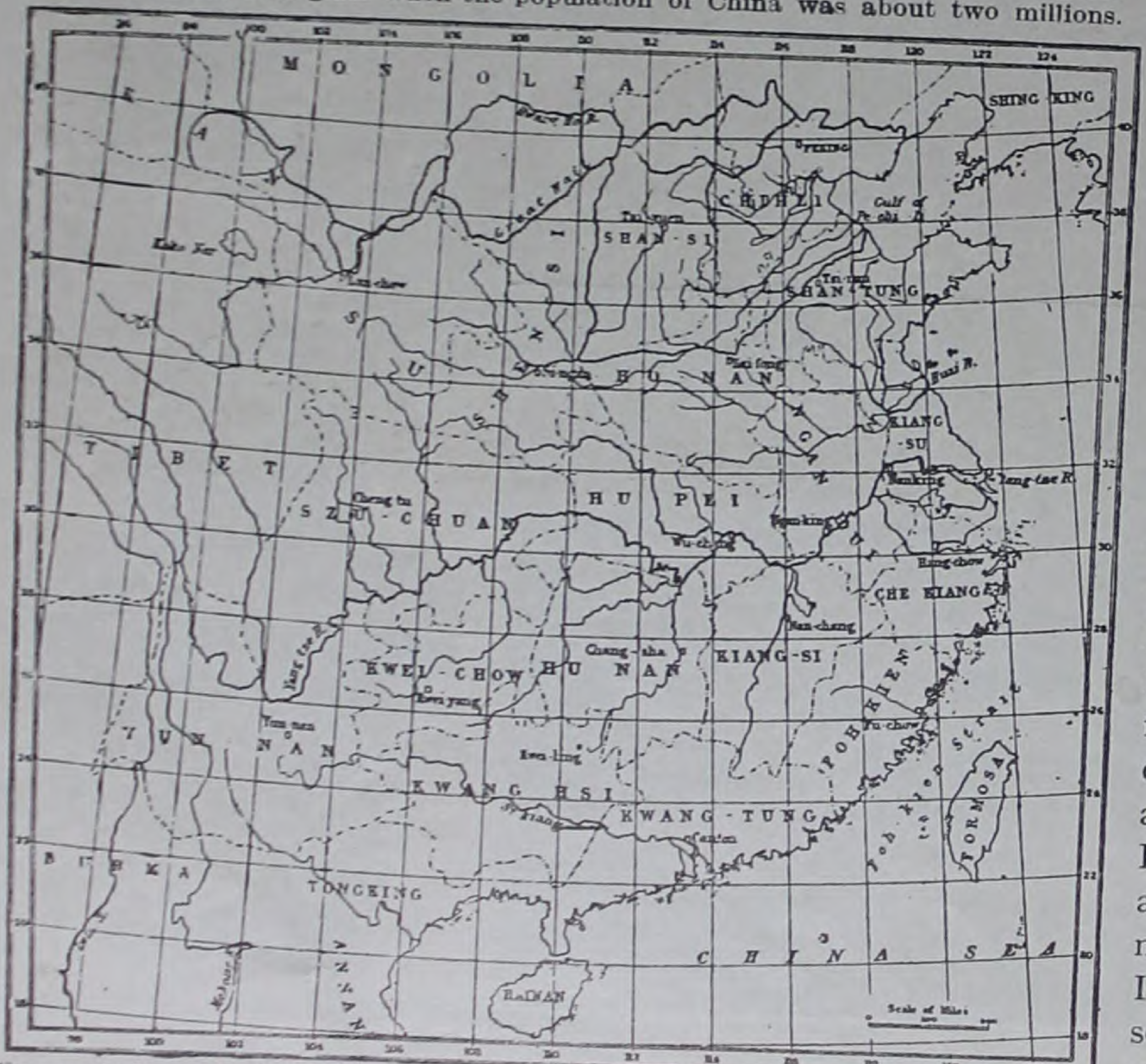


From the originals in] OBJECTS OF CHINESE ART. [*the Victoria and Albert Museum, London.*

Reading from left to right: Dove-shaped wine vessel on wheels—Han Dynasty (202 B.C.-A.D. 220). Elephant in cloisonné enamel. Bronze wine vessel in form of a duck, encrusted with gold and silver. Bronze wine-pot, inlaid with gold and silver. Dish of painted Canton enamel. Blue and white porcelain bowl marked Wan Li. Bronze basin, decorated with gold and silver enamel. Bronze Lama figure of a Bodhisattva. Jade honorific vase. Blue and white porcelain vase. Rosary of amber and corundum beads. Cup of rhinoceros horn on pedestal. Vase of silver-gilt filigree work, the top being made to open like the petals of a lotus. Model of pavilions in carved ivory. Porcelain jar of early *Famille Verte* style.


YU-CHOW
KE-CHOW
Country of the Man Barbarian Tribes
Scale of Miles

CHINA UNDER THE HSIA DYNASTY. 2205 B.C.
The nine provinces were probably stations of colonists placed by the Emperor Yü among the aborigines when the population of China was about two millions.


MONGOLIA
TIBET
SZ-CHUAN
HU PEI
HU NAN
KWEI-CHOW
YUN NAN
KWANG-SI
KWANG-TUNG
KIANG-SI
CHE KIANG
FOH-KIEN
FORMOSA
KIANG-SU
SHAN-TUNG
SHAN-SI
CHIH-LI
SHING KING
HO-NAN
BURMA
TONGKING
ANNAM
HAINAN
CHINA SEA
Scale of Miles

By permission of the Royal Geographical Society] [*From E. L. Oxenham's Historical Atlas*

CHINA UNDER THE MANCHUS: THE TA CH'ING DYNASTY, 1644-1912.
The countries outside the eighteen provinces were until quite lately tributary to China. The population of China proper at the present day is computed at over 420 millions.

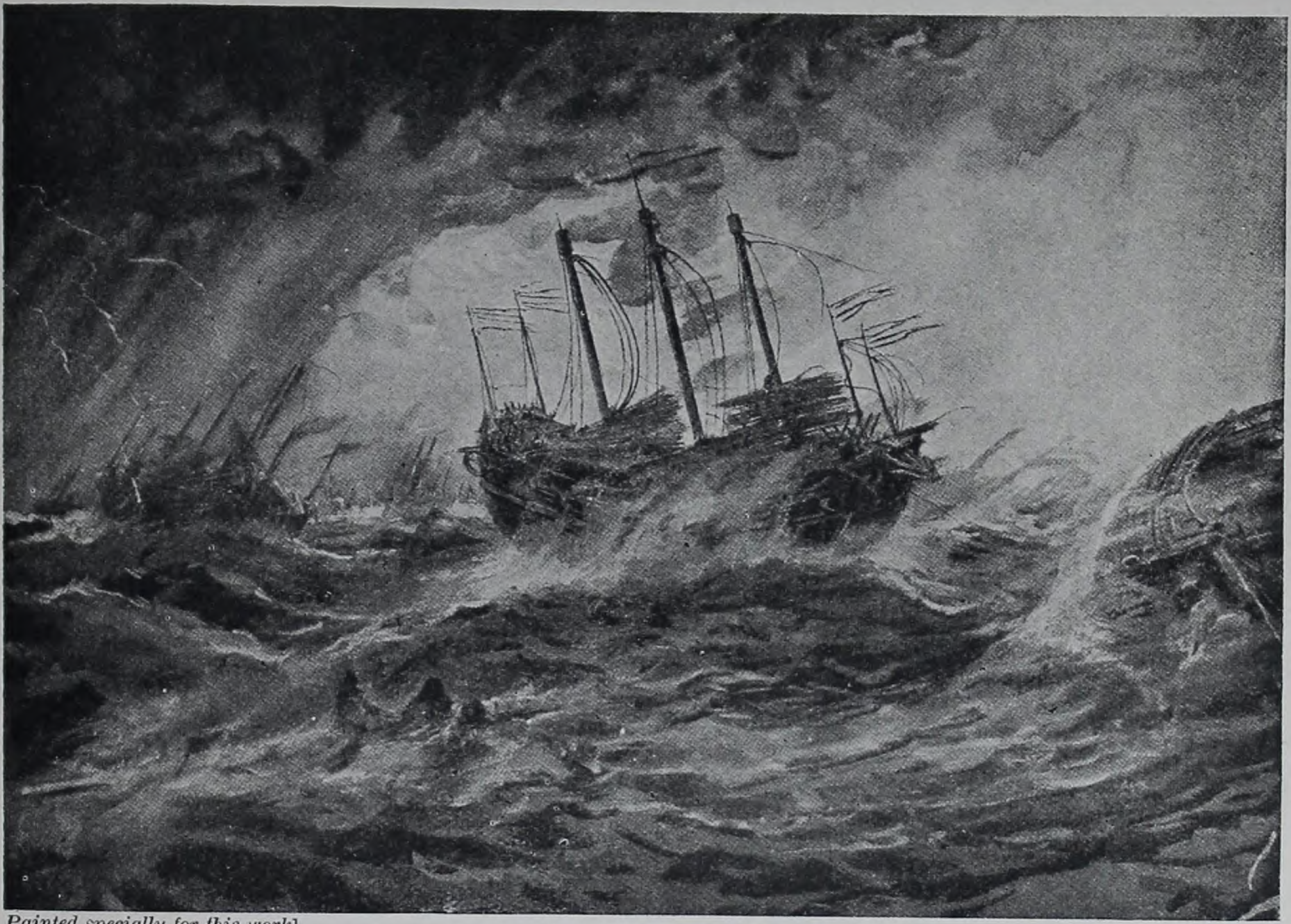
In the domain of art we find a catalogue of no fewer than eight hundred artists, of varying merit, but most of them making truth to nature their guiding star, and recognizing that a knowledge of technique is necessary even to genius.

One artist painted on a temple wall a kind of panorama of a mountain stream, in which there was a single brush-stroke forty feet in length. A critic said: "To stand and look at its eddying onrush made one's eyes quite dazed; while if you stood near and raised your head, you would feel a chill as though the spray were splashing on your face." Another, a minor artist, painted a picture which he called "A Crouching Tiger", of which a critic said, with some severity, that not a mouse would venture near it, meaning that it was like a cat. Such stories, serious and humorous alike, are embedded by hundreds in Chinese art literature, and on the whole may be taken as evidence of a great artistic age.

The eleventh century, indeed, produced Shên Kua, who, after failing ignominiously as a military commander against the Kitan Tartars, became China's most eminent art critic. The following is a specimen of his work: "When painters paint the aureole of the Lord Buddha they make it flat and round like a fan. If his body is deflected, then the aureole is also deflected—a serious blunder. Such an artist is only thinking of the Lord Buddha as a graven image, and does not know that the roundness of his aureole is everlasting. In like manner, when he is represented as walking, his aureole is made to tail out behind him, and this is called the wind-borne aureole—also a serious blunder. For the aureole of the Lord Buddha is a divine aureole which even a universe-wrecking hurricane could not move still less could our light breezes flutter it."

The art of making porcelain is claimed by Chinese writers for the Chin Dynasty, say the fourth century A.D., and recent excavations of graves have certainly disclosed specimens of T'ang Dynasty work ; but the latter seem to be rough and rude in conception and wanting in finish, no great advance, in fact, beyond the green enamelled pottery of the Han period It is not until half-way through the tenth century that we hear of transparent porcelain "as thin as paper", and it was perhaps a century or so later that we come to the beautiful celadon ware and the wonderful coloured glazes, the work of Sung craftsmen, which have scarcely been rivalled in later days.

The excavations just mentioned could not have been carried out a few years ago. Between those graves and the eager European speculator stood a weird bogy the geomantic system of China, known as *Fêng Shui*, wind and water. Under this system it was taught that human fortunes were closely bound up with the configuration of the surrounding country. High poles, dominating the scene, must not be set up at random ; still less must there be a cutting through a hill where generations of ancestors may be lying entombed. But money, according to the Chinese proverb, can move the gods ; it can now undoubtedly move graveyards, and allow profitable telegraph-poles to pierce the sky, and long straight lines (abhorred by *Fêng Shui*) to carry railway-coaches from one end of the Empire to the other.



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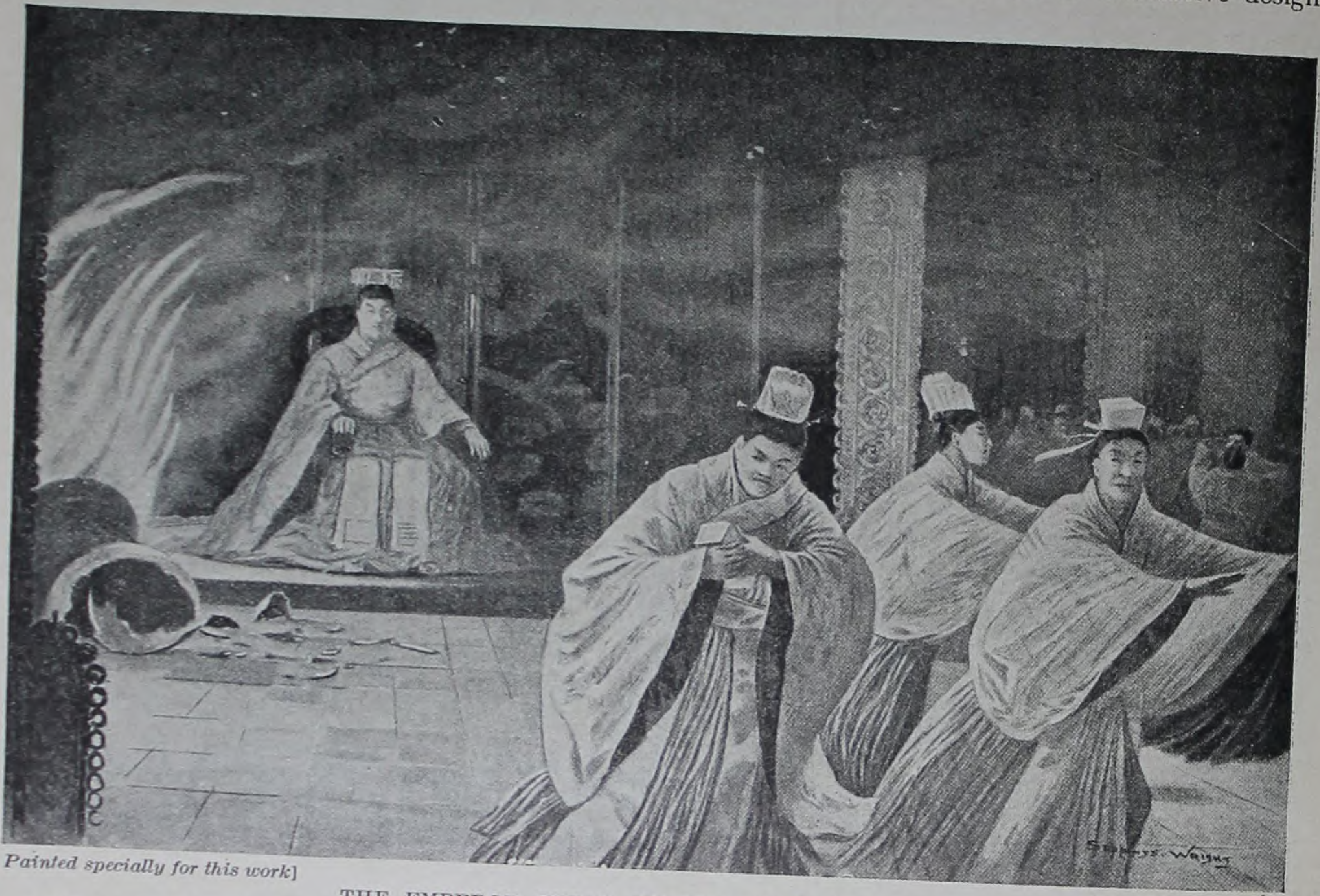
THE WRECK OF A CHINESE ARMADA

Kublai Khan, the first Mongol Emperor of China, decided to annex Japan, and in 1280 sent against it a huge armada, which met with precisely the same fate that befell another and more famous expedition of the kind. It was totally destroyed by a storm and of the hundred thousand men who set out to conquer only one or two out of every ten got back to Korea.

After this digression we may return to the Sung Dynasty and its literature. It was the age of classical scholarship and systematic philosophy, in both of which one remarkable man easily takes first place. Chu Hsi, A.D. 1130-1200, began life as an official, and rose to high posts, but he fell a victim to all kinds of malicious attacks, and had little chance of distinguishing himself as a statesman. What he did for the

Confucian Canon may be summed up in a few words. Down to his date, scholars had understood and taught the Canon according to the interpretations which came into vogue after the revival of classical learning under the Han Dynasty. Chu Hsi revised the work of those early scholiasts and put forth a new version, based upon uniformity of interpretation throughout, in which words and phrases taken in one sense in one place were not, for mere convenience, taken in another sense in another place. He also distinguished himself as an historian and writer on metaphysics. He elaborated a cosmogonical theory according to which there was a time when nothing existed except ether. Gradually there was a coalescence of ether, forming a single spot, or nucleus. After lapse of ages, this nucleus separated into two, and these two began to whirl around one another. They represented the male and female forces in nature, and by their interaction the universe and all things in it were produced. The symbol of these forces is well known, appearing as it often does on modern bronzes and porcelain, and in decorative designs generally. It shows the two original points, and exhibits, so far as possible in a diagram, the whirling motion to which creative powers are assigned. A similar theory of male and female principles was formulated by Aristotle, who regarded the former as the origin of generation and the latter of the material generated.



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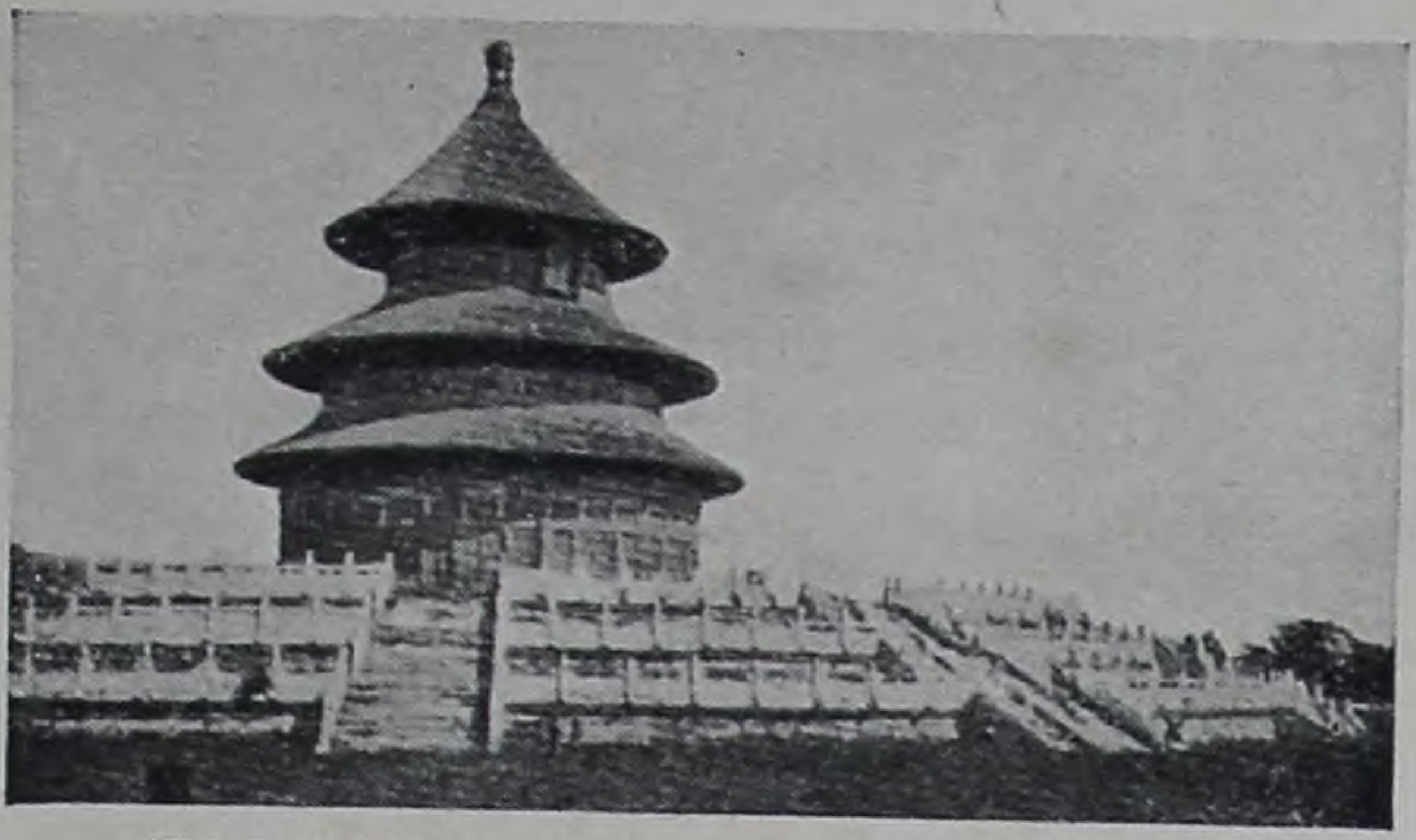
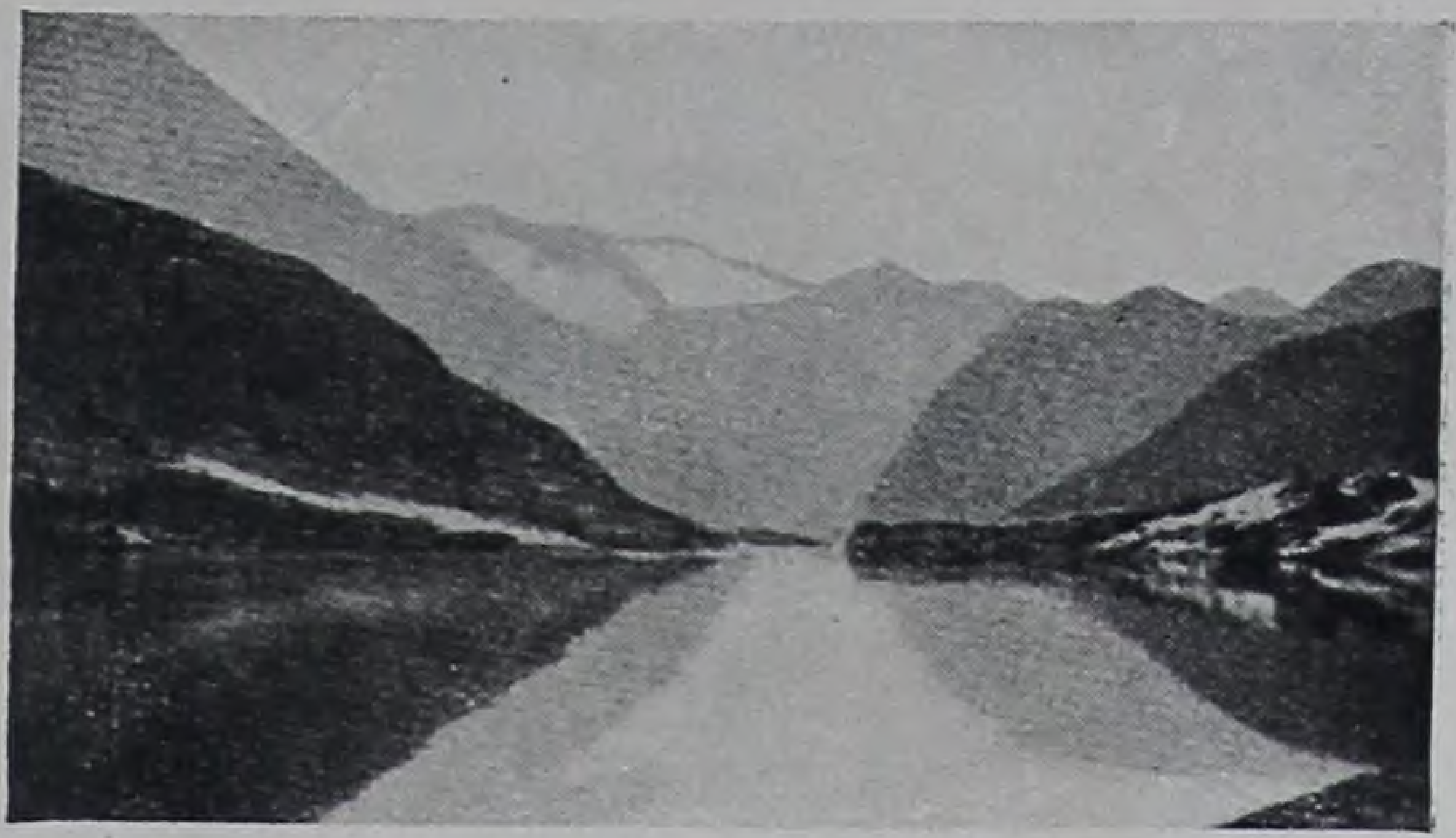
THE EMPEROR BURNS HIMSELF IN HIS PALACE.

The State of Sung and the Mongo s combined against the Kin Dynasty and besieged the Emperor at Ju-ning Fu. The town held out until all the animals had been eaten, and then the Emperor burned himself in his palace so that his body should not fall into the hands of the besiegers. His heir, Chang-lin. was Emperor for a few days, but he was killed by his followers, and thus the Kin Dynasty ended.

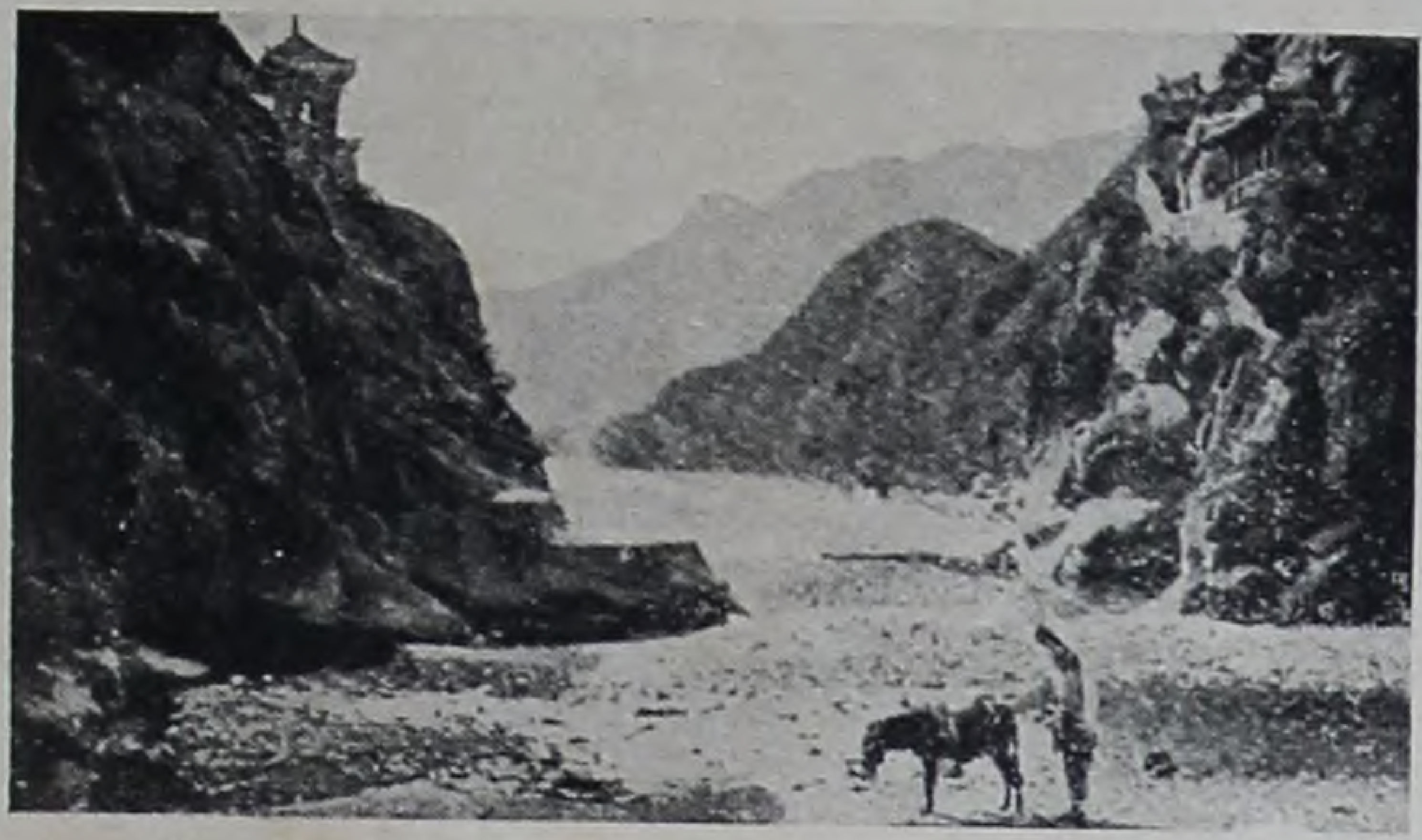
The extreme materialistic attitude of educated Chinese towards religious thought dates from the writings and influence of Chu Hsi. Confucius undoubtedly believed in God—an anthropomorphic God, who punished evil-doers, and whom some have tried to identify with the Jewish God of the Old Testament. On one occasion Confucius silenced a questioner by saying: "He who has offended against God has no one to whom he can pray." Now Chu Hsi had no place in his scheme of nature for a supernatural element; and he seized on this sentence, which occurs quite early in the Confucian Discourses, to settle the interpretation of the important word once and for all. "The term God," he said, "means simply a



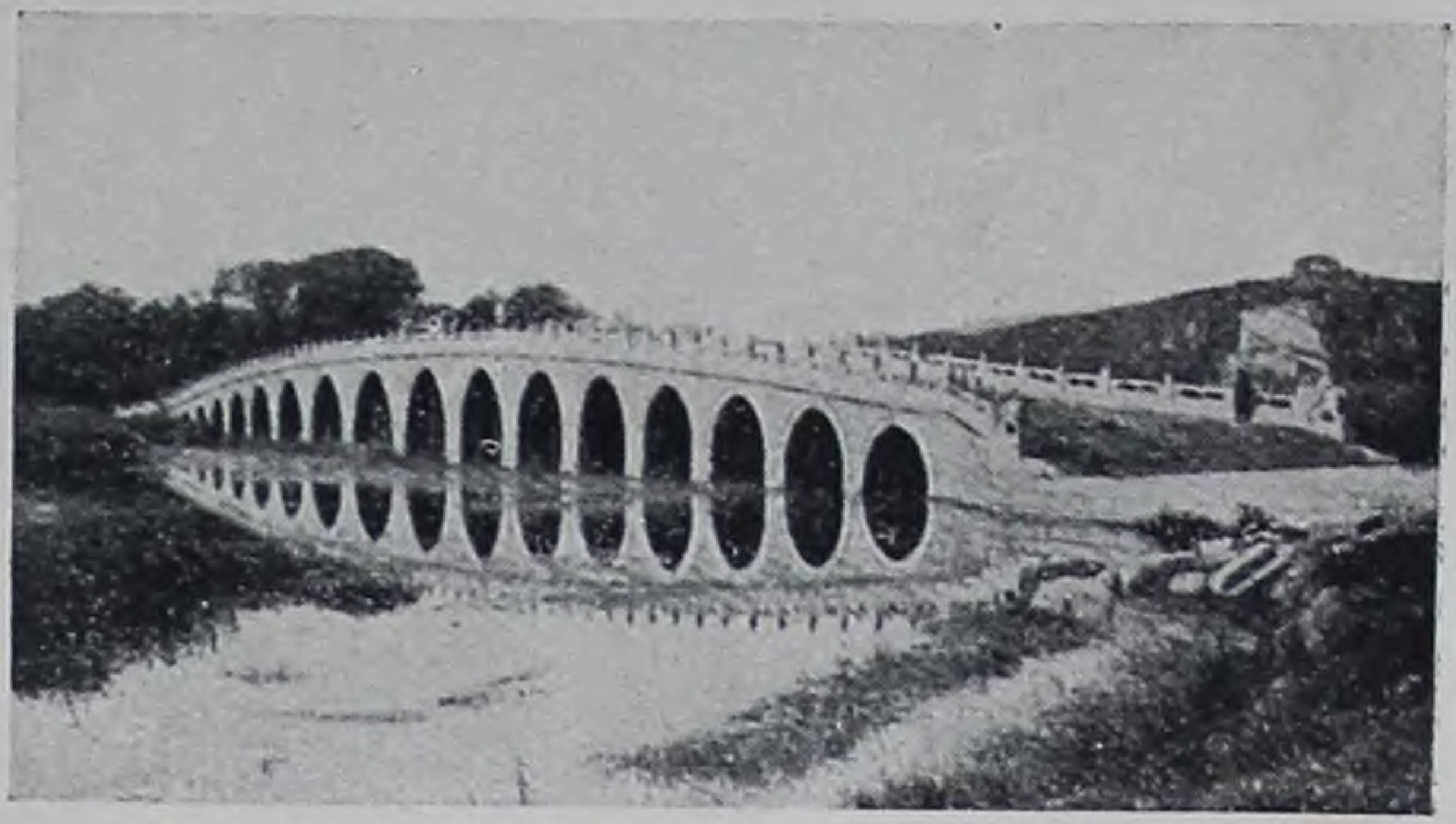
This temple supports in its centre a symbolical building where the Emperor used to sacrifice to the supreme Lord of Heaven and Earth on the 21st December every year.



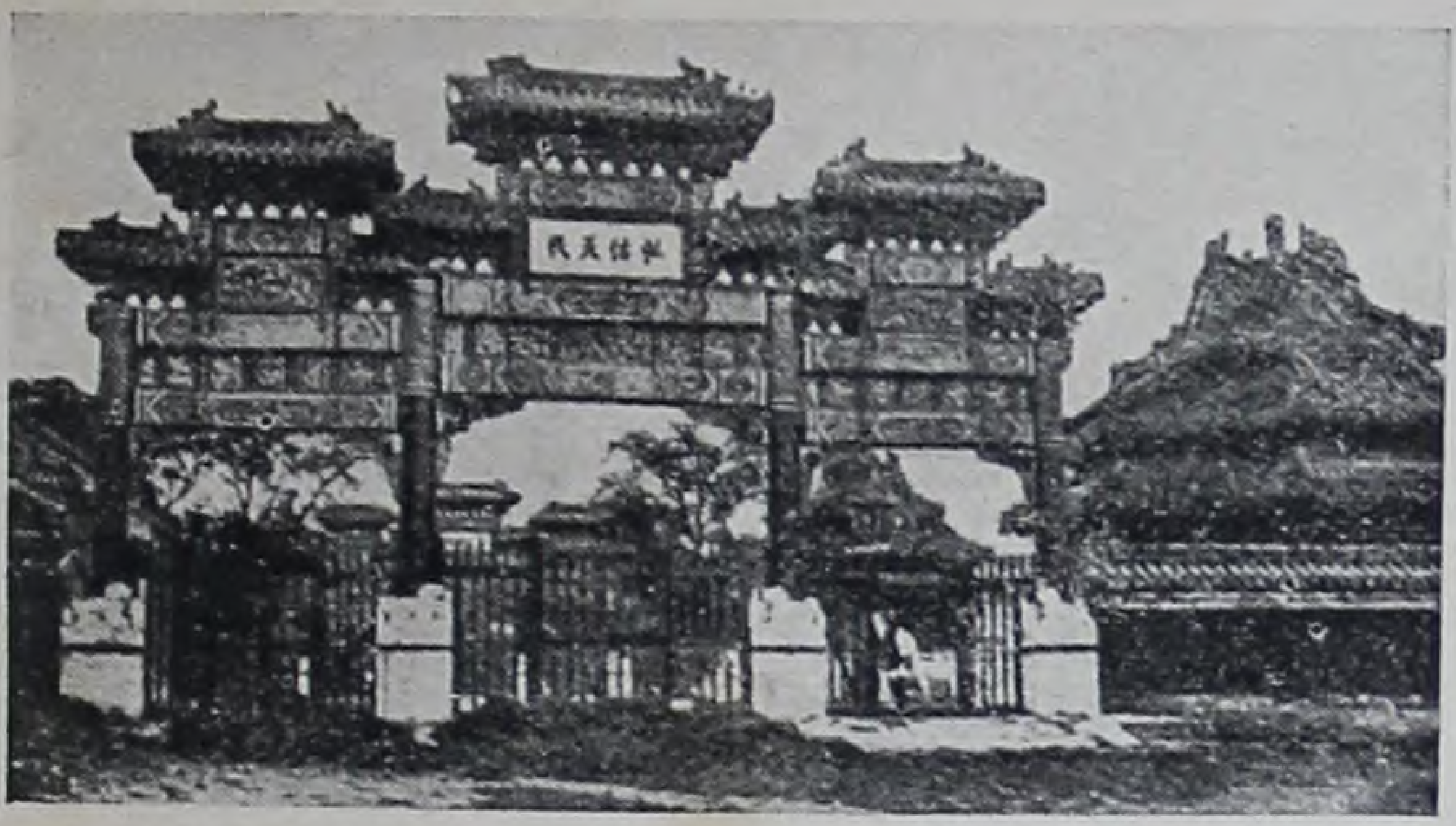
The Wu-shan Gorge is one of the most picturesque on the Upper Yang-tsze, a river which crosses China proper from west to east and is 3,000 miles in length.



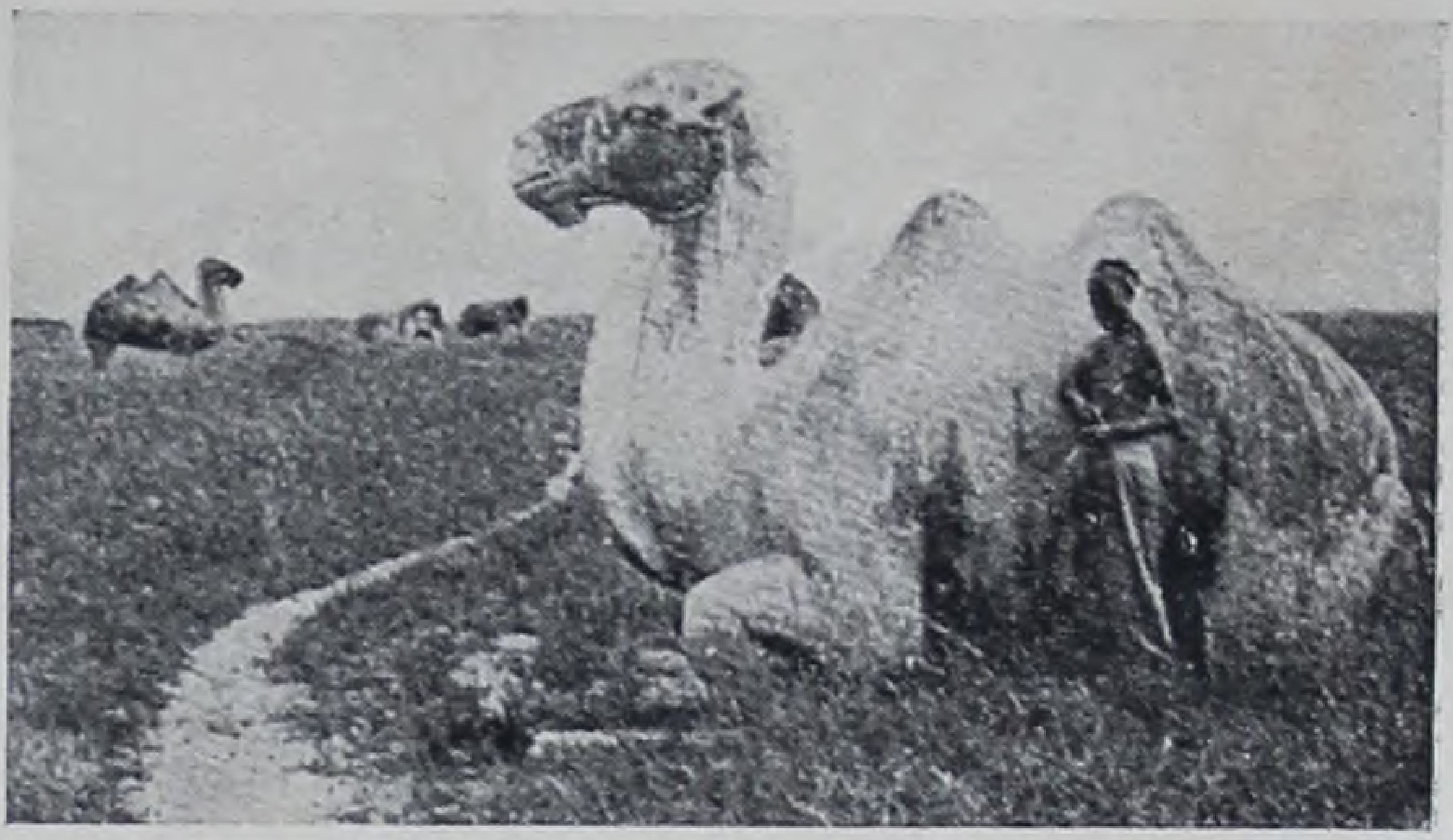
The Nankow Pass is a boundary of China proper. This scene is within four miles of the Great Wall. On the left is a temple to the God of Literature.



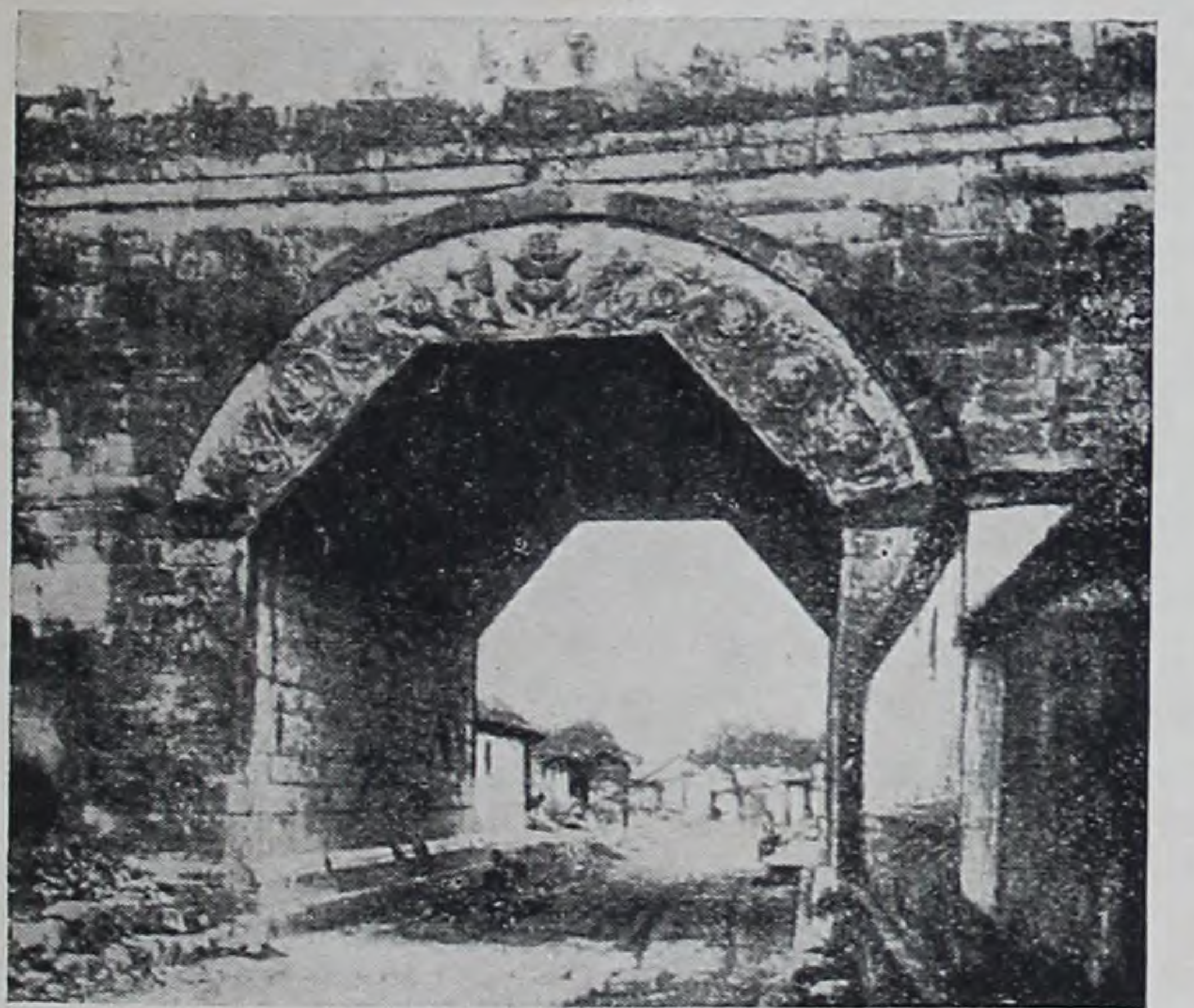
The summer retreat, known as the Imperial Summer Palace, covers an area of twelve square miles, and contains very beautiful residences, lakes and gardens.



Memorial arches, such as this in the Summer Palace, are put up by special authority to commemorate the great. They are generally built of wood.

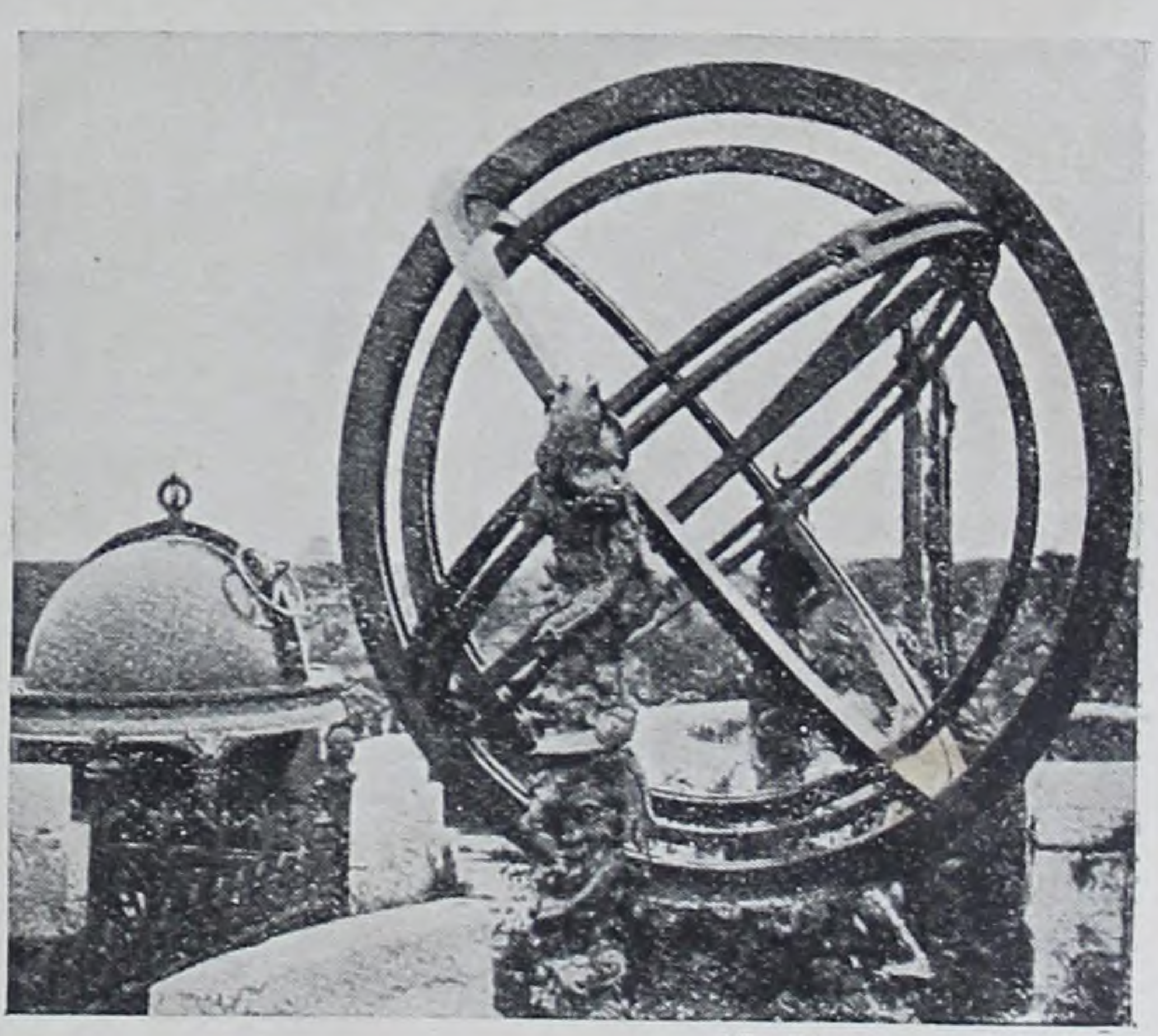


The tomb of Yung Lo, the third Ming Emperor, is approached by an avenue of stone animals and a double row of stone warriors.



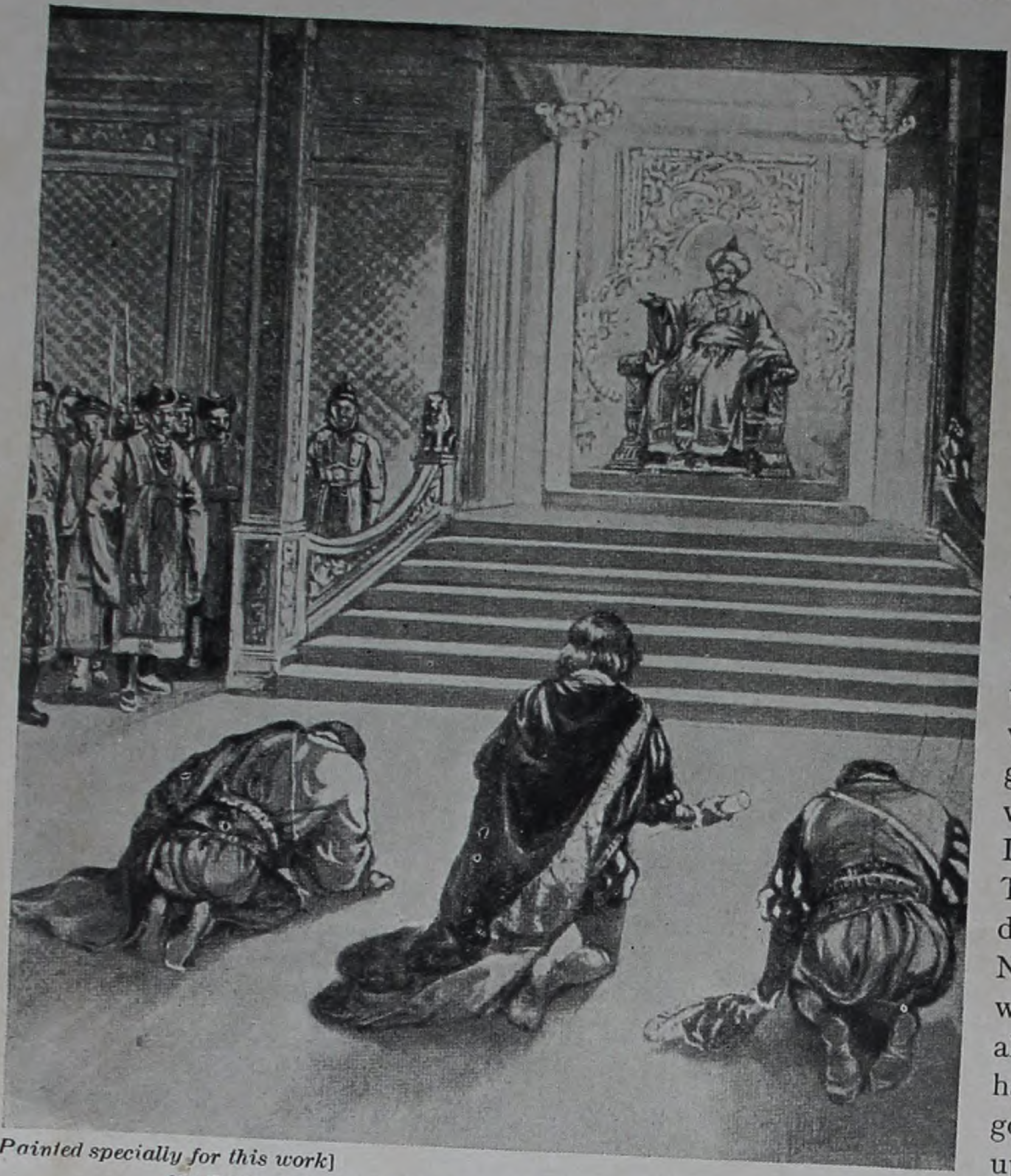
Photos by]

This marble Buddhist arch is in the Nankow Pass, in one of the lines of defence behind the Great Wall, and is carved with figures from Indian mythology.



[*J. Thomson, F.R.G.S.*

The Peking Observatory was erected during the Yüan Dynasty, and contained many bronze instruments of beautiful workmanship and design.



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MARCO POLO RECEIVED BY THE EMPEROR.

Marco Polo, the celebrated Venetian, visited China in 1274 bearing a letter from Pope Gregory X to Kublai Khan, and spent twenty-four years in the East, holding high civil office for three years as Governor of the city of Yangchow. The Mongol Court at which he was received was far more magnificent than European Court of the same date.

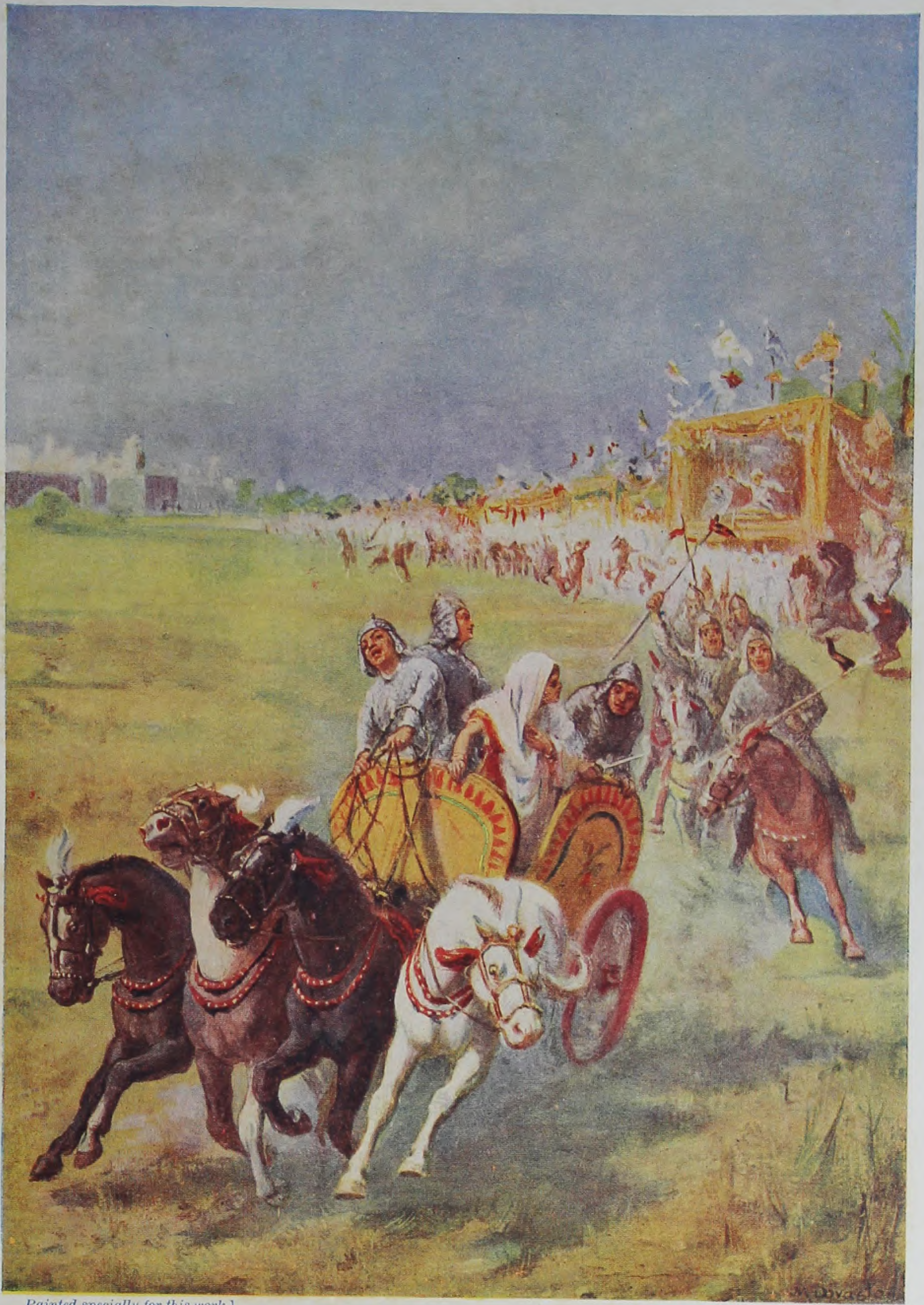
Principle." This was the death-blow of the old belief in a more or less personal Being, endowed with human attributes and interest in the welfare of the human race. From that date the masses began to believe more earnestly than ever in the Lord Buddha, and the educated classes in nothing at all. Chu Hsi, however, was hopelessly wrong. The old character for "God" is a picture after the form of a human being, with arms and legs.

It may here be remarked that the Buddhism of China involves a totally different creed from that which was originally taught by the great founder of this faith, and which still prevails in Southern India, Burma, Ceylon and Siam. The Buddhism of China was introduced, *via* Tibet and Nepaul, from Northern India, in the last of which a new development had already taken place. Holy men had been raised to the status of gods, to whom prayer was offered up, and even a Trinity had been called into being, not to mention the practice of incantations and magic, all of which were entirely alien to the original conception of Buddhism. In China the Lord Buddha himself has come to be regarded in the light of a Saviour, and he is now worshipped by a celibate and vegetarian priesthood with such accessories as holy water, flowers, vestments, litanies, lighted candles, incense, fasting, masses for the dead, etc., etc., strangely in keeping with the rites and ceremonies of the Roman Catholic Church.

Under the first three Emperors of the Sung Dynasty the government was well administered. The Empire was divided into fifteen provinces, each under a Governor; education and agriculture occupied Imperial attention, and in 1023 paper notes were issued to replace an unwieldy coinage. Meanwhile the Kitan Tartars were giving endless trouble in the north, and practically reducing the area of the Empire. Early in the twelfth century their rule was brought to an end by their old rivals, the Nü-chên Tartars, the forebears of the Manchus, who continued to maintain an aggressive attitude towards the House of Sung, until both sides were finally swept out of existence by the inrush of the Mongols in the thirteenth century. "Eighteen times was the throne transmitted," says the famous Primer for children, "and then the north and south were reunited."

This reunion took place under Kublai Khan, A.D. 1260-1294, the first Mongol Emperor; for, although he stands fifth on the roll, his four predecessors, including the great Gengis Khan, never actually sat upon the throne of China, but, in accordance with common custom in such cases, were posthumously canonized by their filial descendant.

Kublai was greatly assisted in completing the conquest of China by a Mongol chieftain of first-class military capacity, named Po-yen, who took service under him.



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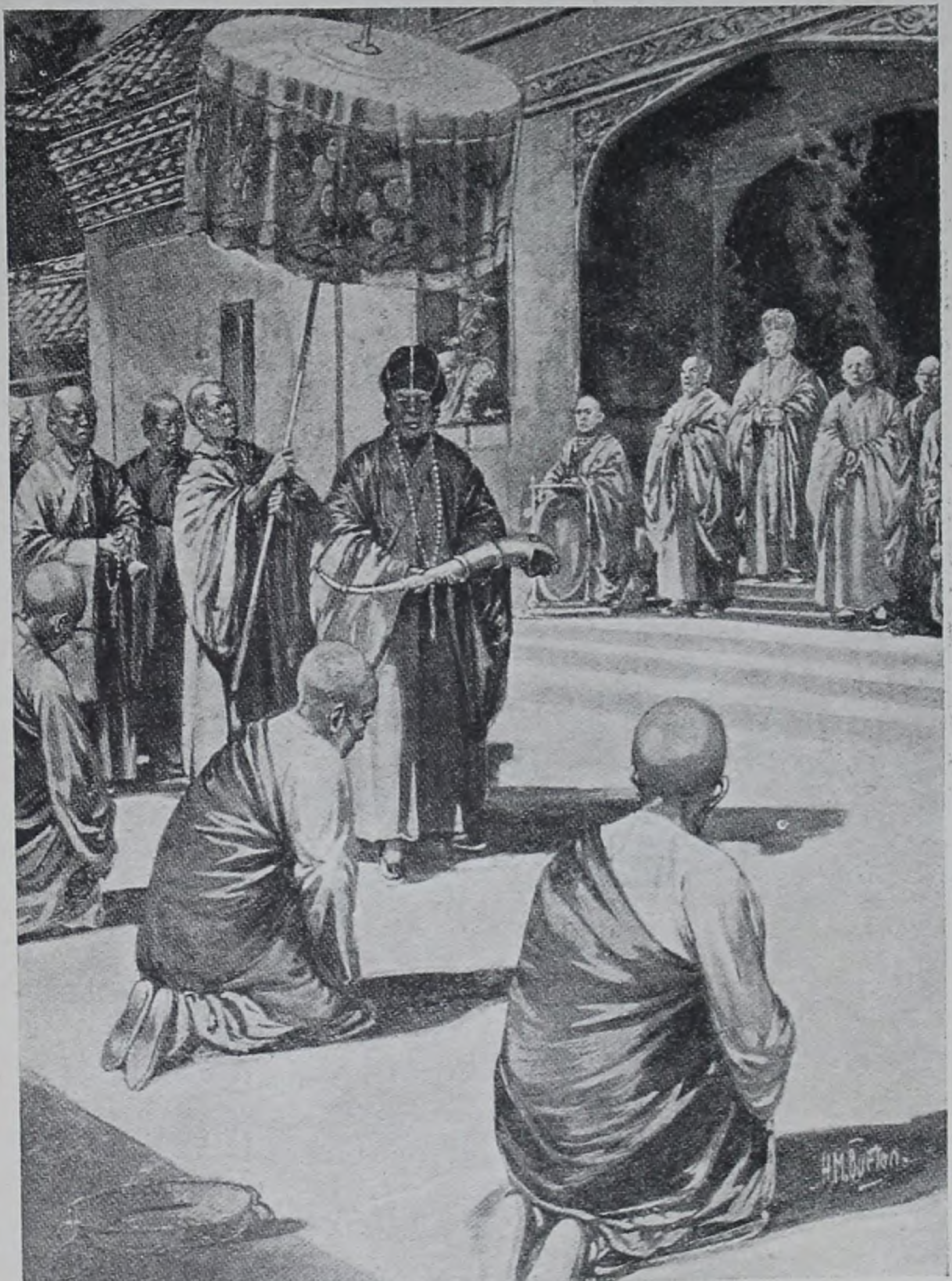
A TURNING POINT IN INDIAN HISTORY.

In 1175, Jayachhandra (Jai Chand) Gaharwar of Kanauj held a *swayamrara*, the public choice of a husband, for his daughter at Kanauj, and Prithviraj Chauhan (Rai Pithora) of Delhi and Ajmer, his cousin, took the opportunity to carry her off. The feud thus generated between the two great Rajput rulers of the Hindu frontiers enabled Muhammad Ghori, who had overthrown the Muhammadan Dynasty established by Mahmud of Ghazni in the Punjab, to found, in 1193, the Sultanate of Delhi and Northern India which led eventually to the Mughal Empire. This famous *swayamrara* was the last held for a Hindu princess.

Po-yen had a fine martial appearance ; his plans were deep-laid, and he was decisive in action. He handled an army two hundred thousand strong as though it had been one man, and his lieutenants looked up to him as a god. We meet him in the pages of Marco Polo, where he is loosely spoken of as "a Baron whose name was Bayan Chingsan, which is as much as to say Bayan Hundred-Eyes".

We obtain an excellent view of the empire under the Mongols from the travels of Marco Polo, the celebrated Venetian, who visited China in 1274, bearing letters from Pope Gregory X to Kublai Khan, and who spent twenty-four years in the East, holding high civil office for three years. From his pages we gather that the magnificence of the Imperial Court, the wealth of the large provincial cities, and the general prosperity of the people, were far ahead of anything in Europe at that date. The area, too, of the empire was extended more widely than had ever before been the case. Korea, Burma and Annam were added to a domain which already extended over Central Asia and included even Russia. In 1280 Kublai decided to annex Japan, and sent against it a huge armada, which met with precisely the same fate that befell another and more famous expedition of the kind. It was totally destroyed by a storm, and of the hundred thousand men who set out to conquer, "only one or two out of every ten got back to Korea".

With the death of Kublai, the glory of the Mongol Dynasty rapidly came to an end. The last of a succession of alien and now feeble rulers fled before an opponent who represented the pure Chinese tradition ; and the displacement of the Mongols by the incoming Mings involved nothing like the prolonged and bloody resistance which had been offered by the Sungs to the Mongols. The whole country was glad to be rid of the "stinking Tartars", who had done next to nothing for the empire since the days of Kublai Khan and the execution of the Grand Canal which with the aid of the natural waterways of Southern China, practically united Peking with Canton. Some few great artists had indeed come to the front, and the modern novel and the modern stage-play had both been introduced to an eagerly receptive public. At the present date, when China is covered with theatres and the shops of vendors of novels, it is difficult to understand that prior to the Mongol Dynasty the drama was represented by some kind of operatic performance, of which we really know nothing ; while readers of fiction had to be content with short stories of incidents mostly based upon the supernatural. Now there is a perfect *embarras de richesses* in the matter of historical tragedies and broad farces of historical novels, love



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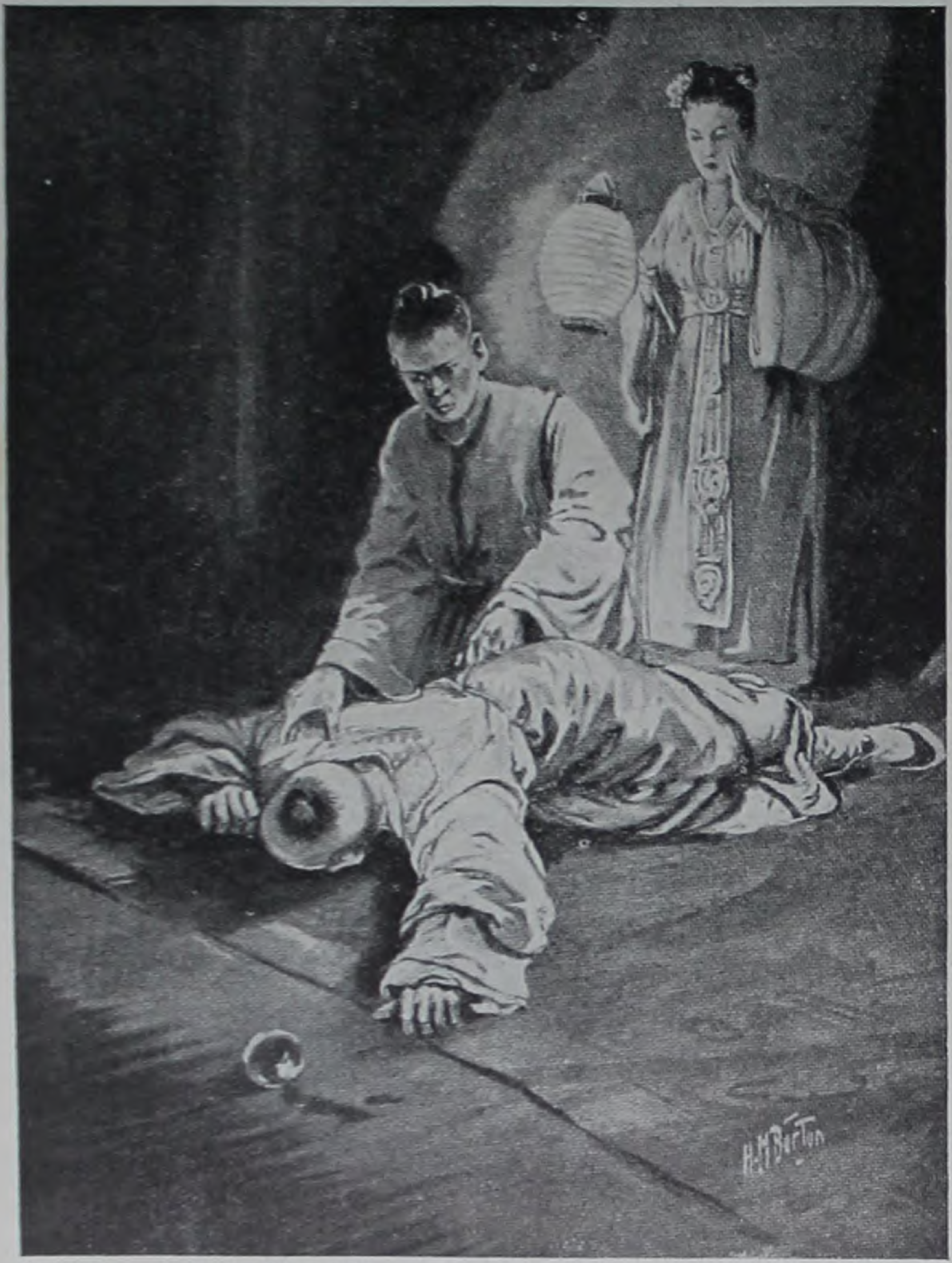
A FUTURE EMPEROR ADMITTED AS A BUDDHIST NOVICE.

Chu Yüan-Chang, the founder of the Ming Dynasty, began life as a cowboy, and later on decided to enter the Buddhist priesthood, for which purpose he enrolled himself as a novice in a temple. But events were too strong for him ; he joined the revolutionary movement, obtained an important command, won victory after victory and finally proclaimed himself Emperor.

stories, and other kinds with the exception only of the "problem" variety which is possibly to reach China later on.

The House of Ming enjoyed a span of three centuries of rule, 1368–1644, shared among sixteen Emperors. Readers must have already begun to realize that efficient rulers are to be found at the beginning rather than towards the close of a dynasty, and the present instance is no exception to the rule The founder of the Ming Dynasty began life as a cowboy, and later on decided to enter the Buddhist priesthood, for which purpose he enrolled himself as a novice in a temple. But events were too strong for him; he joined the revolutionary movement, gradually obtained an important command, won victory after victory, and finally proclaimed himself Emperor, with his capital at Nanking. Popularly known as the Beggar King, in allusion to the poverty of his early days, he has also been called the Golden Youth, probably from the prosperity which came to him as a comparatively young man. The wars he waged were successful, and the reforms he introduced into the administration of the empire were all framed with a view to the national welfare.



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THE ELIXIR OF LIFE.

After only reigning two months, the fourteenth Ming Emperor was poisoned by an official, who administered a drug which he said was the elixir of life. All through Chinese history to this date Chinese rulers had become infatuated with the idea of securing immortality by means of a drug.

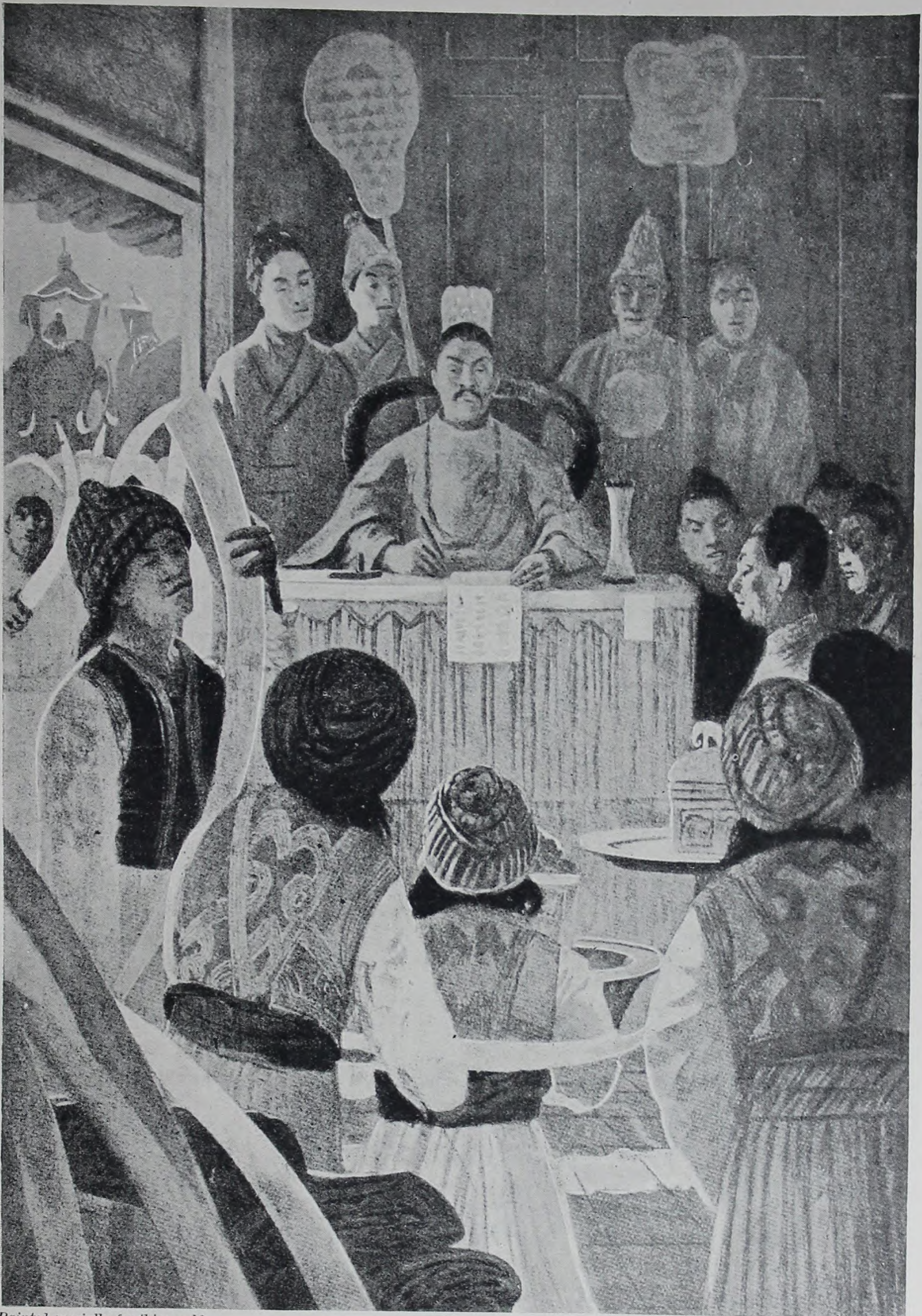
The second Emperor was a nonentity, who disappeared after a reign of only four years; but the reign of the third Emperor, fourth son of the founder, rivalled in glory that of his father In 1421 he transferred the capital to Peking, where it has remained ever since, and dispatched various military expeditions against the Tartars costing vast sums of money with very little result.

During the first hundred years of Ming rule the knowledge of distant countries was widely extended Chinese junks visited the shores of Arabia, and there is reason to believe that they even reached Zanzibar, while tribute was received from Siam, Java, Sumatra, and Ceylon.

The art of making porcelain attained to a pitch of excellence never before equalled, and surpassed only under the Manchu Emperor K'ang Hsi. It was carefully fostered by the first Emperor of the Mings, who rebuilt an old Imperial factory which is still in working order; and several of the later rulers took a deep interest in its development.

The sixth Emperor was an ardent Buddhist, and spent huge sums on temples; but although his immediate Court may have been influenced to some extent by this, the great body of the *literati* remained faithful to the teachings of Confucius. Inasmuch as Buddhism absolutely forbids the taking of life we may ascribe to His Majesty's faith an edict which forbade the sacrifice of concubines, as heretofore, at his death.

It would appear, however, that slaughter in war is excused from the application of the rule, as this same Buddhist Emperor led an army against the Oirads, who had been giving continual



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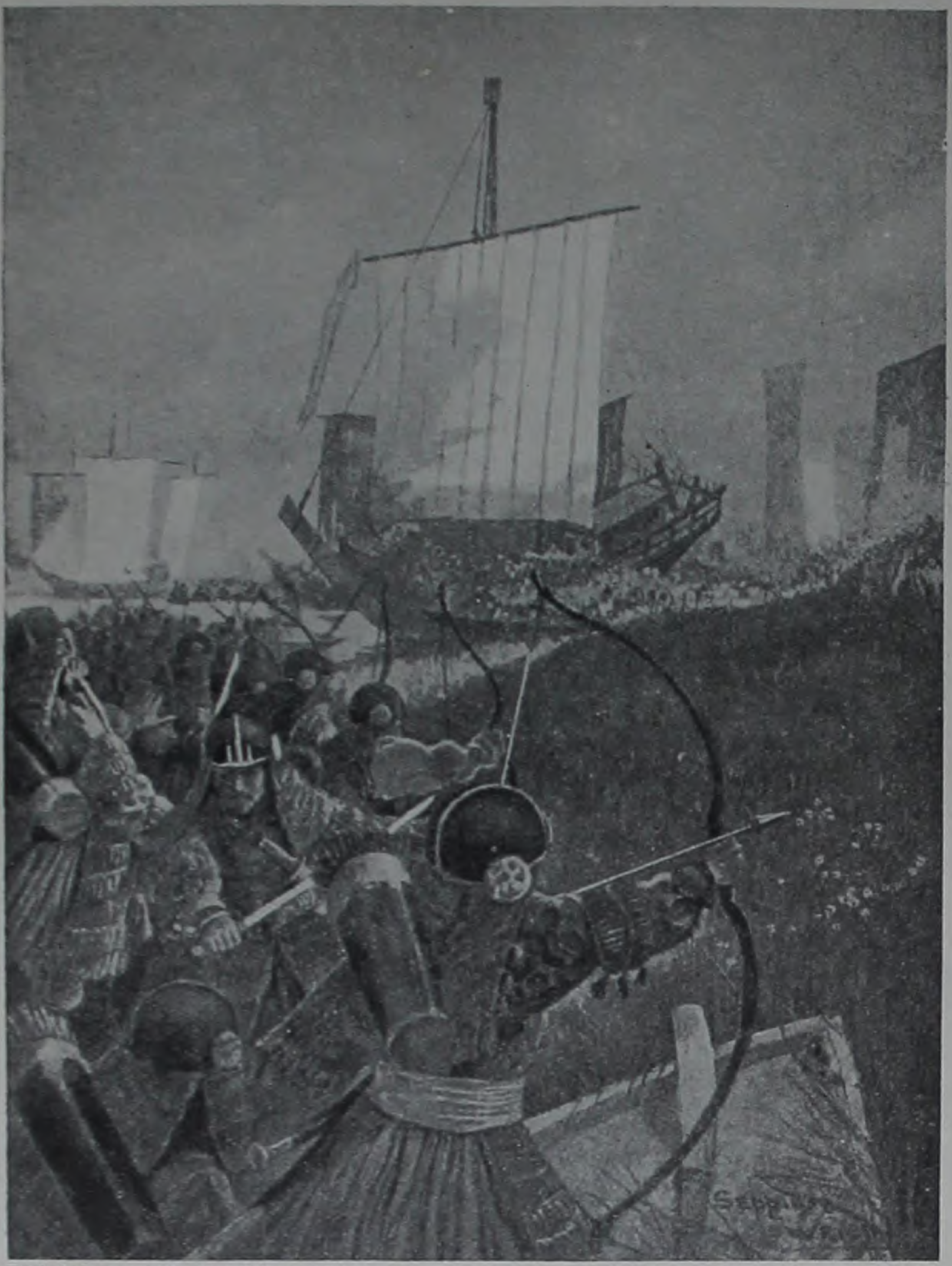
SIAMESE ENVOYS PAYING TRIBUTE TO THE EMPEROR OF CHINA.

During the first hundred years of the Ming Dynasty the knowledge of distant countries was widely extended. Chinese junks visited the shores of Arabia, and there is reason to believe that they even reached Zanzibar, while tribute was received from Siam, Java, Sumatra, and Ceylon. In the picture the Siamese commission is seen presenting tribute of pepper, satin, ambergris, ebony, ivory, etc.



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THE JAPANESE RAVAGE THE COAST OF CHINA.

In 1592 the Japanese invaded Korea, and the Japanese regent, Taikosama, was going to appoint himself king of the peninsula when a Chinese army defeated the Japanese, while the Chinese fleet cut off their retreat. The Japanese sent an embassy for peace to Peking, but in 1597 they sent an army again to Korea, and defeated the Chinese. They also destroyed the Chinese ships and made raids on the coasts.

trouble, with a view to exterminate them; instead of which result his army was routed and he himself was taken prisoner. Some time after his release he was forced against his will to reascend the throne, but he was ultimately deposed and sent into banishment.

During the reign of the eleventh Emperor, who occupied himself chiefly in searching for the elixir of life, the Portuguese appeared in China, and in 1520 an envoy, named Thome Pires, succeeded in reaching Peking. He was sent back to Canton and died there in prison, after three years' incarceration. The Portuguese were followed in the next reign but one by the Spaniards, two priests of that nation arriving from Manila on a proselytizing mission in 1575; and the next European nation to arrive was the Dutch, who succeeded in establishing themselves on the island of Formosa until 1662, when they were expelled by the celebrated pirate-chieftain Koxinga.

Meanwhile the Manchus were rising to power under their great leader Nurhachu. They invaded Korea and threatened Liao-yang, meeting with only a feeble resistance from the ill-paid soldiery and corrupt officers of the Mings. The long and disastrous reign of the thirteenth Emperor came to an end in 1620, and the fourteenth Emperor mounted the throne of a bankrupt empire to rule over a discontented and rebellious people. After a reign of two months he was poisoned by an official, who administered a drug which he said was the elixir of life.

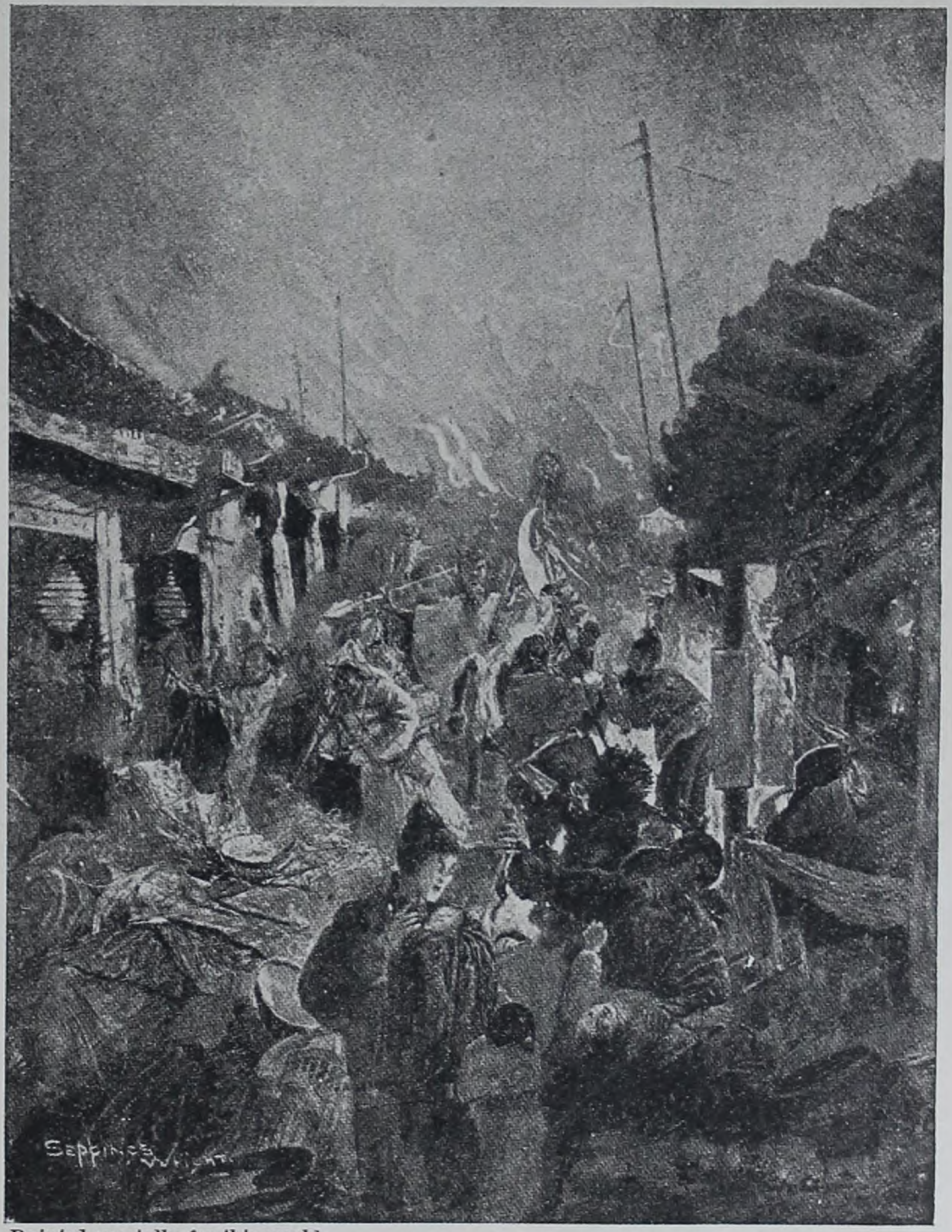
It is extraordinary how, all through Chinese history down to the date last mentioned, various rulers have become infatuated with the idea of securing immortality by means of a drug. There is an old story from feudal days which is very much to the point in this connection. Some person sent to one of the feudal princes a phial said to contain the elixir of life. It was duly received by the gatekeeper of the palace and handed on to the Chief Warden. "Is this to be swallowed?" inquired the latter. "It is," replied the gatekeeper, whereupon the Chief Warden promptly swallowed it. The prince was exceedingly angry, and ordered the immediate execution of the perpetrator of such an outrage. But the Chief Warden suggested that if the drug really possessed the property of conferring immortality, he was then beyond the reach of His Highness's vengeance; whereas if it did not, it would be more fittingly called the elixir of death, and the prince would be the laughing-stock of all. His life was spared.

The mandate of the Ming Dynasty was now evidently exhausted, and with the hour arrived the man. A quondam village beadle, who had turned brigand and was known as the Rebel Li, headed in 1640 a small gang of desperadoes, and overrunning parts of Hupeh and Honan, was soon in command of a large army. By 1644 he was ready to march against Peking, and forthwith proclaimed himself Emperor of a new dynasty

The moment was unusually opportune. Wu San-kuei, the one Chinese general of first-class rank, was away opposing the Manchus and fully occupied in trying to arrest their advance. He was hurriedly recalled by the distracted Emperor, but it was too late ; Peking was taken and pillaged, and the Emperor hanged himself. On hearing this news, General Wu came to terms with the Manchus, and invited them to assist in the expulsion of the Rebel Li and the recapture of the capital.

The rest of the story is summed up in the fable of the horse that sought the aid of man against its enemy the stag. The Manchus helped indeed to get rid of the Rebel Li, and then annexed the empire for themselves. But just as the Mongols, being an alien race, experienced endless difficulties, through a long series of years, in displacing the Sungs, a native dynasty, even though effete and corrupt, so did the Manchu Tartars meet with dissatisfaction and resentment on all sides, which it took many years to allay, and a thread of which may be said to have run through their all but three centuries of power.

The first thing the Manchus did was to make the "pigtail" style of coiffure obligatory throughout the empire. Already there were a certain number of Chinese who, mostly from fear, had shaved their heads as a token of submission to the new rulers ; but this was confined to the north, where the change of dynasty was an accomplished fact. In the south resistance to the order was obstinate and prolonged, and was only swept away gradually, as the Manchus bit by bit succeeded in establishing their administration. Altogether, the reduction of the country was carried out in a wise and statesmanlike manner, great concessions being made to popular prejudices by the Tartar conquerors. These last were not, and they must have felt that they were not, on the same intellectual level, or in any way to be compared, from the point of view of civilization, with the vanquished Chinese. The Manchus were skilled archers and bold horsemen, with little or no knowledge of the arts and crafts in which the Chinese were so distinguished, and they had been possessors of a written language only since



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THE LOOTING OF PEKING BY THE REBEL LI.

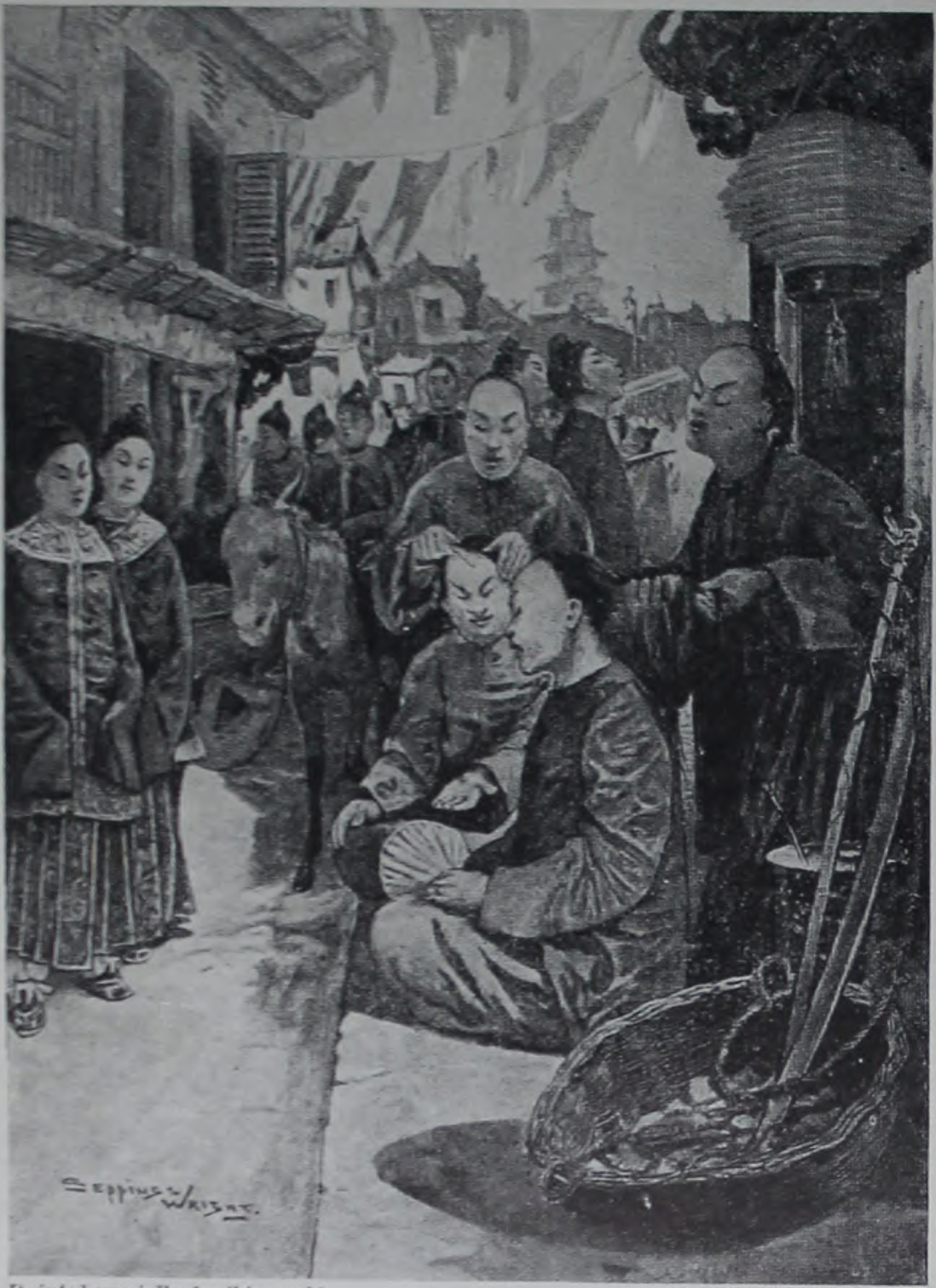
The Rebel Li had been a village beadle, but he turned brigand and was soon at the head of a large army. In 1644 he marched against Peking, and pillaged it ; he then proclaimed himself Emperor, and the founder of a new dynasty. The Manchus were invited to come in and assist in the repression of Li, and having done this they decided to stay and annex the empire for themselves.

1599. On one head they were quite clear: they had got hold of China and they meant to keep it.

This they were enabled to do chiefly owing to the great abilities and sterling virtues of several of the early Emperors. The third of his line, 1655–1723, is popularly known by his year-title, K'ang Hsi, in accordance with the custom which has prevailed since the beginning of the Ming Dynasty. He succeeded to the throne as a child of eight, and became actually the ruler of the Chinese Empire at the age of twenty. He was then faced with a very serious rebellion.

Several of the provinces decided to set up independent governments, and six or seven years of fighting elapsed before this trouble was at an end. It was shortly followed by raids upon outlying parts of the empire by the Kalmuck Tartars, against whom the Emperor led an expedition in person, the upshot being an extension of Chinese frontier to Kokand, Badakshan, and Tibet. This reign was marked, too, by an extraordinary revival of learning, earnestly encouraged by the Emperor himself, who either initiated or sanctioned the publication of many important aids to study.

The fifth Manchu Emperor was a grandson of K'ang Hsi. He reigned under the year-title of Ch'ien Lung, and his fame rivals that of his grandfather. Both monarchs occupied the throne for sixty years, thus completing a full Chinese cycle; both were successful in suppressing anti-dynastic rebellions on a large scale, and in extending the frontiers of the empire; both were warm patrons of literature, and the nominal, if not real, editors of a series of works in the hands of every student of to-day.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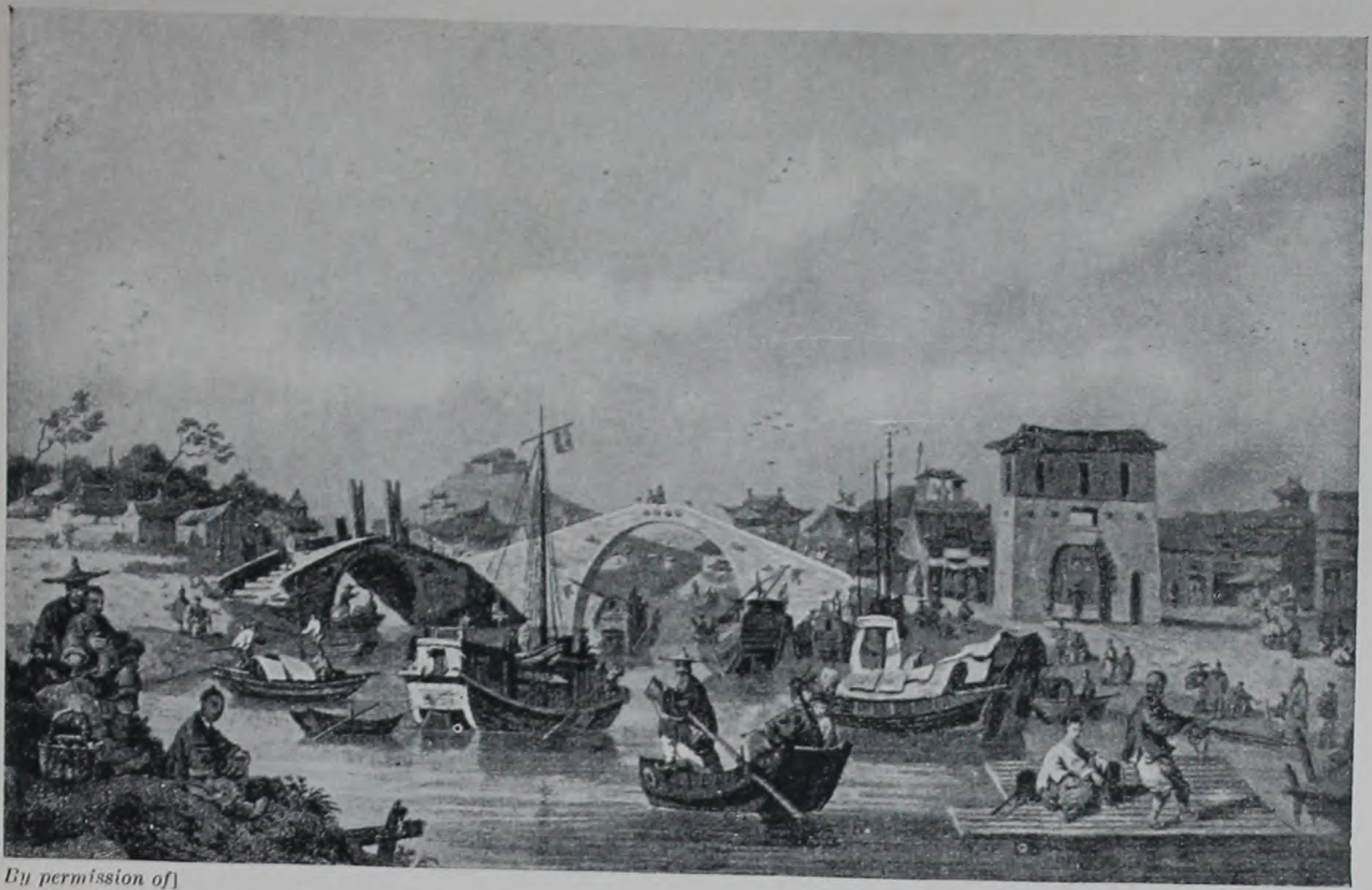
THE INTRODUCTION OF THE PIGTAIL.

The first thing the Manchus did was to make the "pigtail" style of coiffure obligatory throughout the empire. In the north there were already a certain number of Chinese who, mostly from fear, had shaved their heads as a token of submission to the new ruler; but in the south resistance to the order was obstinate and prolonged, and was only swept away gradually. Upon the abdication of the Manchus in 1912 the wearing of the pigtail was generally discontinued.

In 1795 Ch'ien Lung, who had previously received Lord Macartney in audience, abdicated in favour of his son, and died three years later. From that hour Manchu rule was on the downward grade. The son, who reigned as Chia Ch'ing, neglected his duties and gave himself up to a life of pleasure and debauchery. Hence, family feuds, secret society risings, and plots, which cost vast sums to put down. From 1805 to 1809 the coast from Shantung to Tongking was infested with pirates who fought pitched battles with the Imperial navy and almost stopped trade. The Emperor himself was once attacked



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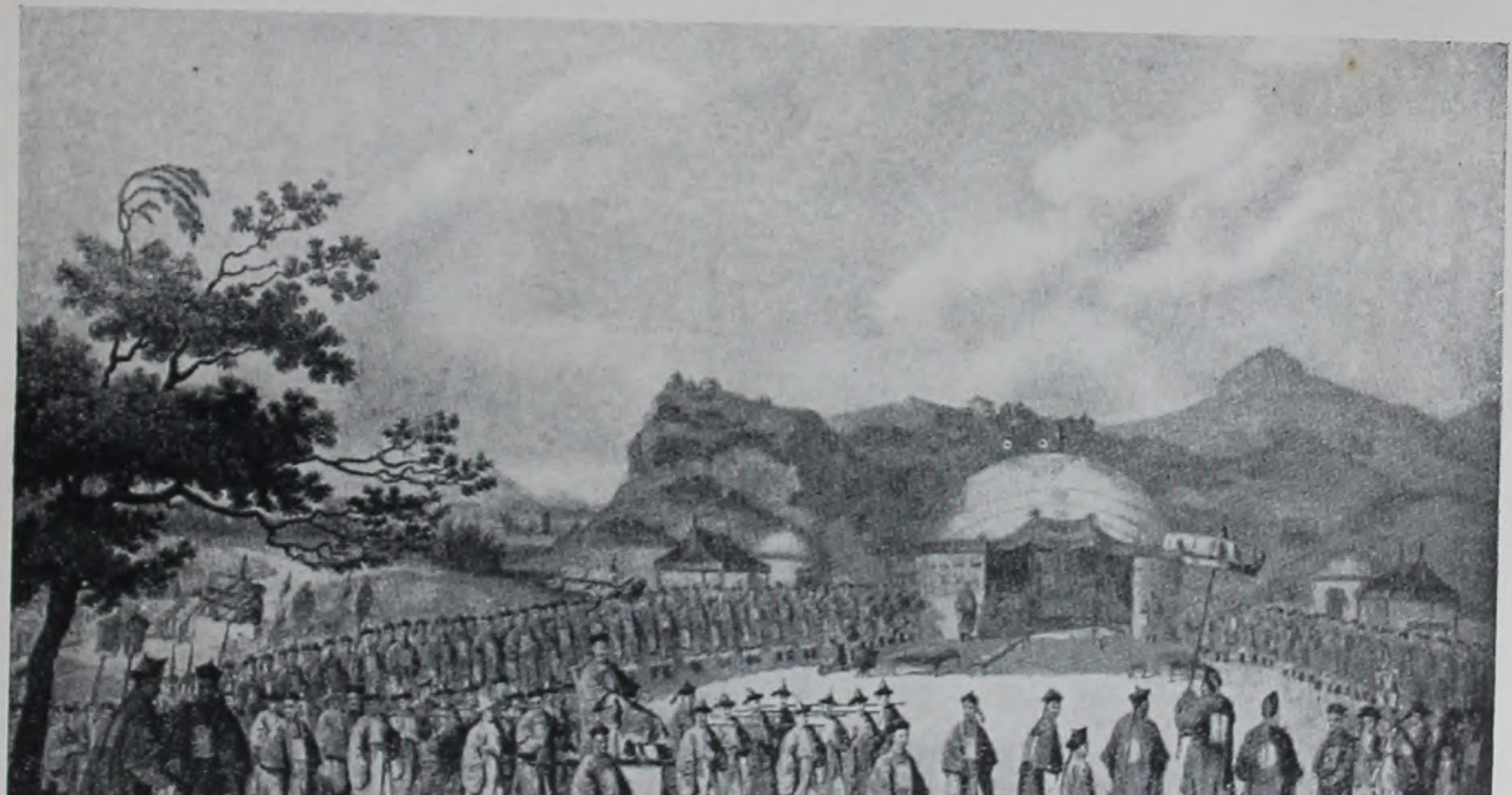
LORD MACARTNEY ARRIVES IN CHINA.

In 1793 Lord Macartney was sent to China as the British Ambassador for the extension of British commerce. He landed on August 6, and was received by the aged Ambassador with great hospitality. The Chinese barges of the Embassy are here shown preparing to pass under a bridge.



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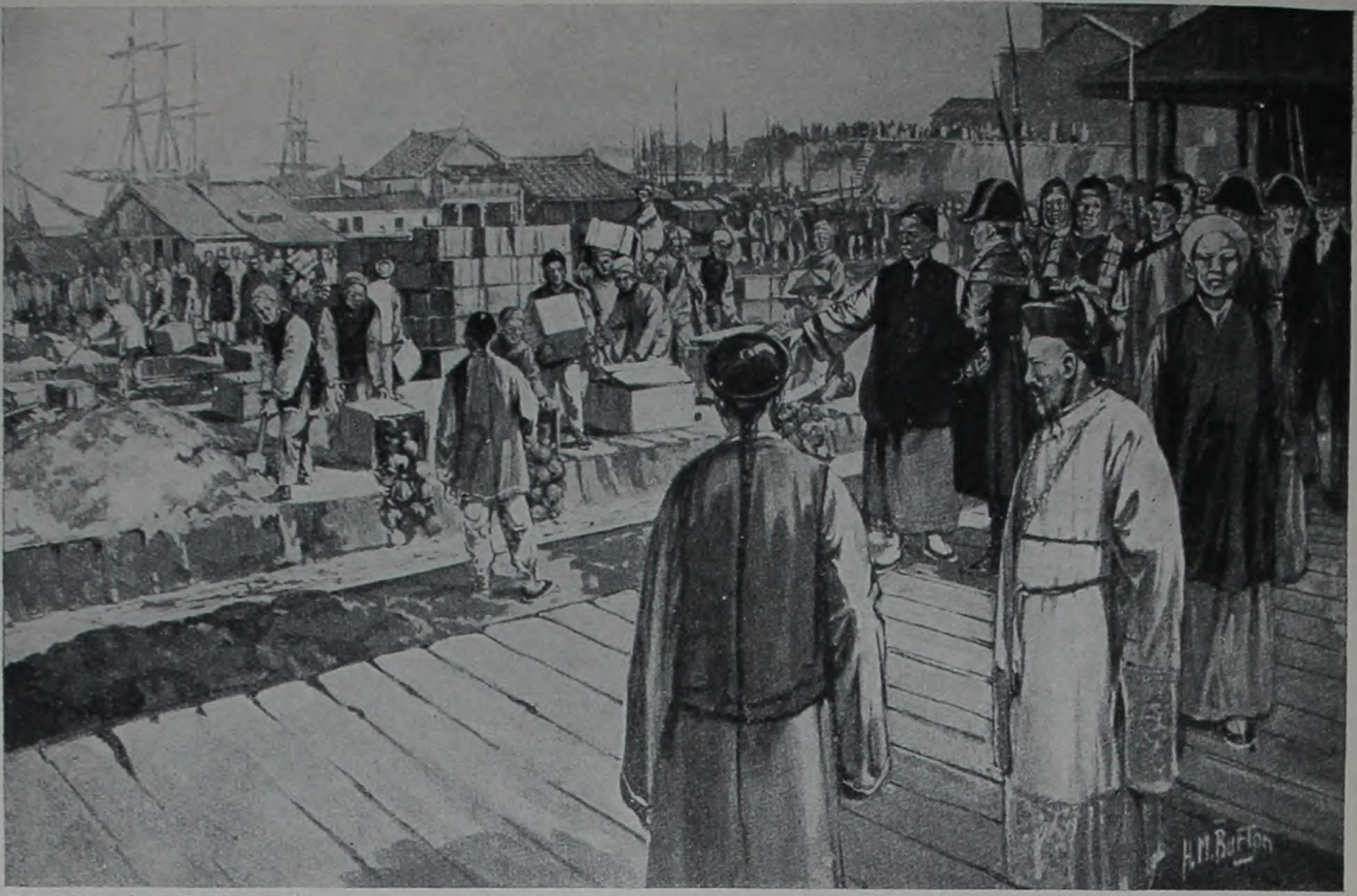
LORD MACARTNEY RECEIVED BY THE EMPEROR.

On December 14, 1793, the Emperor, who is here seen approaching the reception tent, received Lord Macartney at Jehol. Many restrictions had been placed upon trade with China and British subjects treated in a grossly unjust manner. The mission failed to obtain redress for British grievances.



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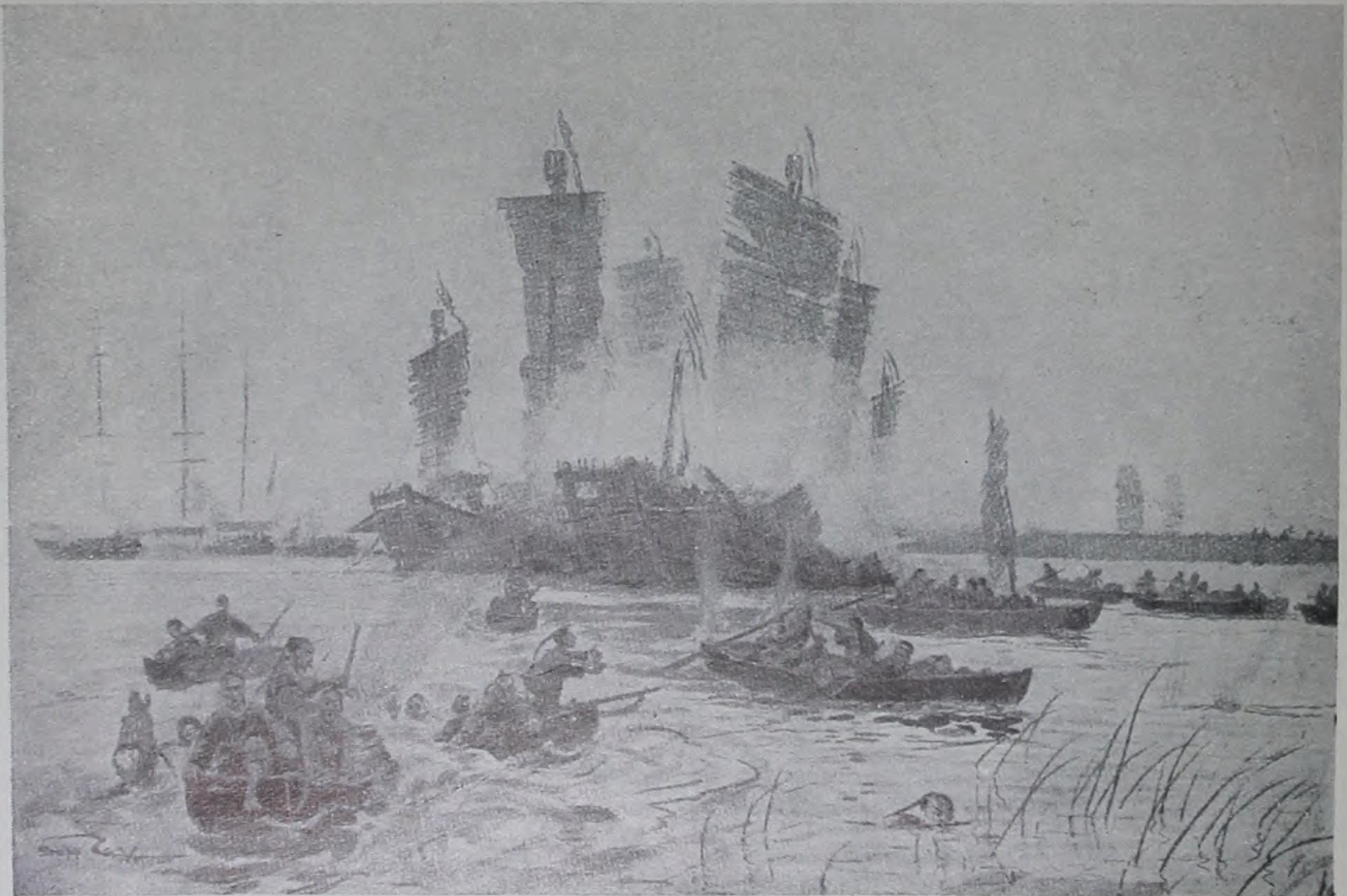
COMMISSIONER LIN DESTROYS THOUSANDS OF CHESTS OF OPIUM.

Tao Kuang, the successor of Chia Ch'ing, began his reign with good intentions, but was unable to make headway against the evil influence of the age. Following the example of his father, he treated British merchants with contempt, encouraging the injudicious action of the great patriot, Commissioner Lin, who destroyed 20,291 chests of opium, and so bringing upon China a disastrous war, with a heavy indemnity to pay.



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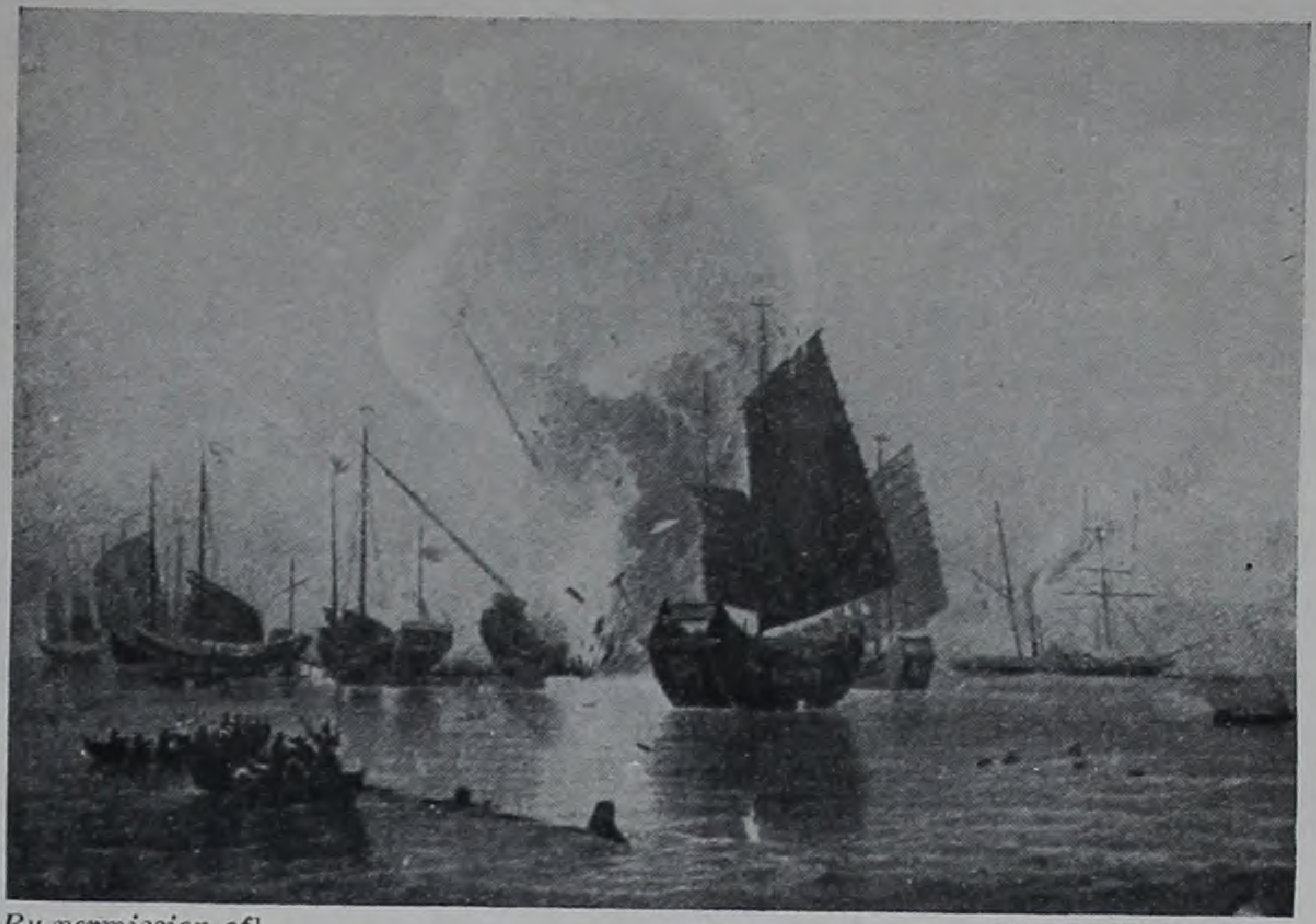
A BATTLE BETWEEN PIRATES AND THE IMPERIAL NAVY.

One of the later Manchu Emperors, Chia Ch'ing, neglected his duties and gave himself up to a life of pleasure and debauchery. From 1805 to 1809 the coast from Shantung to Tongking was infested with pirates, who fought pitched battles with the Imperial navy and almost stopped trade. The pirate junks are seen in the centre of the picture, the Imperial vessels to the left.

in the streets of Peking, and again nearly assassinated in his palace by a band of conspirators who had broken in. His successor, Tao Kuang, seems to have begun with good intentions, but he was unable to make headway against the evil influence of the age. Following the example of his father, who had repelled the embassy of Lord Amherst, he treated British officials with contumely and British merchants with contempt, encouraging the injudicious action of the great patriot Commissioner Lin, who destroyed twenty thousand two hundred and ninety-one chests of opium, and bringing upon China a disastrous war, with a heavy indemnity to pay. His son, who succeeded in 1851, would not have stood much chance, even if he had been fitted for the task, of repairing the fallen fortunes of his house. The T'ai-p'ing rebellion broke out, nominally as a Christian, as well as an anti-dynastic movement; whole provinces were devastated and more or less denuded of population; and the rebels were within an ace of overthrowing the Manchu Dynasty. To add to the difficulties of the hour, England and France sent a joint expedition to secure trading and other rights; and in 1860 the allied forces entered Peking.

The next two reigns were overshadowed by the strong-willed and brutal personality of the famous Empress Dowager, during which period dissatisfaction with Manchu rule was secretly fomented all over the empire.

Dr. Sun Yat-sen, who died in 1925, was the moving spirit of the new rebellion; its organizer, and collector of the funds which made a revolution possible. He was called, among



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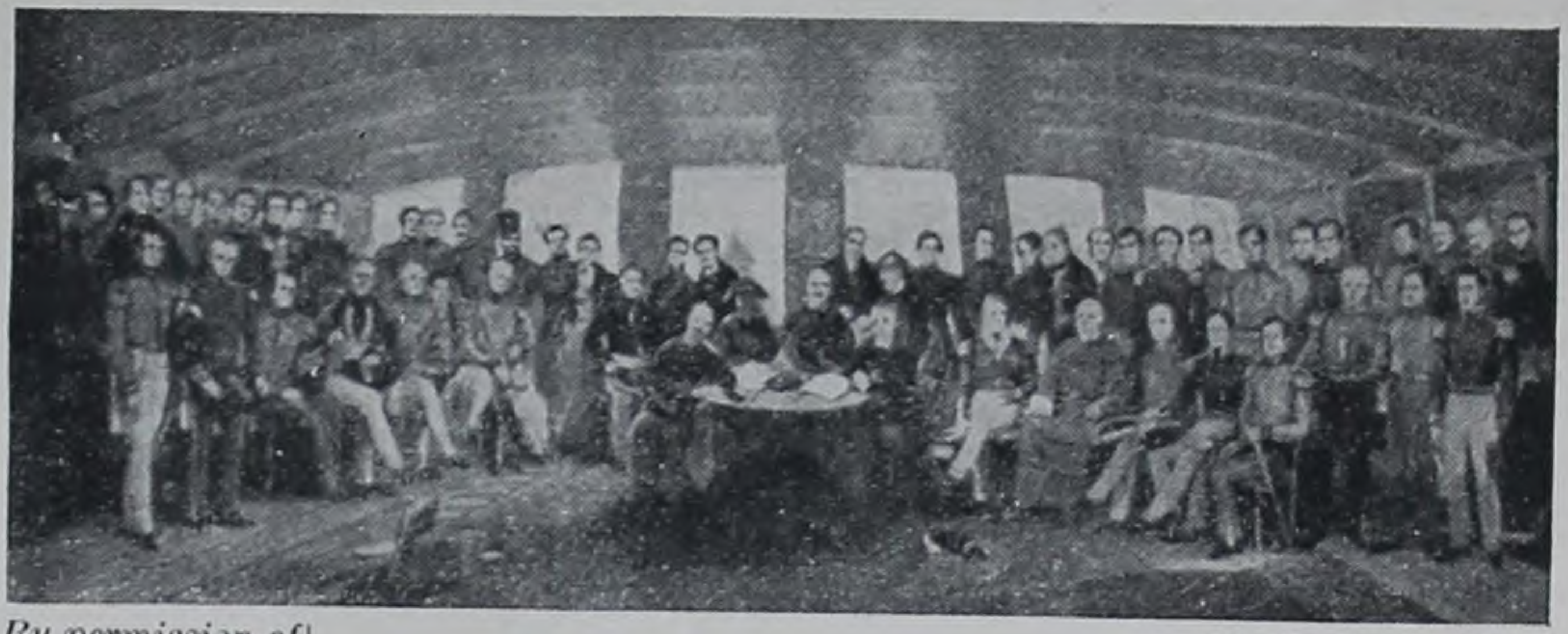
BLOWING UP CHINESE JUNKS.

In 1841, owing to the hostile attitude of the Chinese, a proclamation was issued to the effect that any attacks would be put down by force. Trade continued for some time, but soon severe measures were taken, and several junks were blown up.



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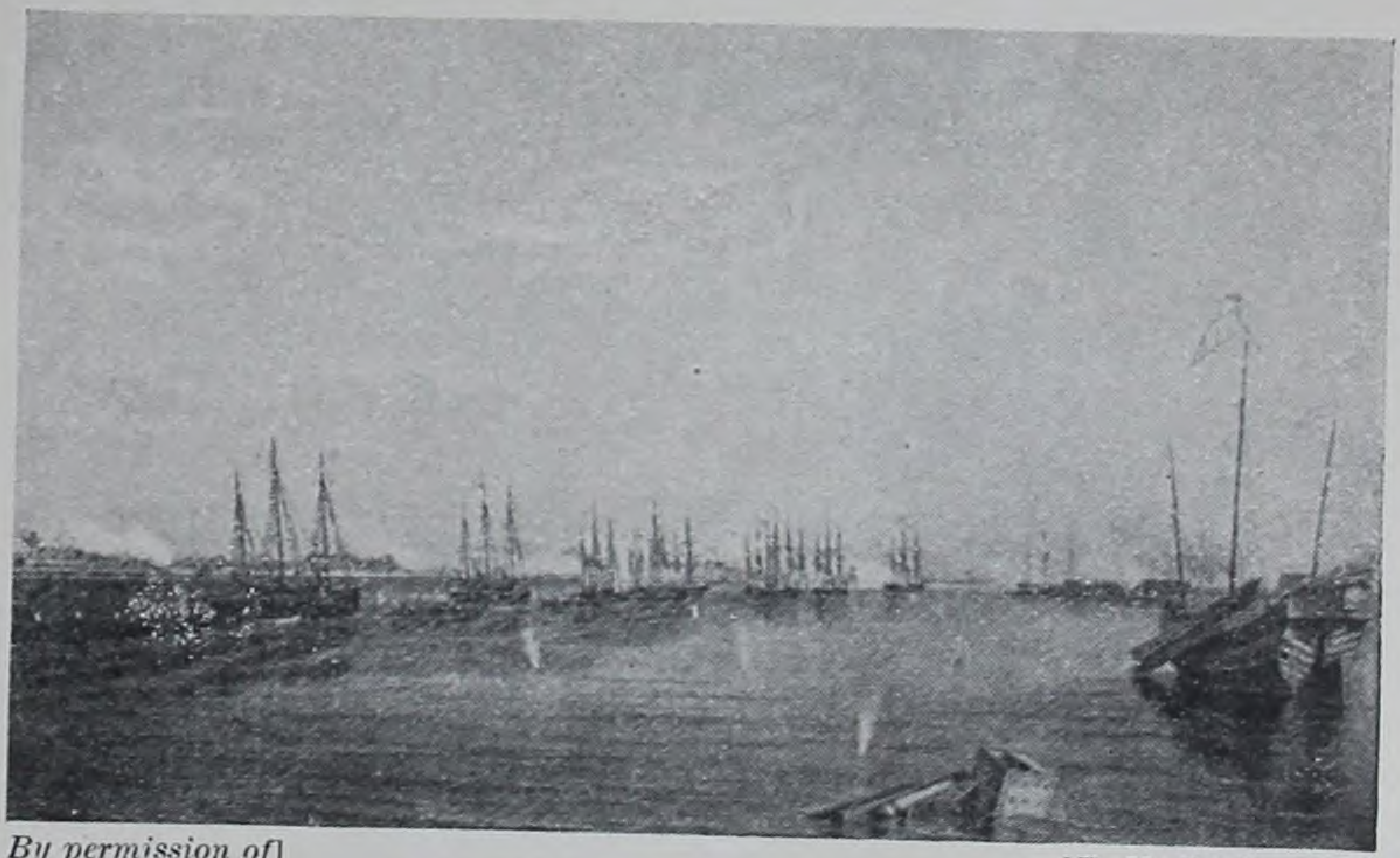
THE TREATY OF NANKING.

In August 1842, the English fleet arrived at Nanking, and the Chinese agreed to a treaty of peace, the chief effects of which were the opening of five trade ports, the cession of Hong-Kong, the release of all English prisoners, and the payment of the sum of twenty-one million dollars.



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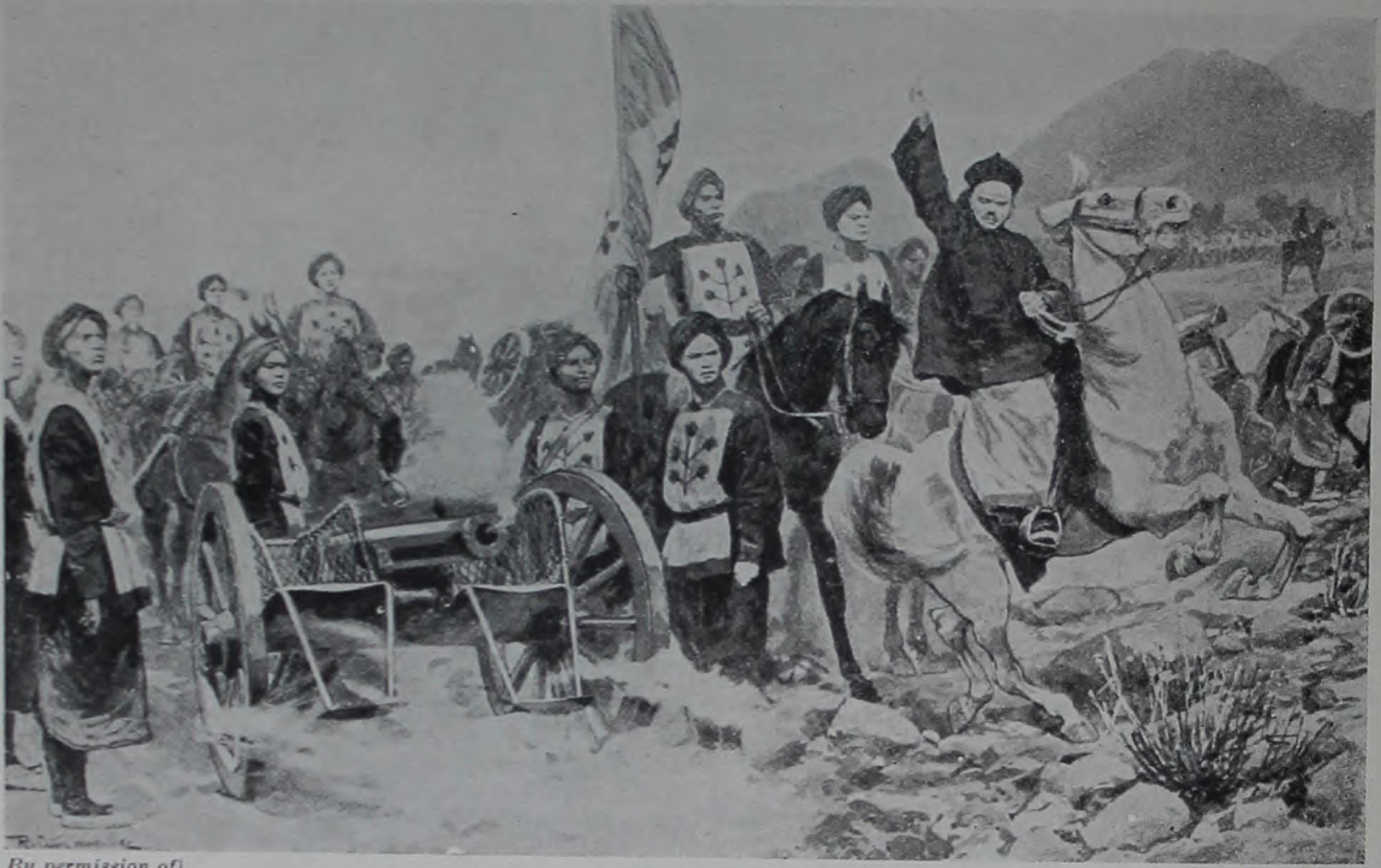
STORMING THE TAKU FORTS.

In 1858 Lord Elgin, owing to further trade difficulties, sailed with the British and French fleets to the mouth of the Peiho and attacked the Taku forts. Their capture led to the concession of further privileges under the Treaty of Tientsin.

other hard names, a dreamer; at any rate, it must be conceded that he dreamed the downfall of the Manchus to some purpose.

The fact that twenty years of disorder has followed the establishment of the new régime is only an instance of history repeating itself. At a moderate computation of time, it took Liu Pang seven years, 209–202 B.C., before he could establish himself on the throne as first Emperor of the Hans, at the end of which dynasty, four hundred years later, the country was torn to pieces for sixty years before China was united again under one ruler. The fall of the T'ang Dynasty in 907 was also followed by fifty years of unstable government, until the empire was once more firmly re-established under the Sungs. The Mongols, who displaced the Sungs, occupied by 1240 all China north of the Yang-tsze, and in 1260 Kublai Khan proclaimed himself Emperor at Xanadu, a summer retreat about one hundred and eighty miles north of Peking; but it was not until 1279 that the last trace of resistance to his arms had altogether faded away. The Mings, who drove out the Mongols, took about twenty years to accomplish their aim; and the Manchus, who in turn drove out the Mings, took nearly as many more. A Manchu chieftain actually proclaimed himself Emperor of China in 1635; but it was not until 1644 that the first recognized Manchu, or Ch'ing, Emperor mounted the throne, and even then his rule was far from being accepted by the people at large. In 1912 the malign sway of the later Manchu Emperors was brought to an end, but the ease with which the change was effected was deceptive, as the long years of civil strife which have followed have disastrously proved. The signal for the revolution was a mutiny of troops at Wuchang in October 1911, and immediately, like a house of cards, the outworn Imperial System came tumbling down. In February 1912, the boy-Emperor was forced to abdicate, and the Chinese Republic was in being.



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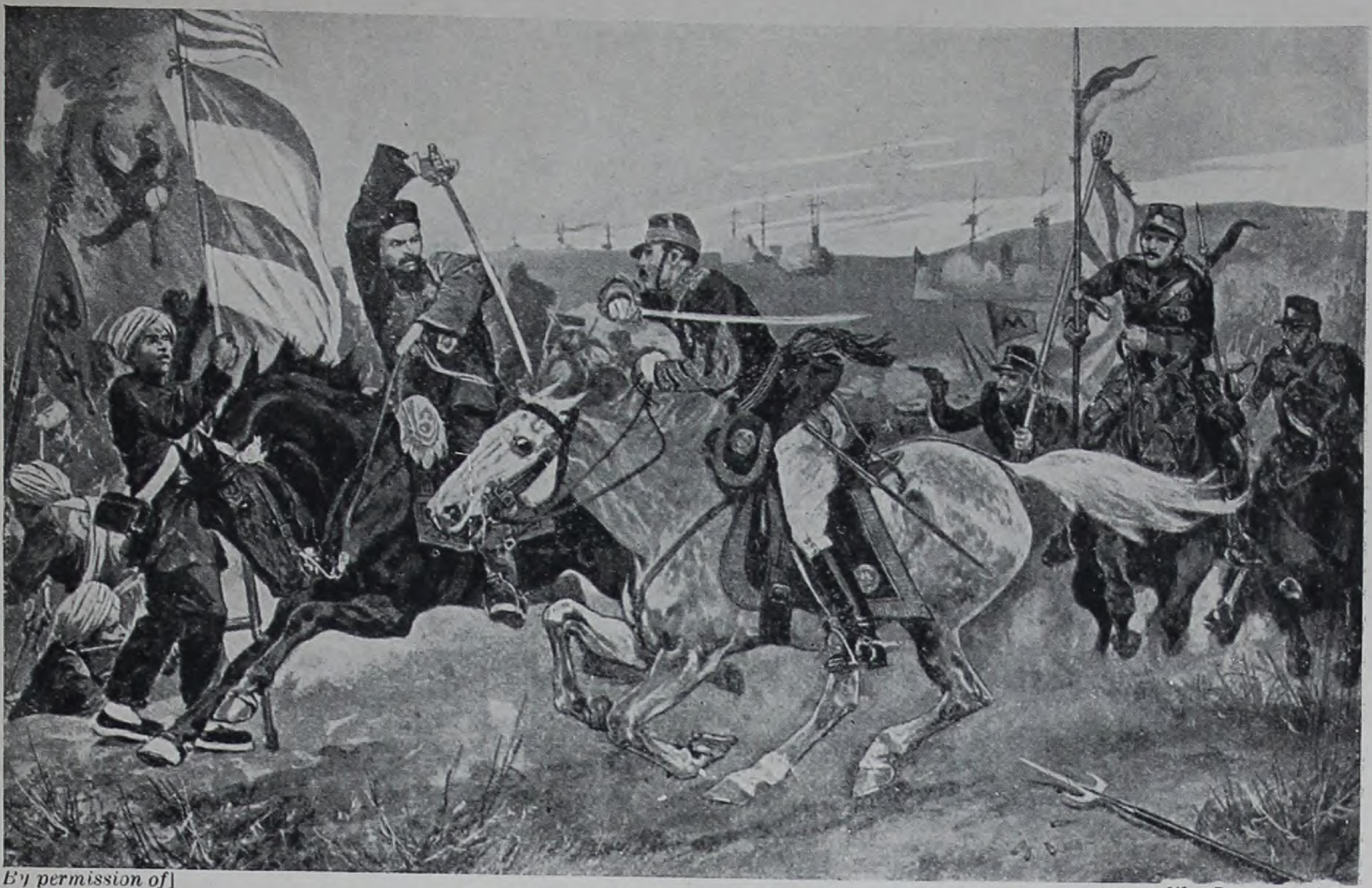
THE CHINO-JAPANESE WAR, 1894.

The Chino-Japanese war was caused by the action of China in keeping control over Korea after sending troops to suppress a rebellion. Li Hung Chang had spent large sums of money in organizing a European drilled army, but the Chinese were decisively beaten in the war. The onerous terms imposed by Japan were mitigated at the instance of the Powers, but China was forced to pay a heavy indemnity and to cede Formosa.

THE REPUBLIC FROM 1912

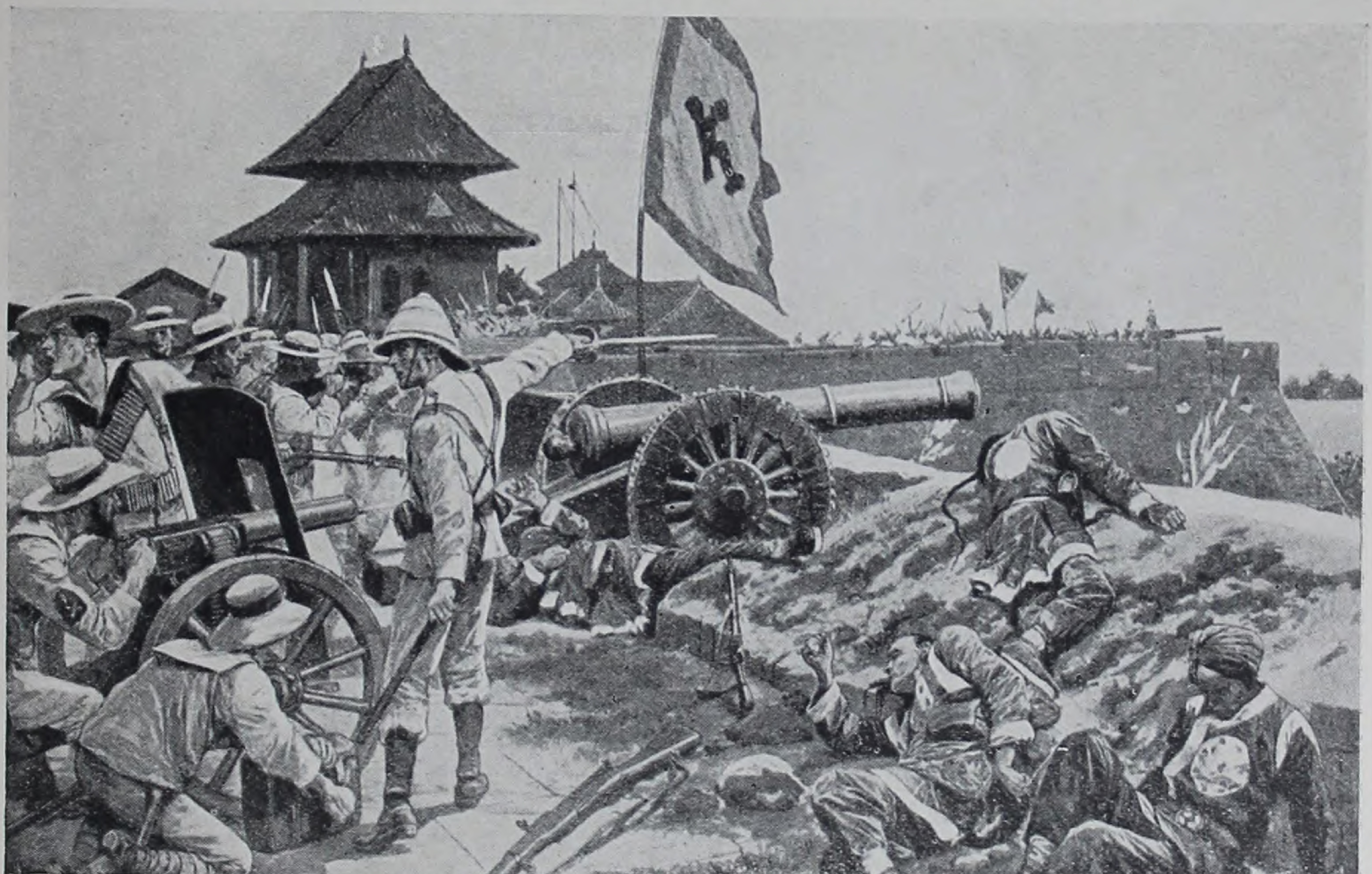
The republic in China has had a troubled existence. Yüan Shih-k'ai, the first President, was elected in the face of strong opposition from the southern provinces, who only agreed to accept him on the understanding that the capital was removed from Peking to Nanking. A Cantonese, T'ang Shao-yi, became



By permission of] [*the Japan Society.*

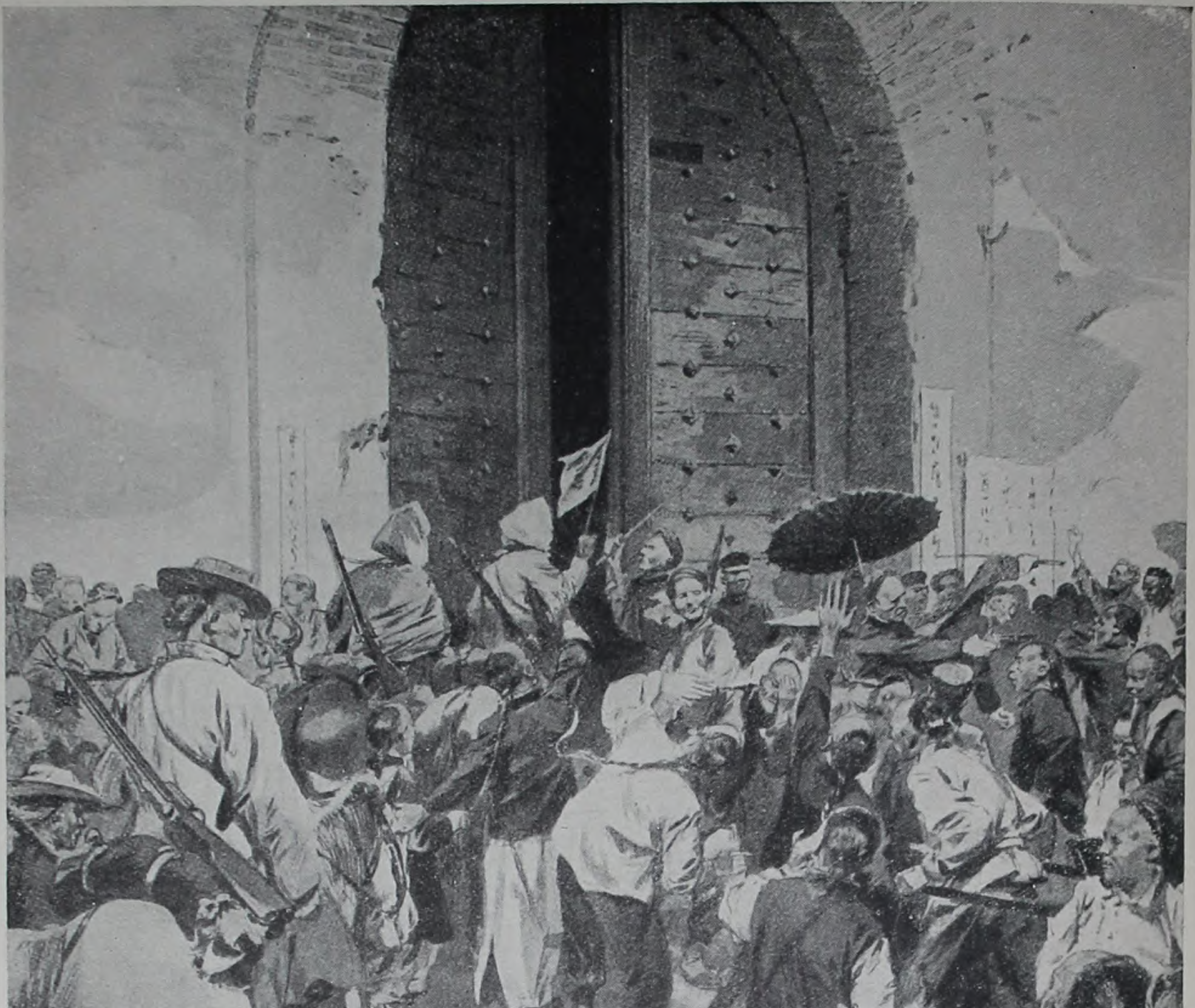
THE CAPTURE OF PING-YANG, 1894.

At Ping-Yang, in Korea, General Tso, who was beheaded for his defeat in the campaign, was attacked by the Japanese Field-Marshal, Count Yamagata, with very superior forces. Of the Chinese, 2,300 were killed, four or five thousand wounded, and a still greater number taken prisoners, others dispersed and put to flight. The Japanese loss was very small.



THE BOXER MOVEMENT, 1900.

The reactionary anti-foreign movement assumed dangerous proportions in 1900, when the "Boxer rebels", with the approval of the Dowager-Empress, began to commit outrages upon foreigners and native Christians. The foreign legations in Peking were besieged, and the international army that marched to their relief did not arrive until the defenders' food and ammunition were nearly exhausted.



THE REVOLUTION, 1911.

In 1911 the Chinese rebelled against Manchu rule and elected Sun Yat-sen to be the head of a provisional government. In February 1912, the Emperor formally abdicated and a republican form of government was inaugurated. Sun Yat-sen resigned his office in favour of Yuan Shih-k'ai, who became the first President of the Republic. The illustration shows a party of Chinese with special permits leaving Nanking in November 1911, under the supervision of the Captain of the Gate.

Prime Minister; but, an attempt being made to assassinate him, he fled, and a mutiny of troops was used by Yüan as a reason for keeping the capital at Peking. The Cantonese Radical party, which dominated the political situation, set to work to thwart Yüan at every turn, and he replied by drastic steps, including the summary executions of two generals accused of plotting against the Republic.

Elections for the Provincial and National Assemblies took place in 1912, and in 1913 they commenced to function. A new Nationalist party preponderated and stood for decentralization and provincial Home Rule as opposed to the President's policy of personal rule from Peking. He raised a reorganization loan from foreign banks, and with the help of this foreign money he defied the Nationalists, who broke into open rebellion. The revolt, though assisted by Japanese and Young China generally, soon collapsed, and by the end of the year Yüan was firmly in the saddle. He suppressed the Assemblies and put in their place a nominated Council mainly composed of his favoured officials of the Manchu régime. On the petition, engineered by himself, of the provincial governors at the close of 1913, Yüan assumed the rôle of Dictator.

The Original Constitutional Drafting Committee of 1913, photographed on the steps of the Temple of Heaven, where the Draft was completed.

When the date fixed for the convocation of the new parliament approached, a movement for the establishment of a monarchy was set on foot. Yüan readily agreed to become the titular, as he was the virtual, sovereign, and a referendum of supporters was adopted as the method to legalize the change. But the Japanese Government set up a most determined opposition, and soon after Yüan adopted the throne a rebellion, headed by Tsai Ao, a young officer who had been educated in Japan, spread over the whole of South China. This time the South, supported by Japanese intrigues, arms and money, succeeded, and the rule of Yüan ended with his death on June 6, 1916. Shortly after the outbreak of the Great War, Japan demanded Tsingtao from Germany, and, receiving no answer, she invested the place and took it on November 7, 1914. She followed this up by a series of demands on China, known as the "Twenty-one demands", the effect of which was to make Japan predominant in China at the expense, not only of Germany, but also of all the Western nations, including Japan's allies.

Li Yüan-hung succeeded Yüan Shih-k'ai as President; but the parliamentary struggle continued.

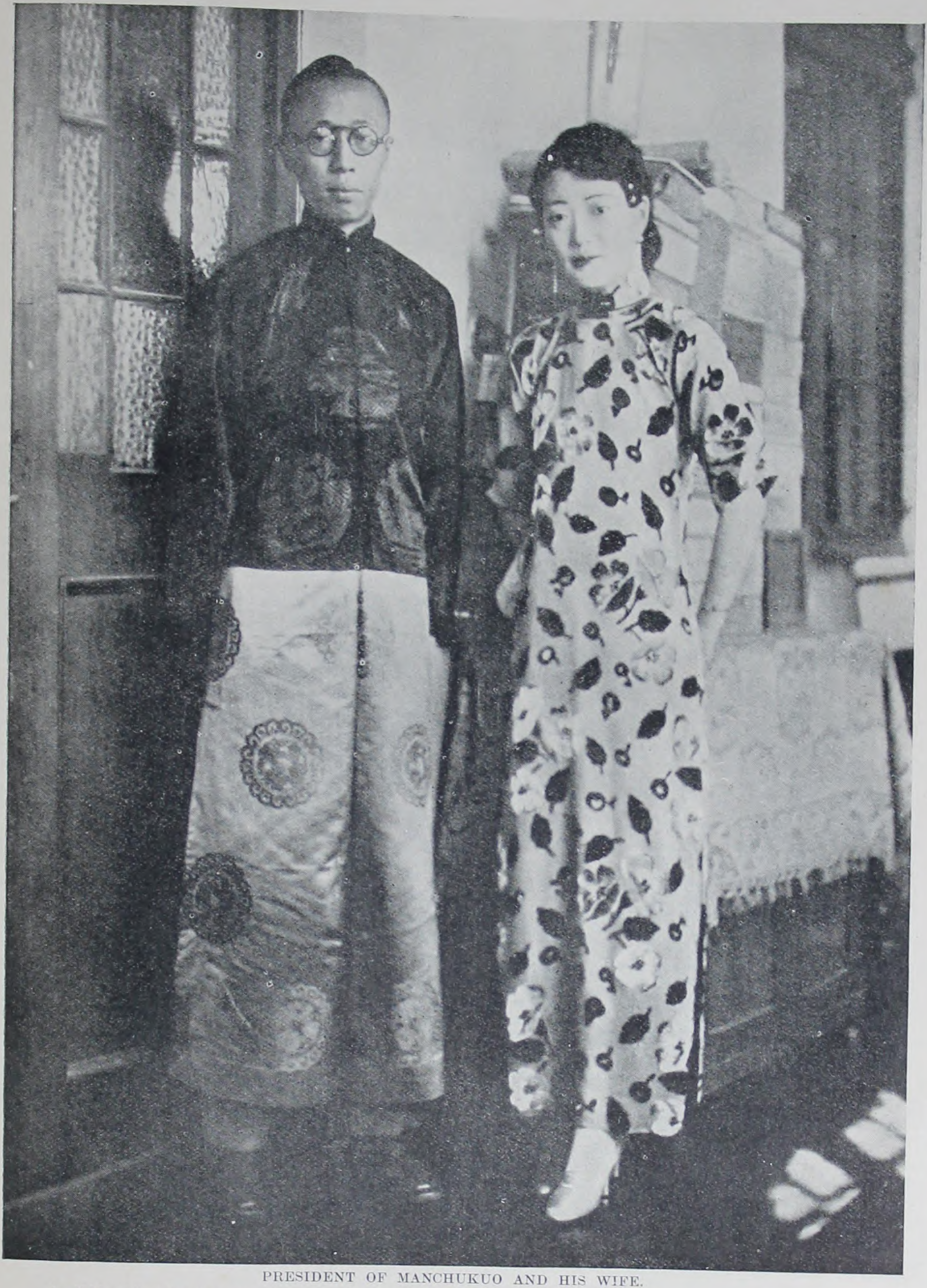
By courtesy of] [*Major Isaac Newell, U.S. Military Attache.*

An Encampment of "The Punitive Expedition" of 1916 on the Upper Yangtze.

It now lay between the Nationalist majority and a conservative military clique which controlled the Peking executive. A new bone of contention between North and South was found in the invitation of the American Government to China in February 1917 to sever relations with Germany. The military party recommended a declaration of war, but this was opposed by the Parliament. A deadlock ensued, and an attempt was made in July 1917 to restore the Manchu Dynasty. This again failed; but President Li resigned. His successor, Fêng Kuo-chang, had as little success with the Nationalists. A formal declaration against Germany was issued on August 14, and this was followed by the secession of the southern provinces, which proceeded to form an independent government at Canton. Both North and South now angled for Japanese support, and, though Japan never actively moved against the Cantonese Government, the bulk of the assistance she gave to the warring factions in money and arms went to the North. All through the presidency of Fêng Kuo-chang the discord and dissension continued. Serious attempts were made since Hsü Shih-ch'ang became President (September 1918) to heal the breach and to form a unified Government, but these met with very little success.

To give in fullness of detail a record of the various partizan struggles which have troubled the peace of China during 1918–1928 would be as tedious as it would be fruitless. The Nationalist Government, though it continued to exist, was not strong enough to suppress the various War Lords who ranged the country, gaining transitory power. Among the more important were Wu P'ei-fu, Chang Tso-lin, the master of Manchuria, and Feng Yu-hsiang, popularly known as the Christian General. These three, now in alliance, now in opposition to one another, now nominally in support of the central government, now in rebellion against it, kept the North in a state of confusion and anarchy for several years. Meanwhile, at Canton, an extreme ultra-radical Government maintained a separate existence. The only point upon which these warring elements were united was their foreign policy. This aimed at the recovery of the special rights granted to foreigners, and tended to inflame public opinion against the European and especially the British population. An anti-British boycott in 1925 produced a situation which threatened to be dangerous. In 1926 a new personality appeared on the Chinese stage. This was Chiang K'ai Shek, the leader of the Nationalist armies, who in the ensuing years has proved himself a man of great strength and wisdom and has done much to restore order to the

Revival of the Imperialistic Worship of Heaven by Yüan Shih-k'ai in 1914: Scene on the Altar of Heaven, with Sacrificial Officers clothed in costumes dating from 2,000 years ago.



PRESIDENT OF MANCHUKUO AND HIS WIFE.

In 1912, while still a boy, the former Emperor of China, the last of the Manchu Dynasty, was forced to abdicate by the revolutionaries. Under his republican name of Mr. Henry P'u he was living as a private citizen when he was elected first President of the new State of Manchukuo, created by the Japanese after their invasion of Manchuria in 1931.

MARSHAL CHIANG K'AI SHEK

The Nationalist leader who has done much to strengthen the authority of the Central Government. He is now in arms against the Japanese

stricken country. From the time that he came to the fore the power of the War Lords waned. Wu P'ei-fu was defeated, Chang Tso-lin maintained a stubborn resistance but was already in full retreat, when a bomb put an end to his life and career. The Christian General, though he saved himself for the moment by allying his forces to the National cause, gradually ceased to be dangerous. In 1927 a Central Government was established at Nanking, and it really seemed that the childhood ailments of the new republic were nearly over and that China was slowly developing on modern lines into an ordered and prosperous State, when the new troubles developed which created a fresh menace to peace in the Far East.

MARSHAL CHANG TSO-LIN

One of the most successful Chinese "war-lords" maintained his supremacy over Manchuria until he was killed by a bomb in 1928.

Japan, with her growing population, had long looked upon Manchuria as a possible outlet for expansion. She had acquired important treaty rights and had vast commercial interests. Finding these threatened by the state of the country and the Nationalist feeling displayed by the Chinese, they determined upon an annexationist policy. With incidents so frequent between the two countries pretexts for intervention were not far to seek. The Japanese invaded Manchuria on September 18, 1931, and in 1932, having broken down the disorganized resistance by which they were opposed, set up the puppet state of Manchukuo under the presidency of the former Emperor of China, who had been deposed as a small boy in 1912. Almost coincident with the invasion of Manchuria, hostilities had been opened in Shanghai, the Japanese being incensed by the boycott directed against their goods. Fortunately this second unofficial war was of short duration. The Japanese, already sufficiently engrossed with the Manchurian affair, and probably fearing that they would become embroiled with the other powers occupying the International Concession in Shanghai, withdrew their troops after minor successes.

Against both these Japanese incursions the Chinese protested vigorously to the League of Nations, under the auspices of which a Commission of Inquiry, headed by Lord Lytton, was sent to Manchuria. The Commission though it presented a cautious and impartial report, decided against the pretensions of Japan on all major issues. After much deliberation at Geneva the Committee of Nineteen, and subsequently the Assembly of the League itself, endorsed the main recommendations of the Report, a decision which led to the withdrawal of the Japanese delegates. Meanwhile Japan took matters into her own hands by invading and overrunning the Province of Jehol and capturing the city of that name.

By permission of] [*Illustrated London News.*

JAPANESE CAMP AT MUKDEN.

In September, 1931, the Japanese invaded Manchuria, and having broken down the disorganised resistance by which they were opposed, set up the puppet state of Manchukuo. This aerial view of the huge camp outside Mukden gives an idea of the strength of the Japanese forces engaged.

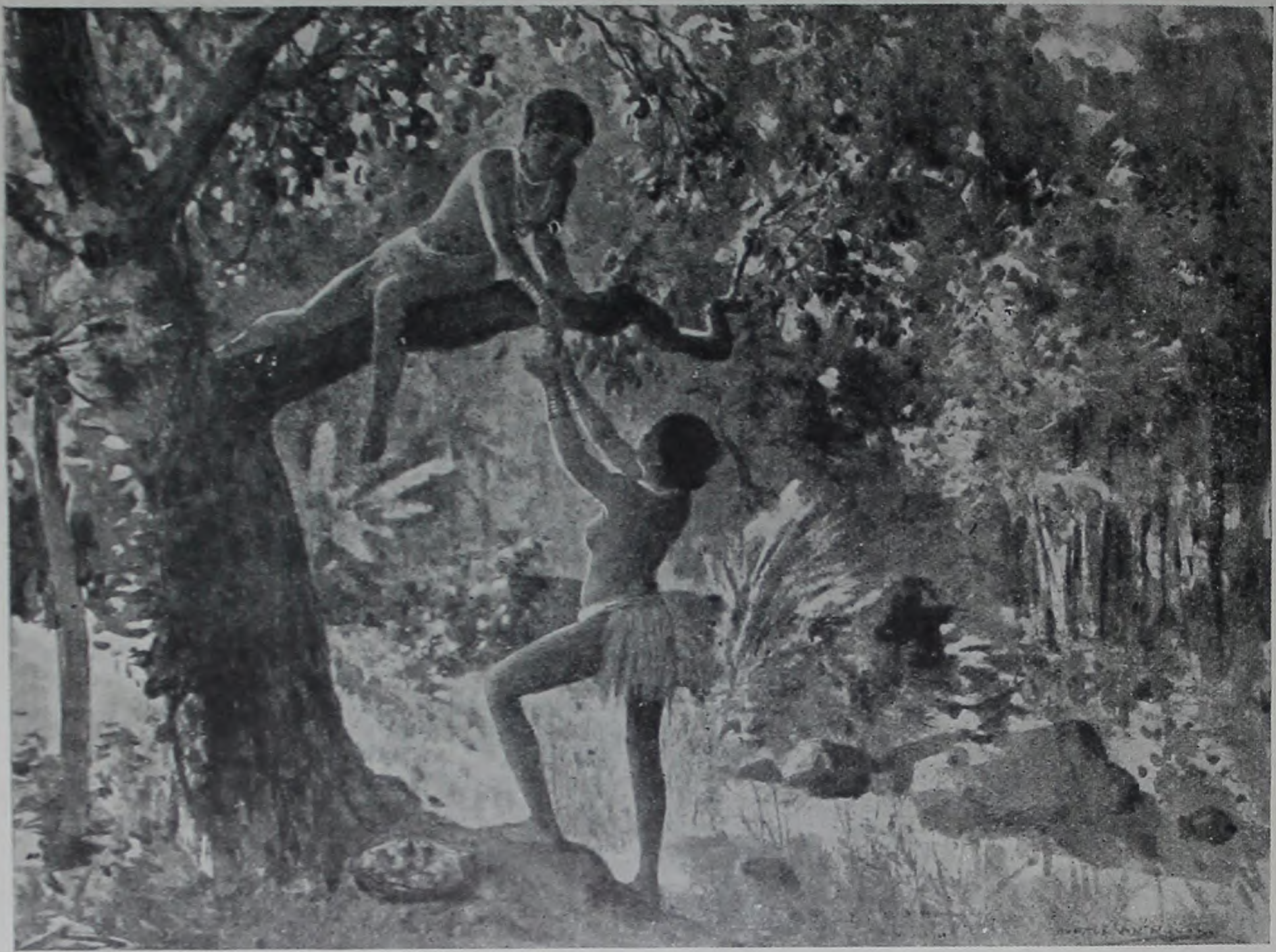
DATES OF INDIAN HISTORY

(Most of the early dates and many Hindu dates up to the Muhammadan Conquest in 1193 are still controversial.)

Empires and Chief Historic Dynasties.	Date.	Chief Events.
INDIAN TRADITION:	3500–2500 B.C.	Dravidian occupation.
Before 600 B.C.	2500–1200	Aryan immigration and settlement in Northern India. Dravidian civilization in Southern India.
	1200–800	Vedic culture in the North. Great War of the *Mahabharata*, *c.* 1000.
	800–600	Consolidation of Hinduism. Struggles of the *Ramayana* with the South.
ANCIENT INDIAN DATED HISTORY: *c.* 600 B.C.–*c.* A.D. 750. I. Magadha Supremacy (N.E. India): Çiçunaga Dynasty: Before 600–361 B.C.		Magadha was one of sixteen kingdoms stretching across India from Gandhara (Peshawar) to Bengal. Aryan migration into the Deccan.
	540–468	Vardhamana Mahavira, Jina: founder of Jainism.
	563–483	Gautama Siddharta, Buddha: founder of Buddhism. 515–509. Darius Hystaspes on the Indus.
Nanda Dynasty: 361–321 B.C.	327–325	Alexander's irruption. 326. Battle of the Hydaspes (Jhelum): defeat of Porus (Paurava).
Mauryan Empire: 321–184 B.C.	321–297	Chandragupta Maurya (Sandrakottos). 305. War with Seleukos Nikator of Syria (Babylon).
	291–273	Bindusara (Amitraghata, Amitokrates).
	274–237	Asokhavardhana (Asokha). General extension of Buddhism.
	257–244	Monolith Buddhist edicts; early *stupas* (topes) at Sanchi, etc.
Çunga Dynasty: 184–72 B.C.	248–140	Baktrians and Parthians established in Afghanistan; "Greek" coins. Brahmanic reaction against Buddhism.
	165–140	The Yue-chi tribes break out of China and expel the Çakas (Scythians), who invade Baktria.
	140	Mithridates of Parthia occupies Baktria (Afghanistan), and drives the Çakas into N.W. India, where they set up Satraps. 126. Çakas, Baktrians, Parthians and Yue-chi (Kushans) all mixed up in Baktria and N.W. India.
	144–115	Menander, Baktrian, invades India and turns Buddhist; King Milinda of "the Questions".
Kanva Dynasty: 72–27 B.C.	A.D. 113–134	Gautamiputra Satakarni. 126. His agent Chashtana, founder of the Great Satraps.
II. Other Kingdoms: Andhra Dynasty (S. India): 220 B.C.–A.D. 236. Western Satraps: 150–388 A.D. Indo-Parthians: 250 B.C.–A.D. 50. Kushan Dynasty: A.D. 45–225.	134–152	Sri Pulumayi (Siro Polemios). 139. Jain scriptures committed to writing.
	150	Sivaskandavarman Pallava's horse sacrifice (*asvamedha*).
	150–161	Rudradaman Mahakshatrapa.
	249	Rise of the Kalachuris of Chedi (Haihaya).
	300	Vigorous revival of Hinduism; revision of the *Puranas* and ancient works on Science and Literature.
III. Gupta Empire: 319–520.	319–326	Chandragupta I. 326–375. Samudragupta.
	375–413	Chandragupta II. (Vikramaditya, Bikramajit, Raja Bikram).
	375	Kalidasa, poet. 399–414. Fa Hsien, first Chinese traveller.
	430	White Huns (Ephthalites) in N.W. India. 470–513. Toramana at Sakala (Panjab).
	435–800	Gurjara (Gujar) Dynasty of Bharoch (Gujarat).
	490	Chalukhyas of Badami (Deccan). 495. Valabhis of Gujarat.
	515–528	Mihiragula; driven out by Rajput combination. 540. Death in Kashmir.
IV. Srikantha of Thanesar and Kanauj (Northern India): 585–666. Valabhi (Deccan): 495–766. Chalukhya of Badami (Deccan and Southern India): 525–747.	600	Revival of Saiva Hinduism in S. India; the Tevaram (Tamil) hymns.
	606–648	Harshavardhana (Harsha, Siladitya) Srikantha. 609–642. Pulikesin II. (Satyasraya) Chalukhya. 615–1127. Eastern Chalukhyas of Vengi (S. India).
	625	Embassy of Khusru II of Persia to Pulikesin II. 629–645. Hiuen Tsiang, Chinese traveller.
	631–671	Chach Dynasty of Sind (Brahman). 635–754. Lichhavis of Nepal.
	636	First appearance of Arabs on the Western coasts. 711–712. Arab conquest of Sind.
	640–650	Tamil irruptions into Ceylon under Narasimhavarman Pallava.
	713–855	Karkota (Naga) Dynasty of Kashmir. 735. Capture of Chitor by the Sisodhia Rajputs. 766, of Gujarat.
	747	Rise of the Rashtrakutas under Dantidurga. 757–888. The Rahtors of Gujarat.
MEDIEVAL HINDU INDIA: 750–1193. Rashtrakuta (Deccan and South India): 747–982. Rajput States: from 815 onwards. Chola (Southern India): 900–1250. Chalukhya of Kalyana (Deccan): 975–1200. Kalachuri of Chedi (Central India): (580) 925–1195. Chandella of Bundelkhand (Northern India): 900–1289.	774	Jewish colony at Cochin. 780–820. Sankaracharya, reformer.
	794–814	Govinda III; patronage of the Digambara (naked) Jains. 940–971. Krishna III.
	815–973	Rise of Rajput States. 815–1249. Silaharas (Konhan, Bombay). 831–1289. Chandellas (Bundelkhand). 840–1161. Palas (Bengal). 855–1128. Utpalas (Kashmir). 862–948. Kings of Mahodaya (Kanauj). 875–1228. Rattas (Saundatti). 902–1025. Shahiya (Lahore and Kabul). 902–1432. Chudasamas (Girnar, Junagadh). 940–1242. Chalukhyas (Solankhi) of Anhilwad (Gujarat). 950–1193. Chauhans (Ajmer and Delhi): 968–1162. (Nadole). 973–1183. Chalukhyas (Kalyana).
	825	Conversion to Islam of Cheruman Perumal, last Chera King of Malabar.
	962–1181	Muhammadan Dynasty of Ghazni (Ghaznavides). 983. Muhammadan Gakkhars (Khokars, Panjab).
	980–1053	Atisa, Buddhist revivalist of Tibet.
	979–1002	Rajaraja Chola, the Great. 953–999. Dhangadeva Chandella (Raja Dhanga).
	1001–1026	The fifteen raids of Mahmud of Ghazni. 1055–1100. Kirtivarman Chandella.
	1033	Ghazi Miyan of Bharaich (Oudh); first great Muhammadan saint in India.
	1040–1069	Somesvara I, Chalukhya. 1042–1063. Karnadeva Kalachuri.
	1048–1310	Hoysala-Ballalas of Dwarasamudra (Halebid in Mysore).
	1070–1108	Kulottunga Chola I. Great output of Tamil literature.
	1076–1127	Vikramaditya VI (Vikramanka) Chalukhya. 1127. Ramanuja, reformer.
	1097–1187	Rise of Rajput States. 1097–1193. Gaharwars of Kanauj. 1128–1183. Kalachuris of Kalyana. 1150–1325. Kakatiyas of Warangal (Deccan). 1187–1309. Yadavas of Devagiri (Daulatabad).
	1192–1193	Muhammad Ghori defeats and slays Prithiviraj Chauhan (Rai Pithora) of Delhi.
MEDIEVAL MUHAMMADAN INDIA: 1193–1526. Sultans of Delhi, Ghori: 1193–1205.	1193–1205	Muhammad Ghori (Muhammad bin Sam, Shahabu'ddin, Mu'izzu'ddin).
	1204–1261	Venetian trade with India after capture of Constantinople by the Crusaders.
"Slave Kings" of Delhi: 1206–1293.	1206–1210	Kutbu'ddin Aibak; slave of Muhammad Ghori.
	1211–1230	Shamsu'ddin Iltutmish (Altamsh): slave of Kutbu'ddin Aibak.
		Hindu Dynasties. 1230–1824. Indrayamsa of Assam. 1261–1798. Chand of Kumaun.
	1266–1287	Ghiyasu'ddin Balban: son of slave of Muhammad Ghori. 1282–1338. His son founds Balban Dynasty of Bengal.
	1292	Mughal invasion.
Sultans of Delhi, Khilji (Turki) 1290–1320.	1296–1316	Alau'ddin Khilji (Muhammad Shah). Extension of power to the South.
	1309–1312	The slave eunuch and general, Malik Kafur, raids S. India: 1316, murdered.
	1318–1320	The slave minister, Malik Khusru: reign of terror in Delhi: 1320, murdered.
Sultans of Delhi, Tughlak (Turki) (Northern India): 1320–1414. Bahmani of Kulbarga (Deccan): 1347–1525. (Hindu) Vijayanagar Empire (South India): 1336–1563.	1325–1351	Muhammad Tughlak: the "mad" King of Delhi.
	1335–1370	Local Muhammadan Dynasties. 1335–1586. Kashmir. 1336–1377. Malabar (Rameshwaram, S. India). 1339–1478. Ilyas-Shahi of Bengal. 1370–1596. Faruki of Khandesh (Deccan). 1328–1427. (Hindu) Reddis of Kondavidu (S. India).
	1351–1388	Firoz Shah Tughlak: sound administrator; canals, roads, light taxation.
	1354–1379	Bukka I. of Vijayanagar. 1379–1406. Harihara of Vijayanagar.

in the southerly regions of what is now the Asiatic continent, enables us sparsely to populate the country with its earliest inhabitants—short, black, curly-haired savages of good physique, scattered about in small groups and nomadic in habits. A race of this kind is now represented, in such purity as is possible at this period of the earth's history, by the Andaman Islanders.

To this population an imagination trained in the observation of another kind of savage still existing on the Indian peninsular—dark, but browner, larger in build, but comely, stronger, snub-nosed, broad-faced, long-haired—shows us tribes introducing themselves from somewhere, perhaps from regions no longer to be traced on the earth's surface. These were not higher in the scale of civilization, nor had they a better capacity for mental expansion. But their strength was sufficient to let them gradually supersede the aborigines and to take their place generally on the Indian continent. For the present purpose we may call them the Kolarians.



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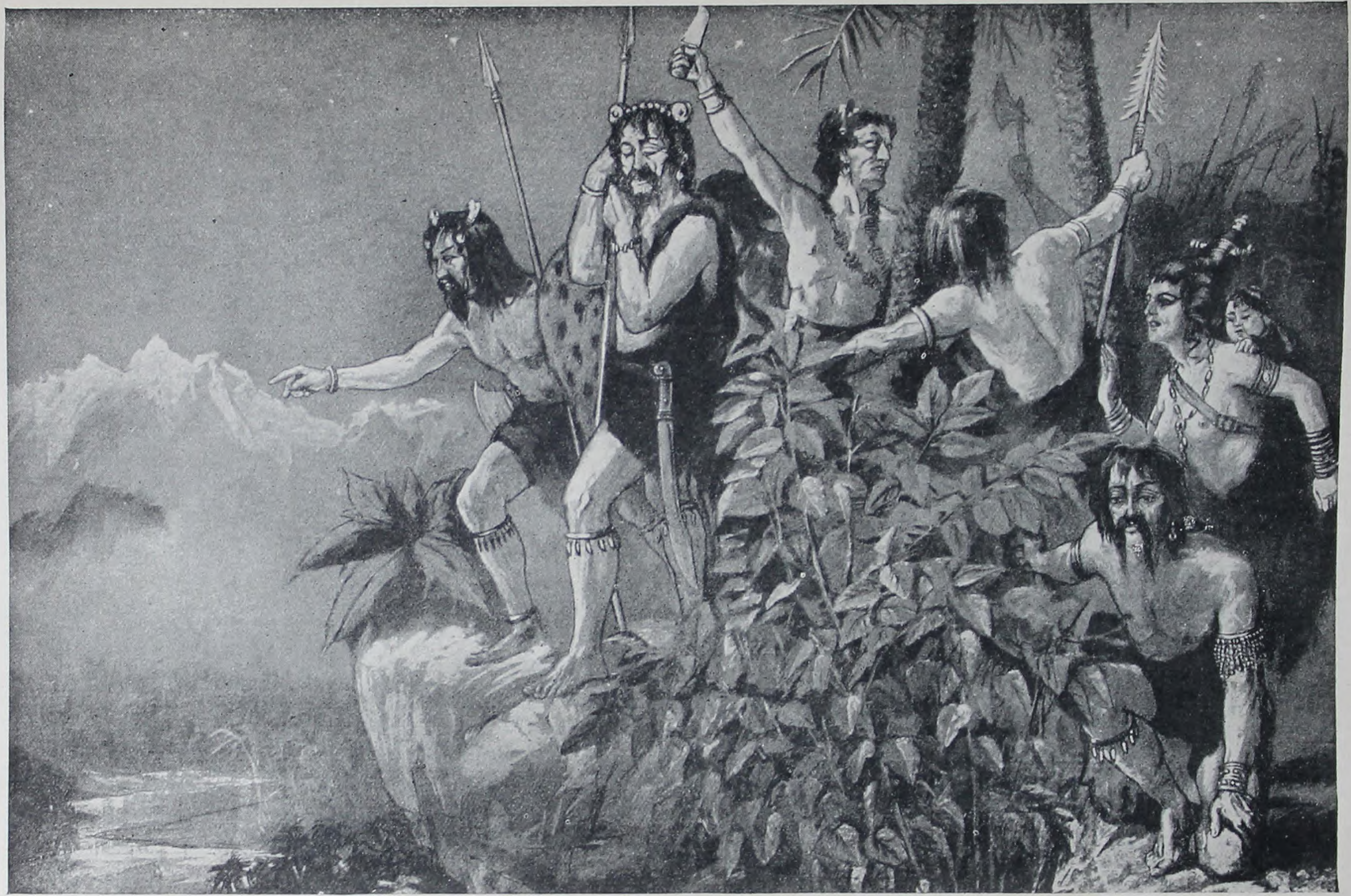
THE EARLY MORNING OF LIFE—THE DAILY BREAD.

The earliest Indian savages were gradually ousted by another race of the same general civilization. But these were long-haired and comely, though snub-nosed and broad-faced, and browner, stronger and larger than their predecessors. Their descendants still live on in difficult isolated localities in the same low scale of civilization. They were driven out of the better lands by Dravidian races of the same general physical type, but endowed with a high capacity for mental development. The Dravidians now occupy all Southern India as a highly civilized race.

Time that can only be measured geologically—that is, by changes in the earth's surface—must be reckoned with before we can proceed further, and we must imagine that India has assumed its present general geographical shape : an isolated land surrounded by wide seas and immense mountains penetrable practically only on the north-west and north-east. But we must not conceive the India of the time as that of to-day. The great rivers did not then run in their present courses. Even up to comparatively modern times there was an important river, now lost, which watered the present great arid desert of Rājputāna and Sind. Right across the middle of the peninsula there was a mighty barrier of hills and dense jungle, intersected by large rivers, which divided the north from the south,



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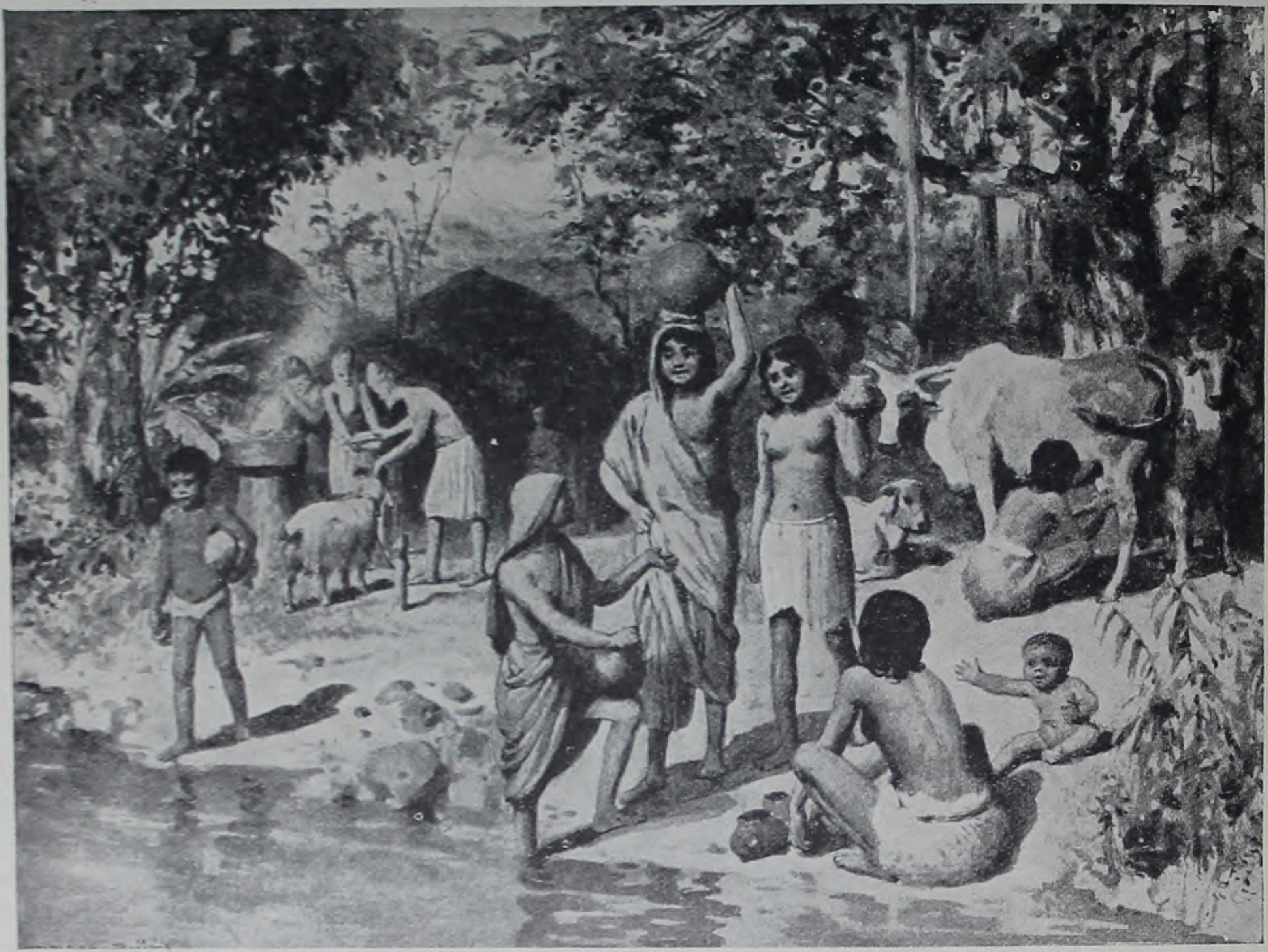
THE FORENOON OF LIFE—ARYANS ENTERING INDIA.

About 3500 B.C. tribes of Aryan origin—tall, fair, long-nosed, long-haired and refined of feature—flowed over into India through the great northern mountains into Sindhukhela, the land where the Indus rises. They immigrated rather than invaded, and fought with the Dravidians and others in occupation only when obliged, gradually mingling with them until they became an inhabiting race as far as the Mahakantara, or great central forest of the Deccan. About 2000 B.C. their traditional history begins as tribes fighting amongst themselves and with strangers. Much of it is preserved in two great epics, the *Mahabharata* and *Ramayana*.

and it was so important that in later Hindu times it had definite recognition and a name, Mahākāntāra (the Great Forest).

Into this land there migrated from somewhere, perhaps from the north, perhaps from now submerged tracts, another race of similar general physical type to the last, but with the crucial difference of possessing a capacity for high mental development. This race, for which the usual name Dravidian may be conveniently adopted, spread itself everywhere, and as surely by degrees ousted the Kolarians as they had removed the black aborigines, leaving them only the more inaccessible regions as their portion. They became a very different people, and were the barbarians, the demon and monkey tribes of the records and legends of the later invaders. This view of them, however, does not mean that they were inferior in civilization to those who thus "miscalled" them.



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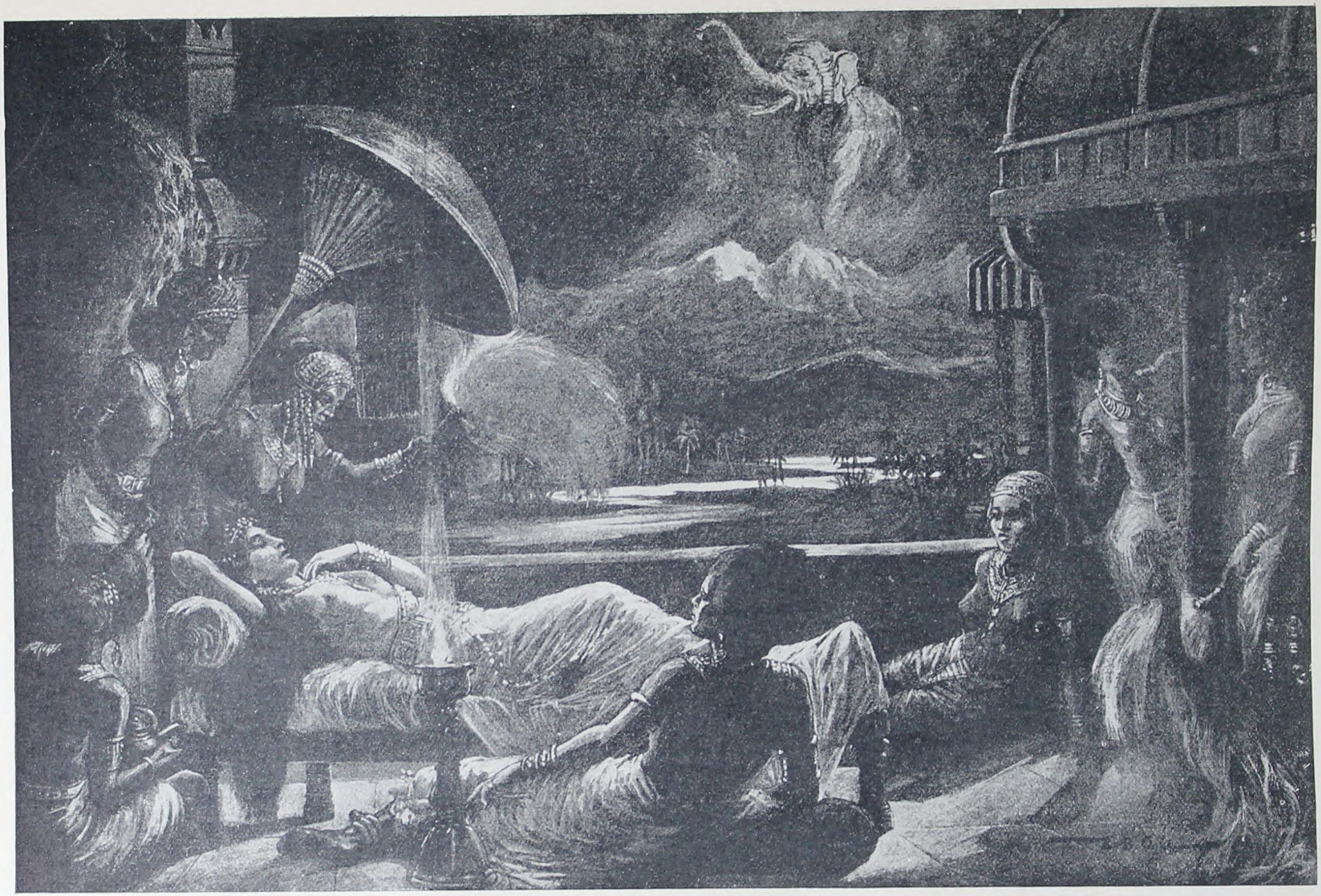
ARYANS SETTLING IN INDIA.

The primitive Aryans settled wherever they went in stockaded villages, leading a simple agricultural life. Milk was their principal beverage, and open-air sacrifice, performed by the men to the singing of hymns, formed their chief religious rite, in which the women had no part. In time they intermarried with the older inhabitants and propagated the mixed darker-skinned race which covers most of Upper India to-day.

At some time in the far-away days the Dravidians were themselves, by a slow process still to be observed on the north-eastern frontiers, troubled by a great irruption from the north by waves of a yellow race from the uplands of what is now Western China, which had spread itself over the whole of Further India and the Himālayan Mountains. This race was broad of nose and face, long-haired, short and sturdy, and of equal mental capacity and general civilization. But they did not get far beyond the north-east of their new country, the modern Assam and Bengal, where they mingled with the population and considerably affected it.

Long ago, somewhere in the Europeo-Asiatic Continent, there dwelt, in the dim ages of the past, a tall, fair, long-nosed, long-haired people of refined features and of a commanding capacity for mental development. They split up and migrated into many lands in groups which formed the bases of leading



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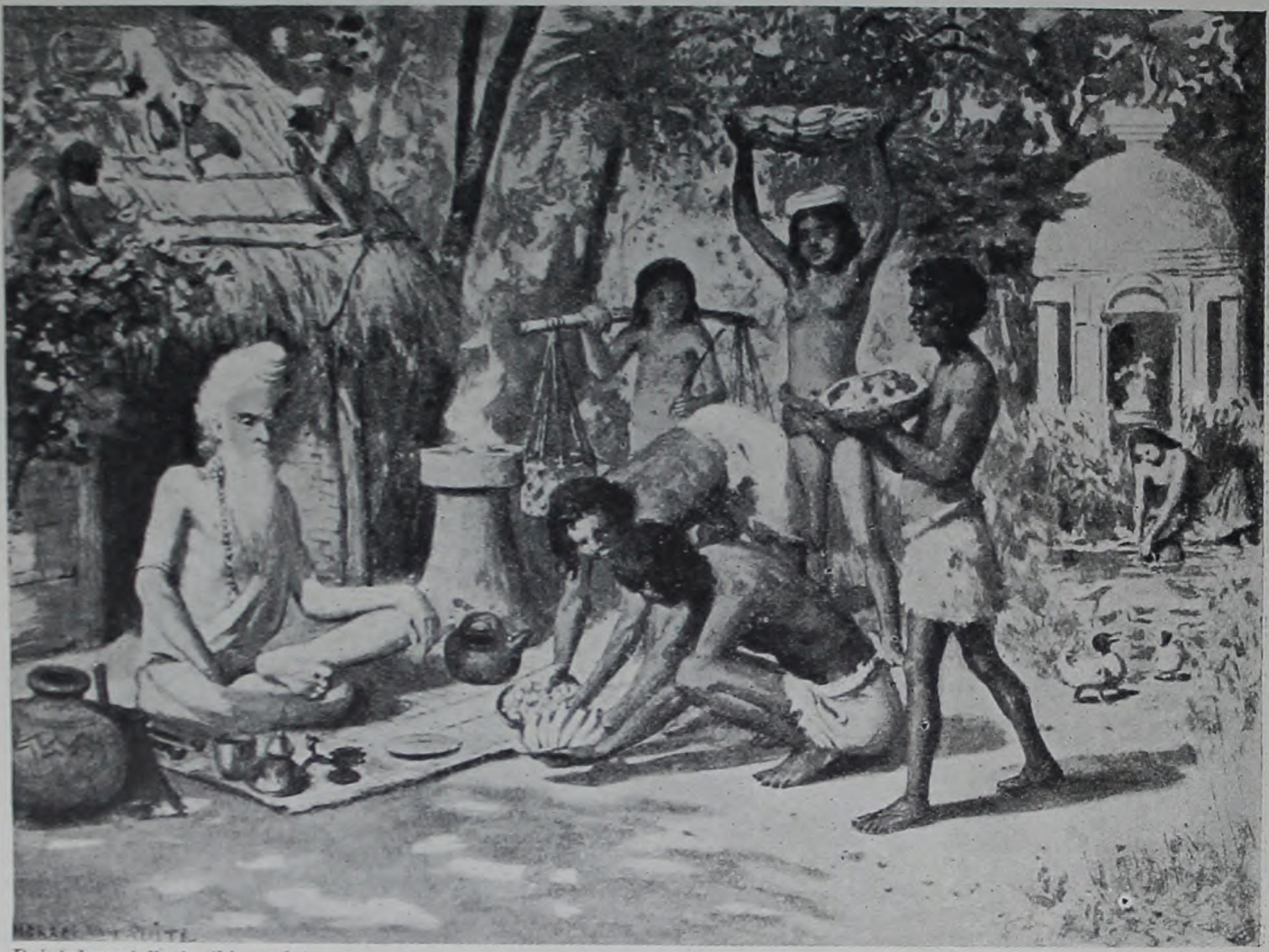
MAYA'S DREAM OF THE BIRTH OF GAUTAMA SIDDHARTA, THE BUDDHA, 568 B.C.

One of the commonest scenes in ancient sculpture is that of the famous dream of Maya and her miraculous conception of her son, the Buddha. The legend relates that the celestial white elephant, known as the Chhadanta, appeared to her in a dream, carrying a lily in his trunk, and entered her right side to be born as the great reformer. She was no lowly woman, but one of the two sister wives of Suddhodana, chief of the Sakyas of Kapilavastu, a mighty Kshatriya clan, so that the Buddha was born as a wealthy prince.

nations of the present day. A great branch of this race was further divided into two portions, of which one occupied the modern Persia, and is now represented in India, under a very much later immigration, by an isolated and numerically insignificant, but financially powerful, race, the Parsis. The other found its way to the Indus and across into India. But by the time it had done this it had a civilization equal to that of the Dravidians, and a considerably developed religious system, consisting of worship of ancestors and the dead, combined with that of personified divinities, representing natural phenomena and aspects of life. These gods they propitiated by prayer and sacrifice, with an established ritual and hymns.



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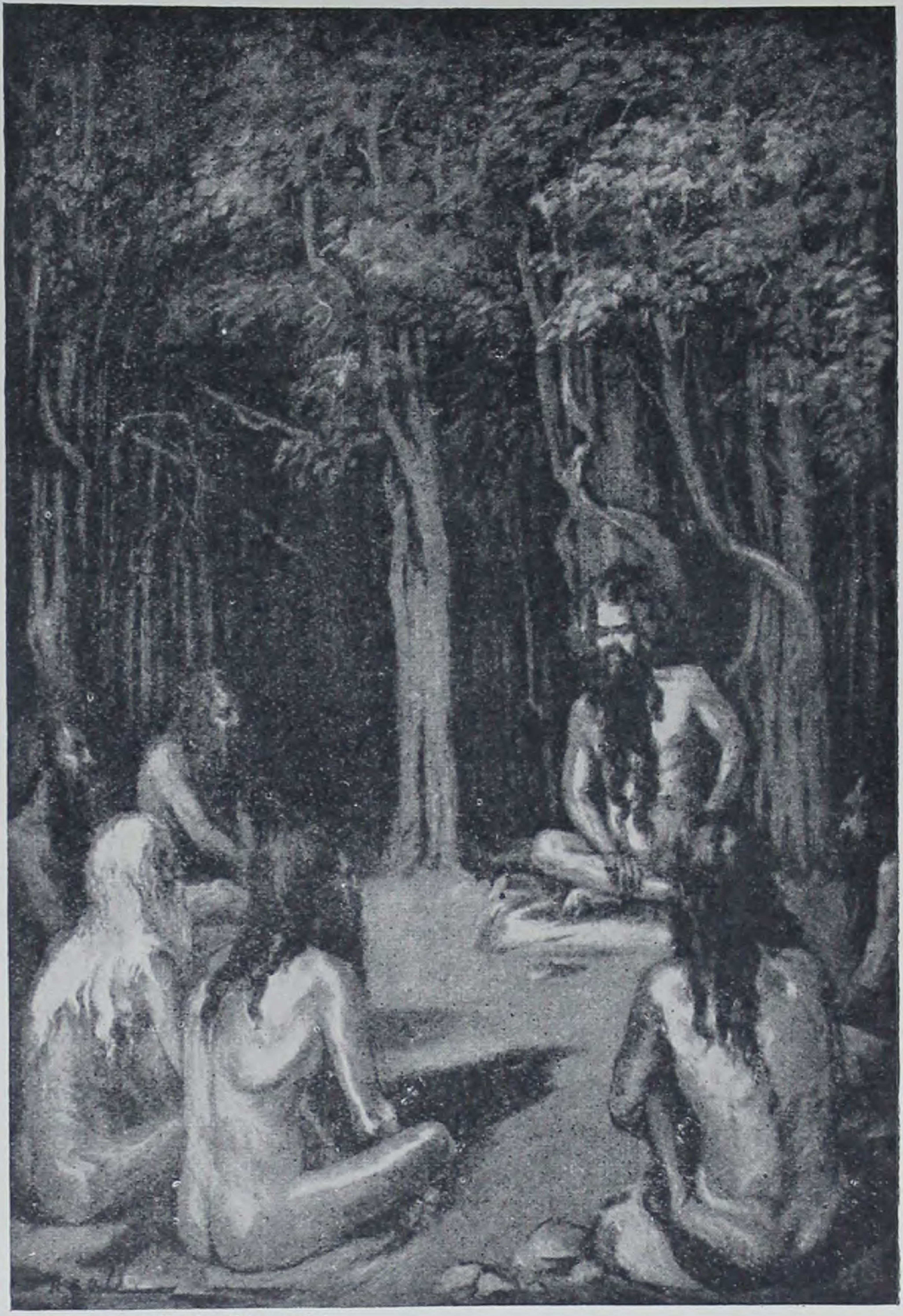
A HERMIT IN TIMES BEYOND DATES.

Tapas, or penance by heat, i.e. austerity of life, finds a place in the Rigveda, the earliest collection of Aryan hymns. In later days, of which, however, the history is still traditional, society and religion considerably developed, and the value placed on austerity greatly increased, bringing about the advent of the hermit. He was usually a man advanced in years, who led an idle, ascetic life of contemplation near a shrine on the outskirts of his native village and was kept in rude comfort by the younger generation.

Slowly and surely they fought their way, mingling with the people already in possession, until they dominated the whole peninsula, except the extreme south, to which the political supremacy of the Dravidians was eventually restricted, though after an immense struggle they succumbed to the religious and domestic institutions of the aliens, and are now amongst their staunchest supporters. This conquering and pervading race, which we may style the Aryans, called the plains in the northern portion of country, which they occupied politically, Aryavarta (the Aryan territory) after their own title for themselves. This region was long ages afterwards called by the Muhammadans, Hindustān, or the land of the Hindus. The country to the southwards, that is, the central forests and hills, the Aryan immigrants called Dakshina (the land on the right hand), because of its situation during their onward progress. It is now the Deccan (Dakhan). The extreme south always remained to them Drāvida (the Dravidians' land), now roughly the Madras Presidency. The Brahmanic, or priestly, religion they set up has been called Hinduism, of which Jainism and Buddhism were great reformations, and the history of India, until the Muhammadan domination twelve hundred years after Christ, is the story of the doings of its followers, the Hindus.

UNDATED HISTORY

We have now, in say 2000 B.C., an intelligent military and pastoral-agricultural nation, consisting of tribes under chiefs, established beyond the Indus amongst the natives, leading a simple family life, and earnestly following its religion. Their chief rite was open-air sacrifice without temples or images, and at their sacrifices they sang or recited hymns. They were divided into three classes : warriors, priests, and agriculturists. The influence of the priest (Brāhman) tended constantly to increase, owing to superstition, until it overwhelmed the rest. The priests were organized in three orders : sacrificer, singer and worker, and there were schools for educating each. It was this education for a set purpose that led to that social predominance of the Brāhman which has lasted to the present day. Collections of hymns, believed to be revelations to inspired singers, were committed to memory in the Brāhman schools, and formed, about 1250 B.C., the *Rigvēda* (science of praise) the lasting value of which is that the allusions in it enable us to put together the whole life of the people, intellectual and social. In the *Rigvēda* a late hymn assigns a separate divine origin to each of the three categories of the Ayran invaders : to the Brāhmans or priests, the Kshatriyas or warriors, the Vaisyas or the people (agriculturists and traders). A similar origin was also provided for a fourth category, the Sūdras, native servants or aborigines. This division of the social organization under a divine sanction was long afterwards further developed by confining the *Rigvēda* to the priesthood and dedicating a *vēda*, or science, to each of the other two Aryan classes : the *Sāmavēda* (science of chants) for the warriors, and the *Yajurvēda* (science of sacrifice) to the people. To these, much later towards dated historical times, was gradually added a fourth, the *Atharvavēda* (science of ritual) for the non-Aryan servile and unattached native population. Thus were the foundations laid for the system of caste that so greatly



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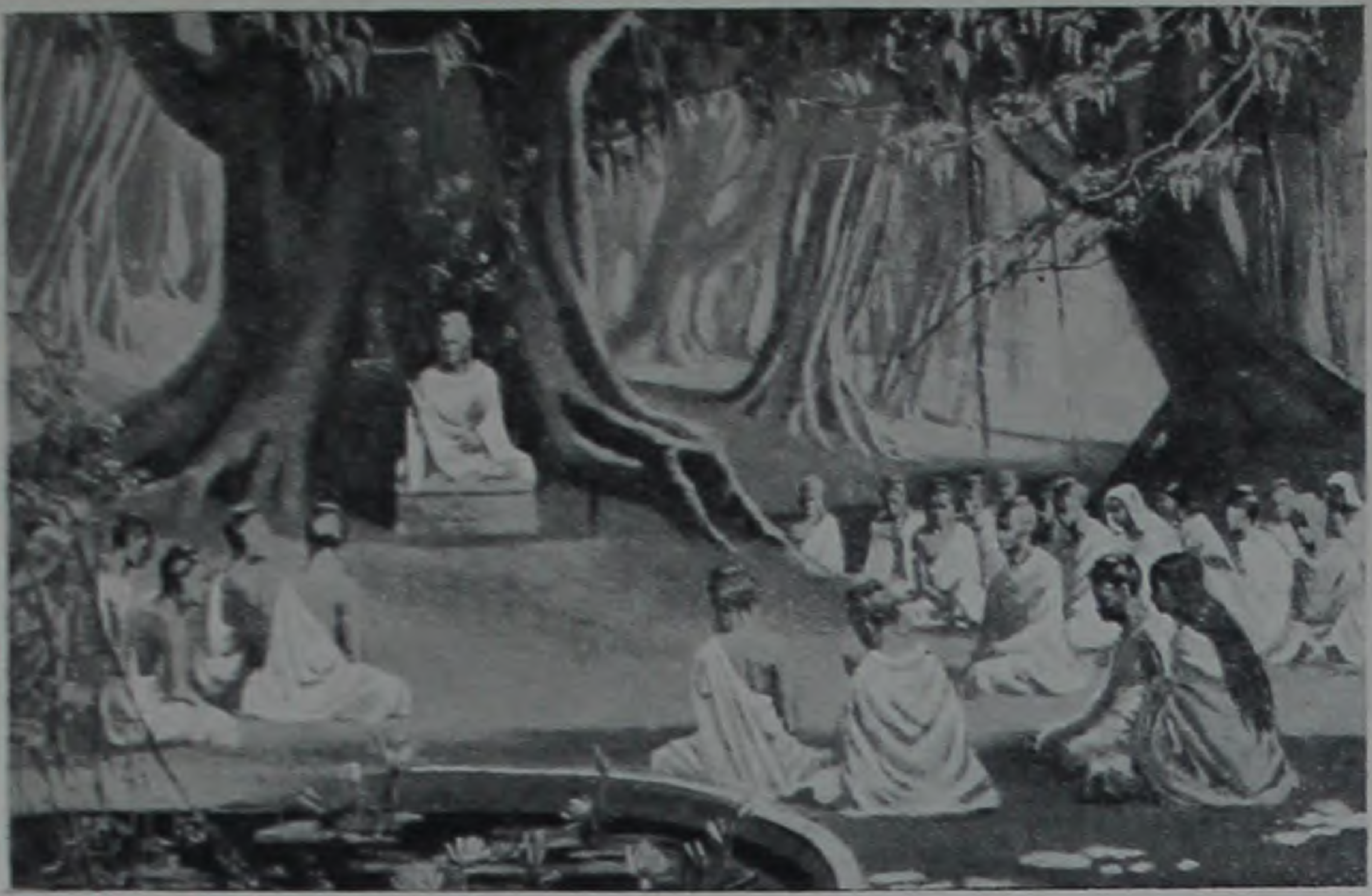
AN EXHORTATION BY MAHAVIRA, THE JINA, 560 B.C.

Vardhamana Mahavira was born in 599 B.C. and died in 527, spending his life in promoting Jainism, a reform of the ancient Brahmanism that has lasted to the present day. He gave an extreme sanctity to life in any shape, endowed everything observable with a living soul, and exacted the severest asceticism even to entire nakedness (*digambara*, sky-clad)



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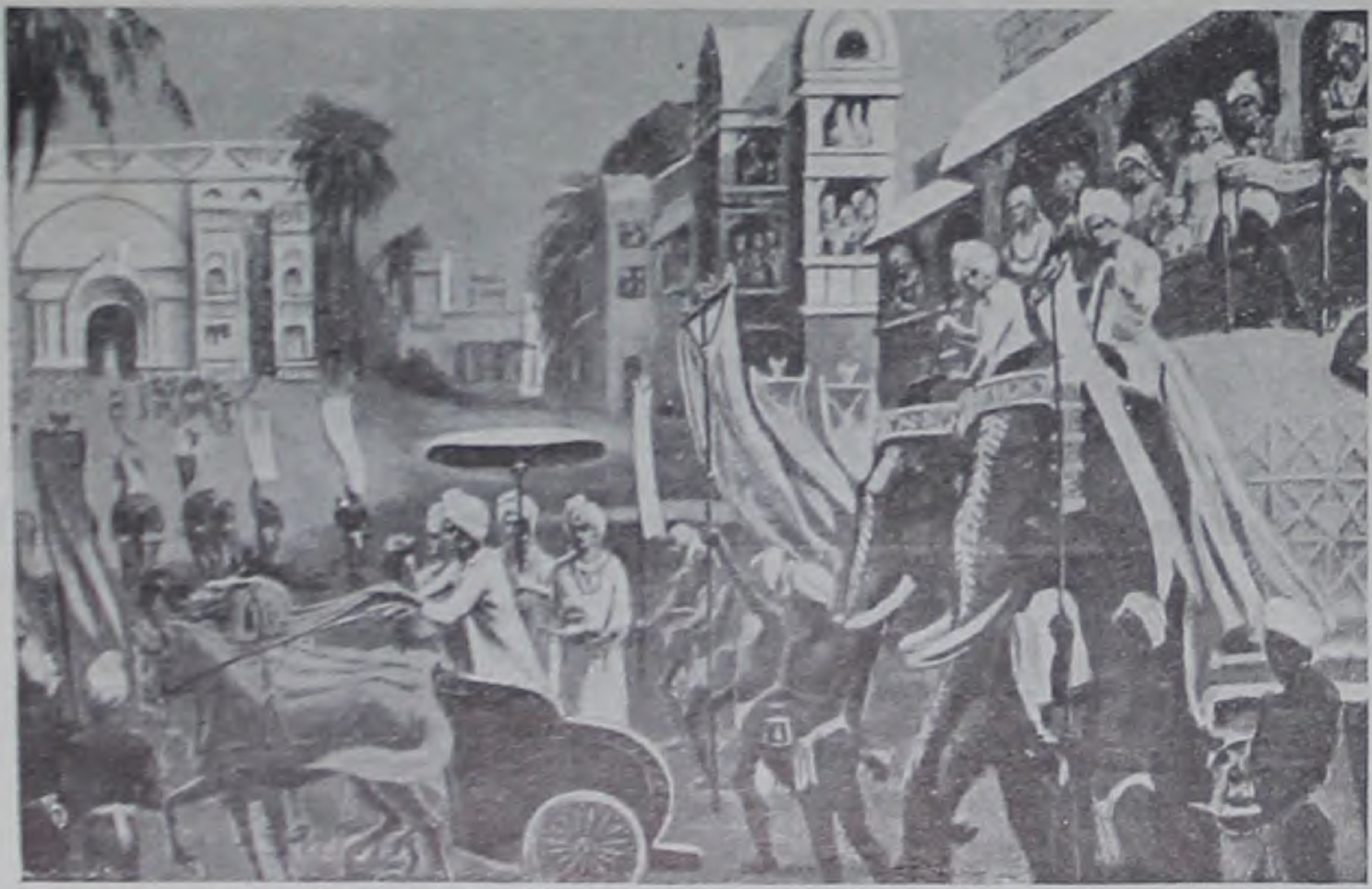
THE LAST DAYS OF BUDDHA'S TEACHING, 489 B.C.

Buddha died in 483, aged eighty years, preaching his doctrines to the end. These differed greatly from the teaching of Mahavira and the Jains. He built up his theory of life without a soul, and taught that release from the consequences of evil deeds was obtainable by an ascetic rectitude of life.

distinguishes India from the rest of the world. Even in the days of the *Rigvēda* the rudiments of certain ideas appear which have dominated Hindu life ever since: of a supreme lord who is behind the gods and divinities, of austerity of life, and of burning the dead as a development of sacrifice.

The Aryan immigrants have imposed themselves on the aboriginal natives in exactly the same way through all time, more by the activities of the priest than by the exertions of the warrior, more by absorption than by conquest. This method of obtaining command was so slow that their supremacy synchronized with the development of themselves, and by the time they had obtained the social control of Aryavarta they had mingled with the population and had become the Hindus—the natives, the inhabitants of the soil, a people far removed from their ancestors from the West. Beyond the warrior marched the priest, turning the gods of the aborigines into representatives of the Aryan theocracy and assimilating their practices, while he taught them his own. Thus sprang up the old Brahmanic faith, a blend of specially developed aboriginal Western ideas with those of aboriginal India. The progress of the priest furthered the principle of caste. Once the idea of divine origin for each separate community and mode of life had taken root, it developed comparatively quickly, as new tribes were taken into the fold, new occupations arose, and difficulty of communication between distant congeners made them strangers to each other. All this necessitated the erection of new castes and new subdivisions of castes, each living alone in a certain social isolation, until Hindu India became an agglomerate of small local societies, at the head of which the Brāhman everywhere managed to remain in his own infinite divisions. It is this individual isolation of the Hindu communities, while dwelling together politically and following a common form of religion, that has prevented them from combining against the outsider and made them the prey of successive invaders. They have not succumbed through inferiority of intelligence or fighting capacity.



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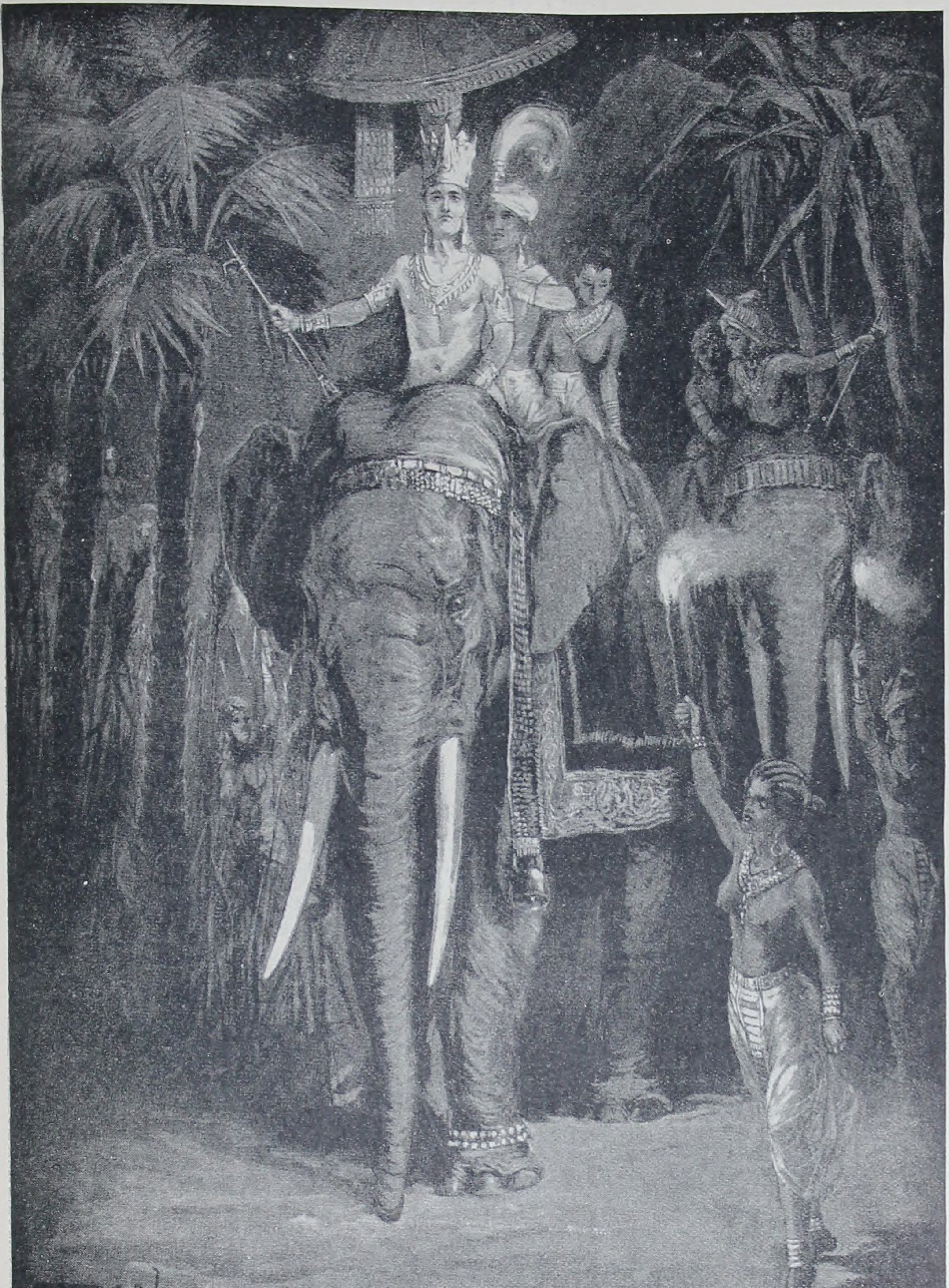
PRASENAJIT OF KOSALA (OUDH) PAYS A VISIT, 520 B.C.

The scene of Buddha's labours as a preacher was largely laid in Magadha (Southern Bihar), between which and Kosala there was a bitter family feud, in which Prasenajit, King of Kosala, was eventually worsted. One of Buddha's early triumphs was the winning over of Prasenajit, who paid him a ceremonial visit that has become famous in Buddhist story.

In the long process of spreading over the land the Indo-Aryans had developed in civilization *pari passu* with the Western peoples of the same general descent. They had raised up kingdoms, domesticated the useful animals,



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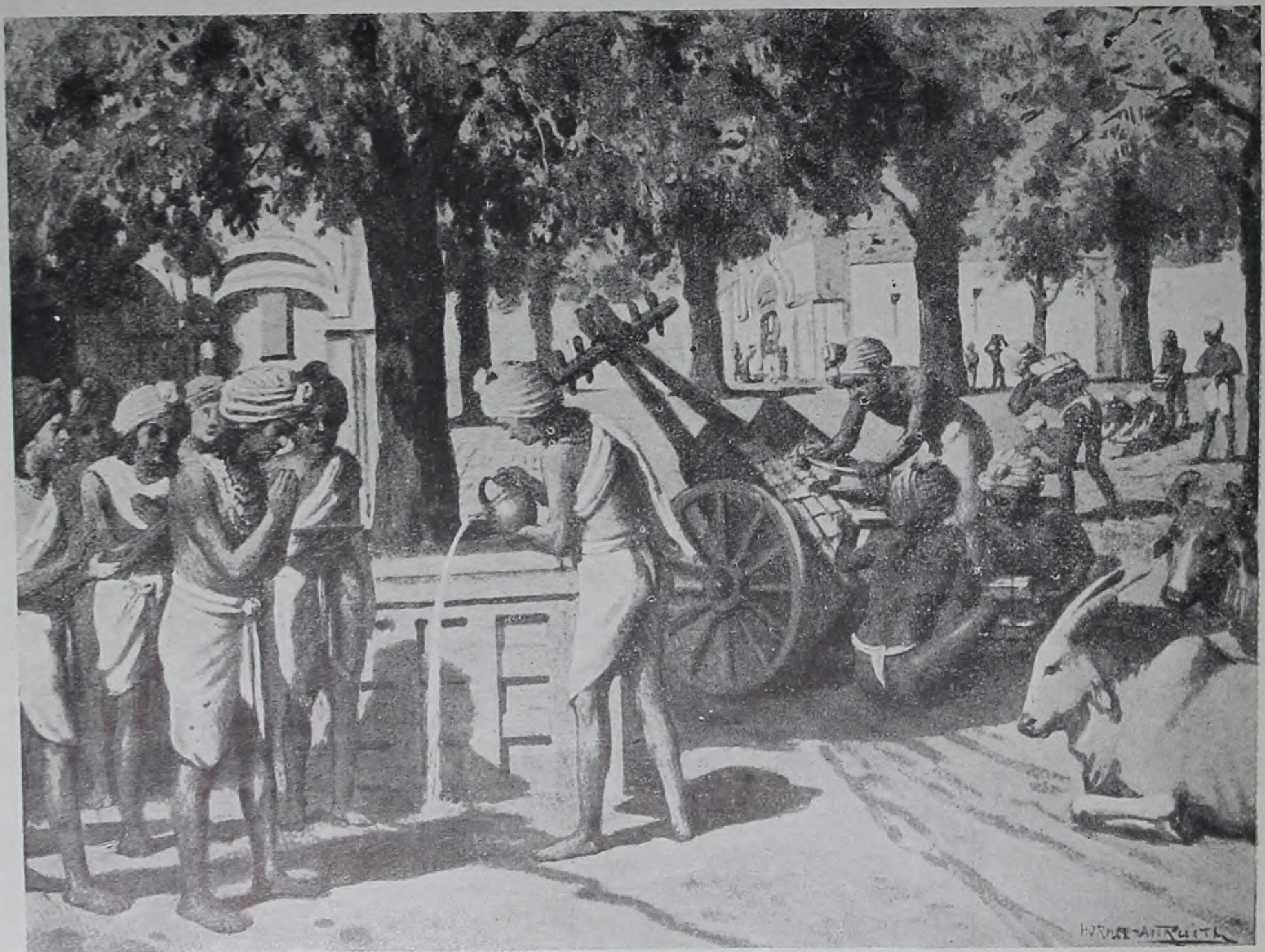
AJATASATTU OF MAGADHA MAKES A MIDNIGHT CALL, 495 B.C.

The cause of the quarrel between Ajatasattu of Magadha and Prasenajit of Kosala was that Ajatasattu had slowly poisoned his father Bimbisara, one of whose wives was the sister of Prasenajit. Ajatasattu was ultimately pardoned by Prasenajit, who gave him his daughter to wife. His crime, however, weighed on his mind, and he could not sleep, so he visited Buddha at midnight with a great procession of elephants, accompanied by only one male attendant and a great retinue of women, in order to obtain relief of conscience.

including elephants, contrived wheeled conveyances, set up constant communications by paths through hill and forest, reached the ocean, raised up a large trade with the West both by land and sea, become wealthy, and had learned the use of the precious metals and money and the arts of architecture in stone and brick and of writing—though this last for want of suitable materials came late to them for the purposes of literature. The intellectual advance was marked by an increase in the power of the Brāhman priest as the interpreter and even controller of the will of the gods. It was the age of priest-governed sacrifices. Those at coronations, at assumption of supreme authority, at times of great stress (human sacrifice, actual or by substitute), became general public functions. The social progress was in the direction of the patriarchal authority, and women became inferior and men ate apart.

By 1000 B.C. religion had greatly developed. There came into the mental conceptions a personal Creator and a mysterious universal soul beyond all else. The old gods had become generally forgotten, while Siva, the mountain and mundane god, and Vishnu, the heavenly sun-god, came to the front. The value placed on austerity brought about the advent of the hermits. These were always ascetic idlers, secluded wanderers and mendicants, the monks and even nuns of India. Some of them conceived and taught by precept the doctrine of harmlessness, sometimes even then carried very far: destroying nothing that lived, not even the twig of a tree. The *Vēdas* and their traditional interpretation were now handed down by heart from generation to generation with extraordinary verbal accuracy in great priestly schools, which in time multiplied and specialized. Through one of these every Brāhman priest



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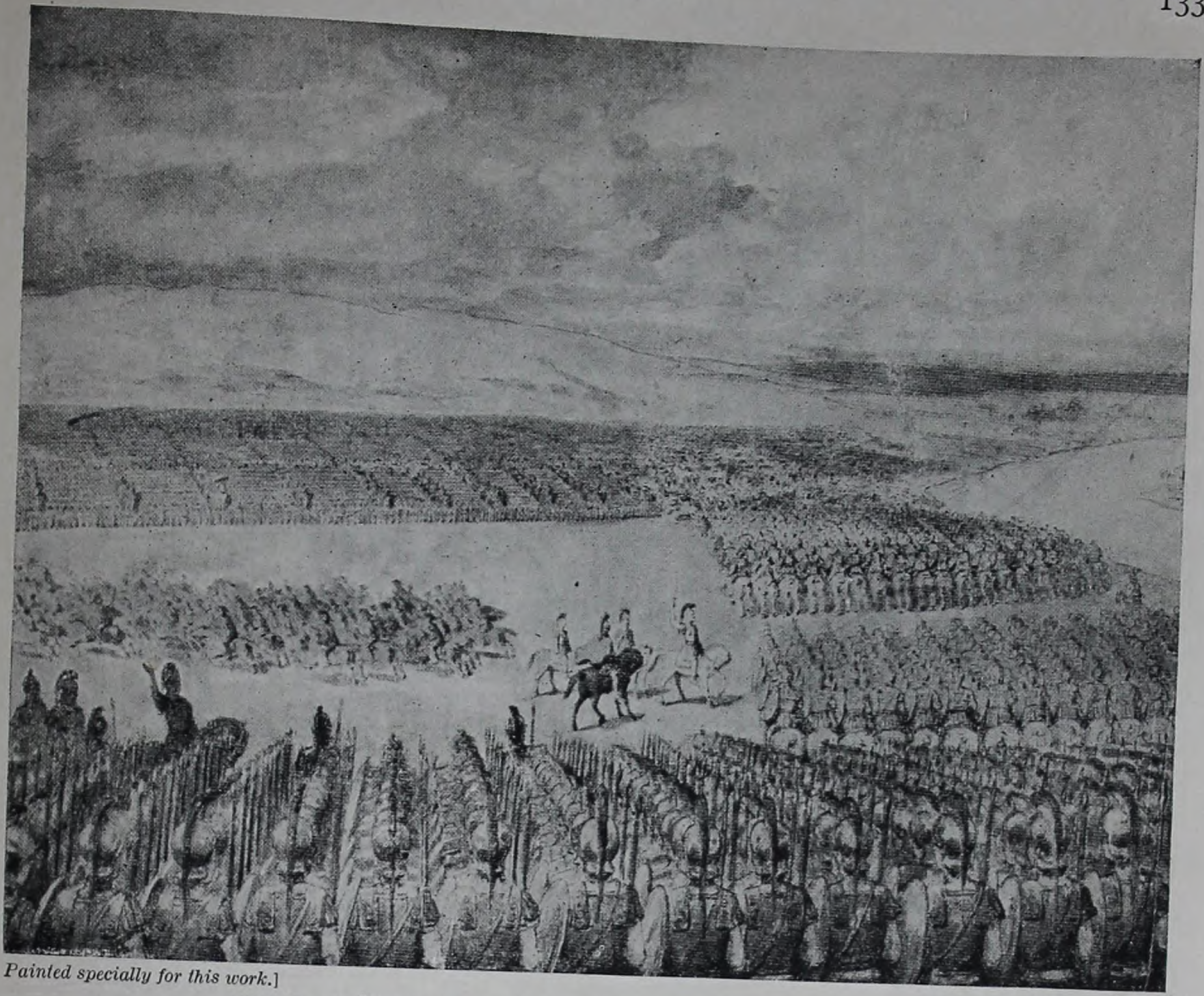
ANATHAPINDAKA'S GREAT ACT OF CHARITY, 483 B.C.

One of Buddha's chief haunts was the Jetavana, the garden of Prince Jeta of Sravasti, and amongst his prominent supporters was the princely merchant Anathapindaka. After Buddha's death he bought the Jetavana for as much bullion as could be spread over it, dedicated it for a monastery of the new order of monks instituted by Buddha, and built within it two shrines, Gandakuti and Kosambakuti, famous in Buddhist story. The scene of the dedication by libation and purchase with ingots of metal is a favourite one in ancient Buddhist sculpture.



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PORUS AWAITS THE ATTACK OF ALEXANDER, JULY 326 B.C.

When Alexander invaded the Panjab, he was vigorously resisted by a skilful commander known to European history as Porus. He had a powerful army, and was held in great respect by Alexander. But by movements conducted with extraordinary skill Alexander manœuvred him into a position between the Hydaspes (Jhelum) and some low hills in which his force became immoblie—long lines of elephants and infantry in the centre, chariots and cavalry on each flank. Alexander attacked the flanks with cavalry, throwing the whole force into confusion, and the elephants became unmanageable. The appearance of the Indian force to the Greeks was that of a walled city, with the elephants as the turrets.

had to pass. This made them study language as a science and created for each school an oral tradition (*Brāhmana*), now embodied in a tedious, uninteresting literature, except for the light it throws on manners and superstitions.

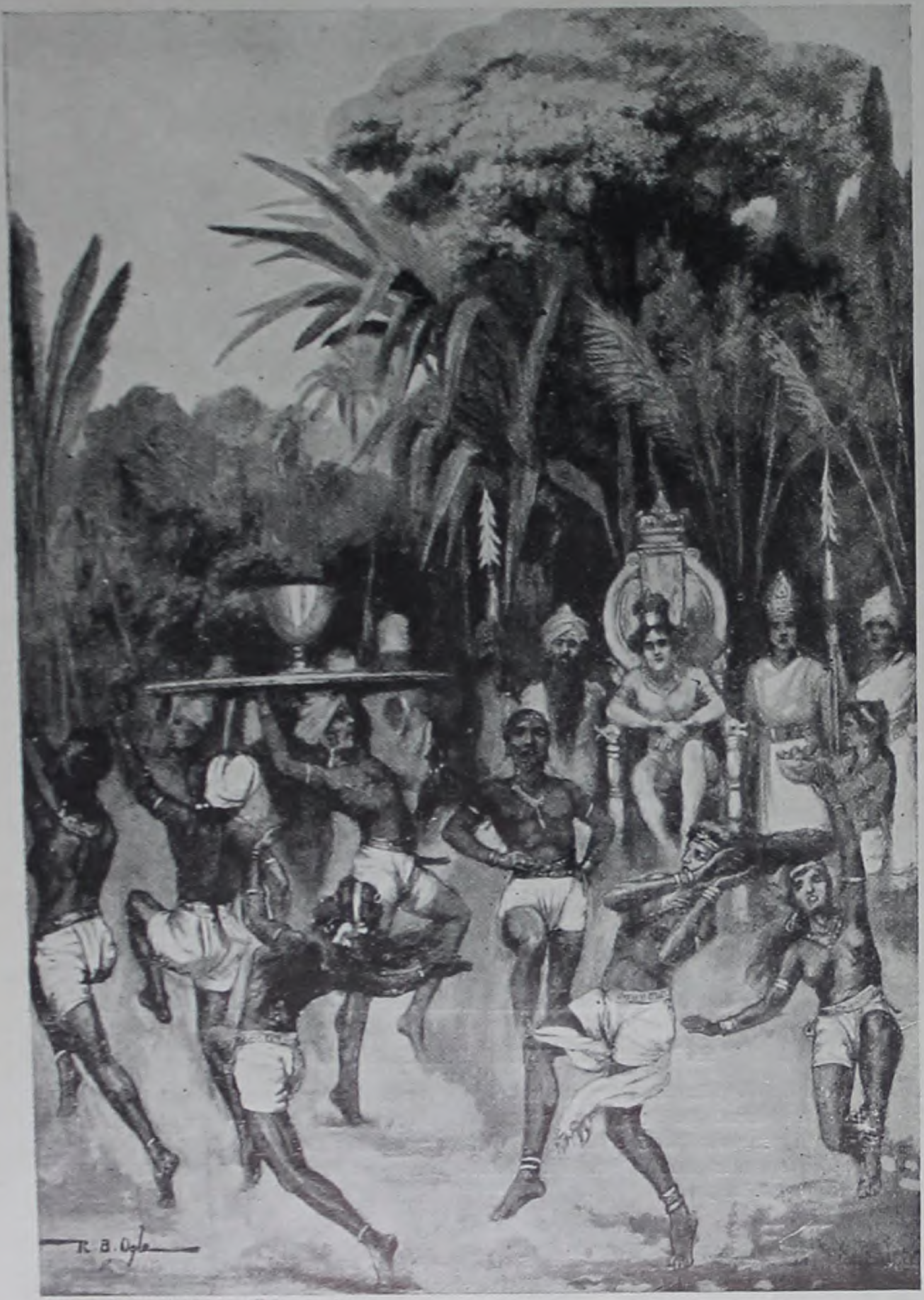
The schools began to philosophize, but never really got beyond inquiry. Nevertheless, they set up doctrines. This world is an illusion. The one reality is the Absolute, unchanging, inert, unknowable. The varying fortunes of individual men were explained by the transmigration and reincarnation of personal souls expiating the action of former lives, with a final release at last by reabsorption into the universal soul. So the merit of actionless, ascetic life in this world became the passport to release from rebirth. The necessity of oft-recurring rebirth before sufficient merit can be accumulated to obtain release led to the idea of the cyclic destruction and recreation of the whole earth. Out of this grew the conception of the Four Ages, of which the present is of course the fourth. And through it all the Brāhman priest was the divine interpreter to all the rest of the Indo-Aryans, initiating them into Hinduism and all its rights by an act of spiritual birth; of which the devotional threads over the left shoulder are to this day the outward sign, whence all representatives of the three original Aryan orders of society are "twice-born". The initiation in the case of girls, for whom no education was provided, was represented by marriage, and this interpretation of marriage led to the ideas that affected Hindu life ever afterwards. Girls were married, that is, initiated, while very young, before puberty, a custom which brought about child-marriage of both sexes, and only the childless widows could remarry, that is, undergo true initiation, though later on even this was prohibited in

NORTHERN HINDU INDIA

600 B.C.—A.D. 1193

THE DAYS BEFORE THE MAURYAN EMPIRE (600—321 B.C.)

At the time when Mahāvīra, who was born in 540 B.C., and Buddha, who was born in 563, began to consolidate their respective schools of philosophy, the Aryan territories in India stretched eastwards from Gāndhāra (Peshāwar) to Magadha (Southern Bihār), and southwards as far as Avanti (Mālwā), with Ujjain as its chief city, which still exists under its original name. They were divided into many tribal kingdoms, conventionally sixteen in number, and of these three stood out prominently: Kōsala or Oudh, Magadha or Bihār, and Avanti or Rājputāna-Mālwā.



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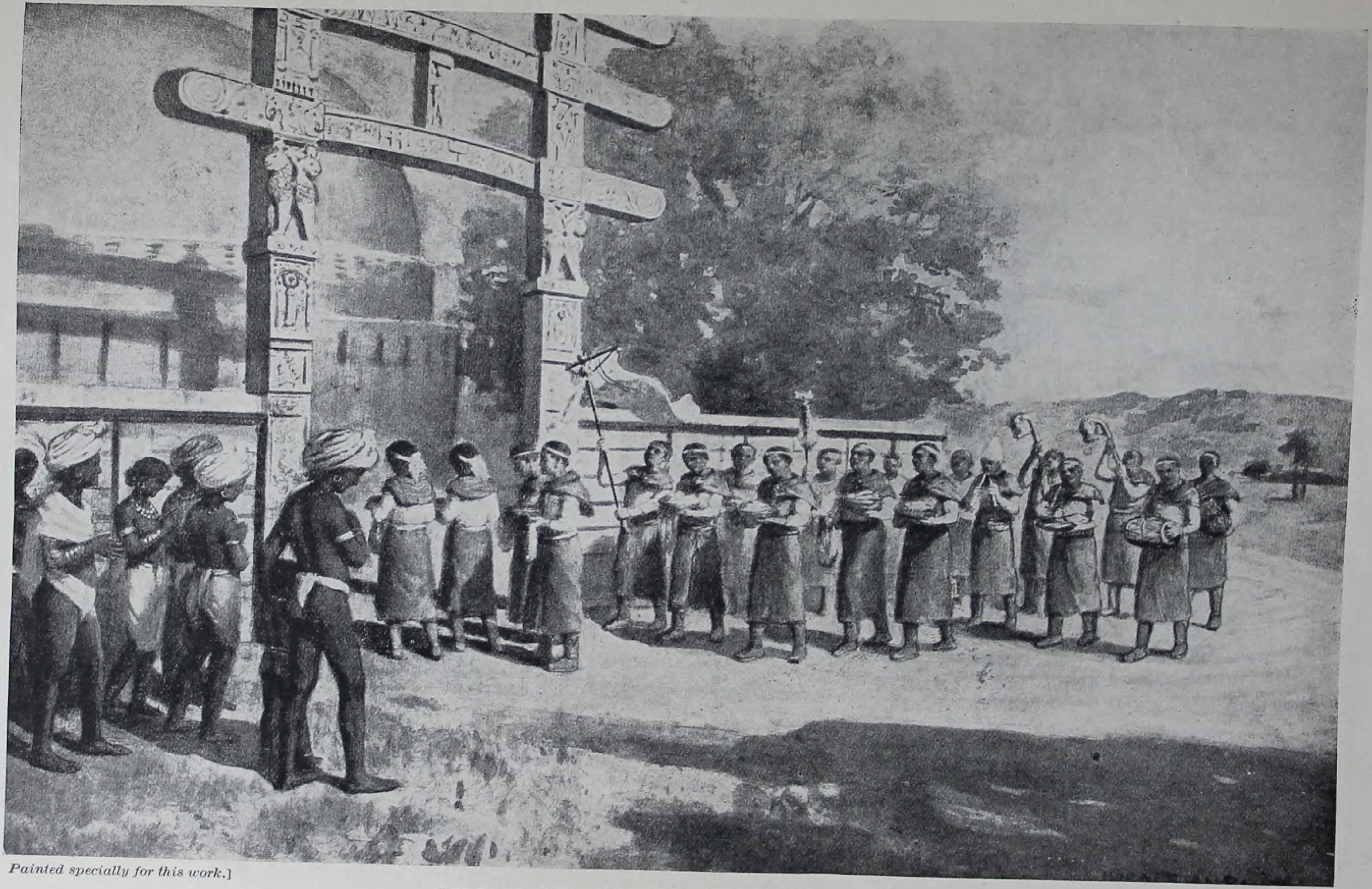
ASOKA'S ENVOY DECLARES PEACE, 261 B.C.

The great loss of life, want and misery caused by the war with the Kalingas along the eastern coast of India, previous to the annexation of the country to his empire, weighed heavily on Asoka's mind for years, and he never again, during his long reign, allowed war in his territories where it could be avoided. The illustration shows the wild tribes rejoicing at the declaration of peace after the Kalinga war.

In Magadha there reigned the Çiçunāga Dynasty, of which the fifth ruler, Bimbisāra (543-491) enlarged his borders by marriages and founded Rājagriha (Rājgir, near Gayā), which appears so frequently in Buddhist legend and story. He abdicated in favour of his famous son, Ajātasattu, but this did not prevent the latter from murdering him, a crime that weighed on Ajātasattu's mind and brought about a remarkable midnight visit to Buddha in the hope of curing the consequent sleeplessness. It also brought on a war, as a wife of Bimbisāra was the sister of Prasēnajit of Kōsala, who attempted to avenge the wrong done to her. This was, however, the beginning of Ajātasattu's eventual successes as a fighter, which included his marrying Prasēnajit's daughter, and finally the annexation of Kōsala. Three important things are connected with this period: the foundation by Ajātasattu of Pātaliputra or Patna as his capital, the massacre of the Sākya clan to which Buddha belonged by Prasēnajit's successor, and the fixing on the since famous Buddhist site Srāvasti on the Rāptī, now buried in the Nepalese jungles, as the capital of the extended Magadha kingdom.



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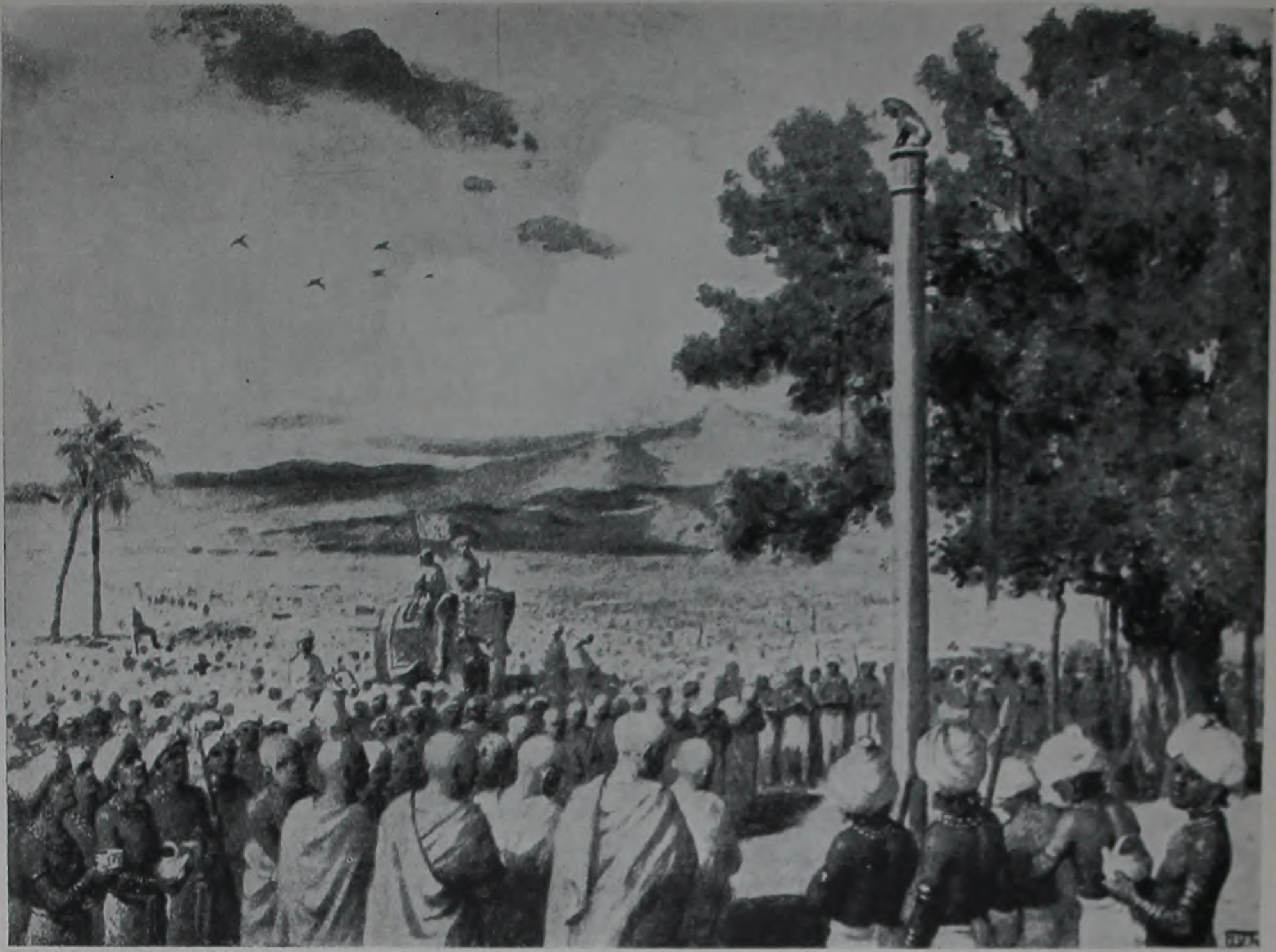
FOREIGNERS AT SANCHI WITH OFFERINGS, 145 B.C.

The earliest form of Buddhist sacred building was a mound, now popularly known as a tope (*stupa*). Such mounds were sometimes of immense size. They covered a chamber of sacred relics, and were surrounded by procession paths and most elaborate railings and gateways. It was customary from quite early times to make pilgrimages to these shrines with offerings, many wealthy foreigners, especially from the north and east, undertaking them. One of the greatest of the topes is that at Sanchi, in Bhopal in Central India.



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ASOKA'S MISSIONARIES SET UP AN EDICT PILLAR AT LAURIYA NANDANGARH, 244 B.C.

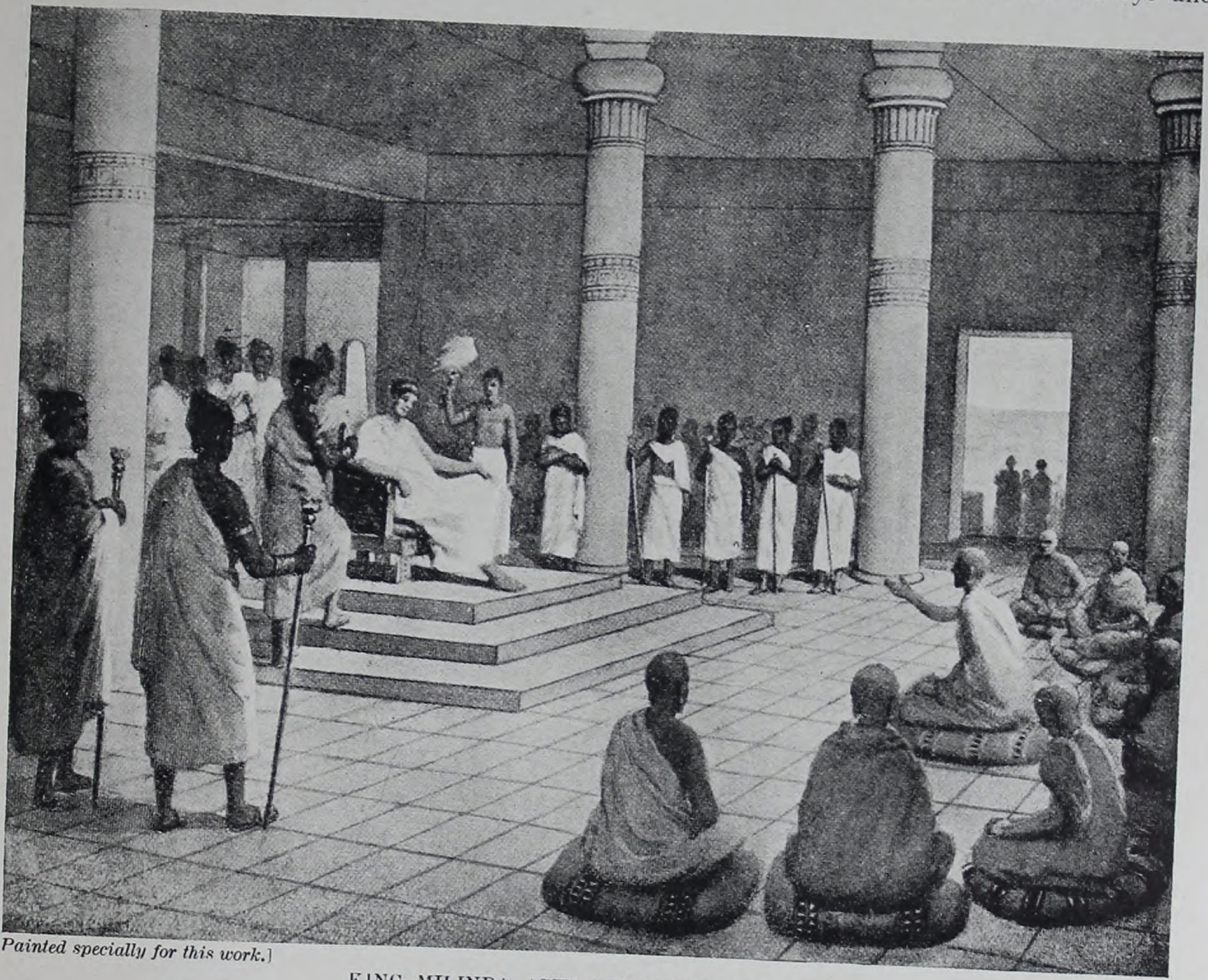
The most important of the Mauryans and one of the three outstanding emperors in Indan history was Asoka (274-237 B.C.) grandson of Chandragupta. The horrors of the Kalinga war, waged early in his reign, made him turn to the peaceful doctrines of Buddha, and by 259 he had become an emperor-monk. Before his death he had been the greatest personal distributor of missionaries ever known, and is one of the few men who have controlled the faith of a large portion of mankind. Part of his method was to set up edict pillars along highways of communication inscribed with his religious and administrative views.

While Mahāvīra was still young, and before Buddha had reached the zenith of his preaching, there occurred an event on the north-western borders of India which produced a permanent effect on the subsequent history of the Peninsula. Towards the end of the sixth century B.C. India was invaded by Darius the Great, ruler of the then huge Persian Empire, who annexed the rich, densely populated and prosperous Indus Valley, which thus became a Persian province. So rapid and complete was the domination that Indian archers were included in the Persian army of Xerxes that was defeated at Platæa in Greece in 479. Darius was one of the great administrators of antiquity and maintained a system of viceroys or Satraps (Kshatrapavan), who sent him a fixed annual tribute. The Indian dominion formed one of his Satrapies and produced a revenue paid in gold that was important even to him, and it was under his orders that Skylax of Karyanda in Asia Minor had made his famous and informing voyage down the Indus and along the shore of the ocean to the Red Sea. But the permanent results of contact with such an empire as that of Darius, stretching from the Mediterranean to the Indus, were the establishment of a trade between India and the West, the introduction of a syllabic alphabet, and the acquirement of a knowledge of the methods by which imperial government becomes possible that sank deeply into the minds of native Indian rulers, as is shown by subsequent events.

In 361 there occurred a typically Indian change of dynasty. An illegitimate son of the last Çiçunāga King by a Sūdra woman, and therefore, in those days, a person of low origin without caste or any social position at all, usurped the throne and founded an unpopular dynasty of nine kings known as the Nandas, which lasted nevertheless down to 321, when it was brought to an end by a revolution placing on the throne a relative, Chandragupta, afterwards the great Mauryan Emperor.

During the days of the Nandas, however, an event happened which has become famous in all story. In 326 Alexander the Great, in the course of the most remarkable progress in the world's history, moved eastwards from Greece and invaded India by the Khaibar Pass, since so often used in history, being partly attracted thither by the reports collected in 380 by Ktesias, the Greek physician at the Persian Court, of the importance and wealth of the Nanda kings of Magadha, known to him as Nandres. After a hospitable reception at Taxila (Takshāsila), then the largest city in the north-west of India, and a great seat of Buddhistic learning, he was vigorously resisted in the difficult country between the Indus and the Biās (Hyphasis) by one of two brothers, who were known in India as the Pauravas, but are now usually called Porus. By a battle fought on tactical lines, which showed the military genius of Alexander and are even now well worth the study of soldiers, Porus was defeated and Alexandrian rule was extended to the Panjāb and Sind. On Alexander's death in 323 Chandragupta's (Sandrakottos) military capacity so completely wiped out in three years all that the great Greek conqueror had done politically that Indian writers have not even mentioned his raid.

Alexander was, however, no mere raider at any period of his astonishing career, and his work had a permanent effect on India. He founded cities at important points, of which Pātala (Haidarābād in Sind) is still important, constructed harbours, docks and lighthouses, and instituted surveys and



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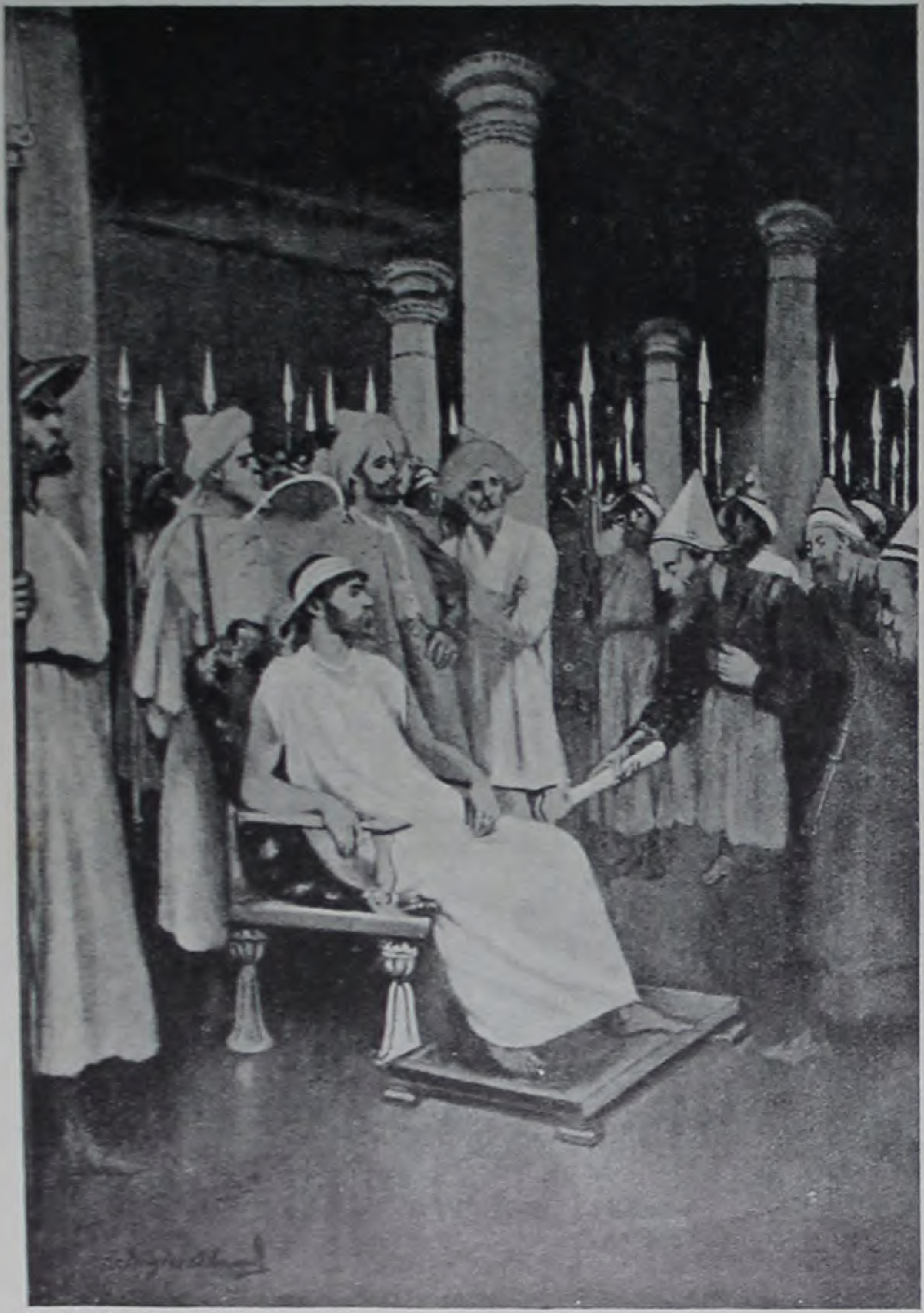
KING MILINDA ASKS QUESTIONS, 140 B.C.

After the deaths of Seleukos Nikator and Asoka, the great empires they controlled broke up, and on the north-western frontiers of India beyond the Indus the country (Baktria and Parthia) came to be held by rulers of Greek descent Conspicuous amongst these was Menander of Kabul, who penetrated far into Northern India and created a capital at Sagala (Sialkot in the Panjab). He had strong leanings towards Buddhism, and his religious disputations with the great teacher Nagasena have been preserved in a famous classic, the *Milindapanha*, the Questions of Milinda (Menander).

inquiries into the institutions of his newly acquired subjects. He taught statecraft on a large scale and generalship to the Indian chiefs, making known to them the European system of organizing, disciplining, arming, drilling and leading armies, and thus rendering possible the work of the great native Emperors that succeeded him in later generations. He strengthened the trade-routes and intercourse between India and the West to such an extent that the Indian and Greek art, letters, science and commerce reacted on each other, for wherever he went he was accompanied by men eminent in all these matters, and he introduced an artistic coinage among many other invaluable things. His invasion was indeed even more important and beneficial to Indian life than that of his great predecessor, Darius, and marked a turning-point in the history of the Peninsula.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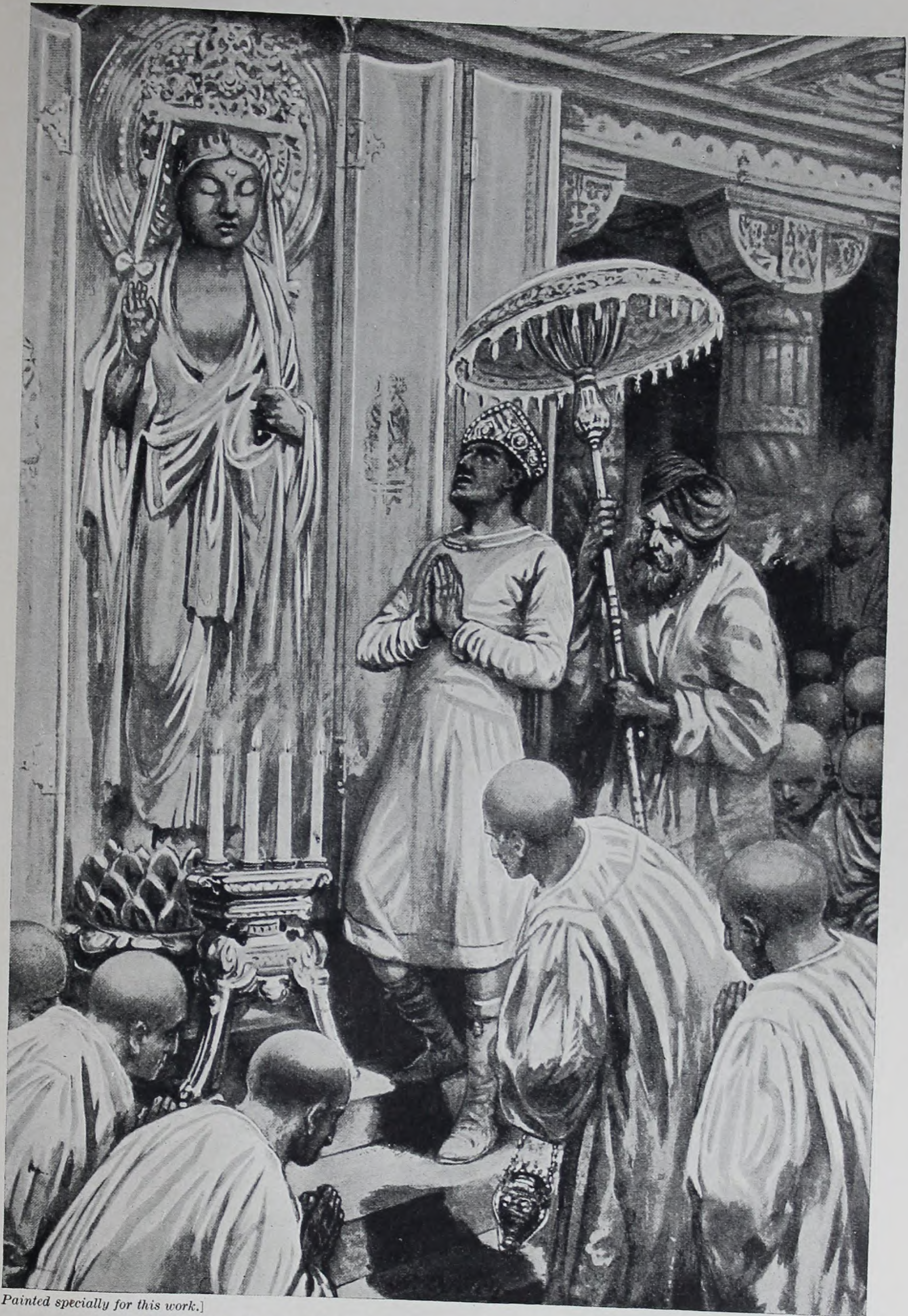
GONDOPHARNES RECEIVES A LETTER FROM ST. THOMAS

There are many stories connecting the Apostle St. Thomas with India, one of which tells of his writing to the Indo-Parthian King Gondopharnes (Guduphara), who ruled at Gandhara (Peshawar) between A.D. 25 and 45, a letter from Syria to announce his intention of visiting India.

THE MAURYAN EMPIRE, 321–184 B.C., AND ITS SUCCESSORS TO 27 B.C.

CHANDRAGUPTA MAURYA first seized Patna, then the capital of Magadha, through the agency of Chānakya, a capable Brāhman and afterwards his minister, whose "Arthasāstra" ("Treatise on Politics") is the most valuable document that has survived relating to the system of administration and social life of early Indian times. In twenty-four years Chandragupta, who had been a fugitive in Alexander's camp and an apt pupil indeed, made himself master of all Northern India, from Patna to Kābul, by means of a very large and thoroughly organized paid standing army, consisting of four arms — elephant and chariot corps, cavalry and infantry—maintained in fixed proportions. His forces were under defined controlling authorities, one for each arm, and two others for transport and supply and for a navy for the great rivers.

Chandragupta has come down to us as a man of commanding capacity—stern, vigorous, alert—who lived, nevertheless, under careful guard and in daily fear of assassination, while he worked all day long at the administration of his great dominions. But, great as his achievements and military organization show him to have been, the outstanding figure of his dynasty is his grandson Asōka (Asōkavardhana, 274–237), a truly mighty man of the past, in war, in administration and in moral character, whose beneficent sway extended over all his grandfather's empire and southwards almost to the modern Madras. He was never suzerain of quite all India, but approached as nearly to it as any subsequent ruler except the British King-Emperor. The horrors of the Kalinga war to the south at the beginning of his reign so affected his mind that he turned more and more to the peaceful doctrines of Buddhism for spiritual guidance, became the staunchest of all its royal supporters, and finally assumed the garb and vows of a monk as early as 259, holding that



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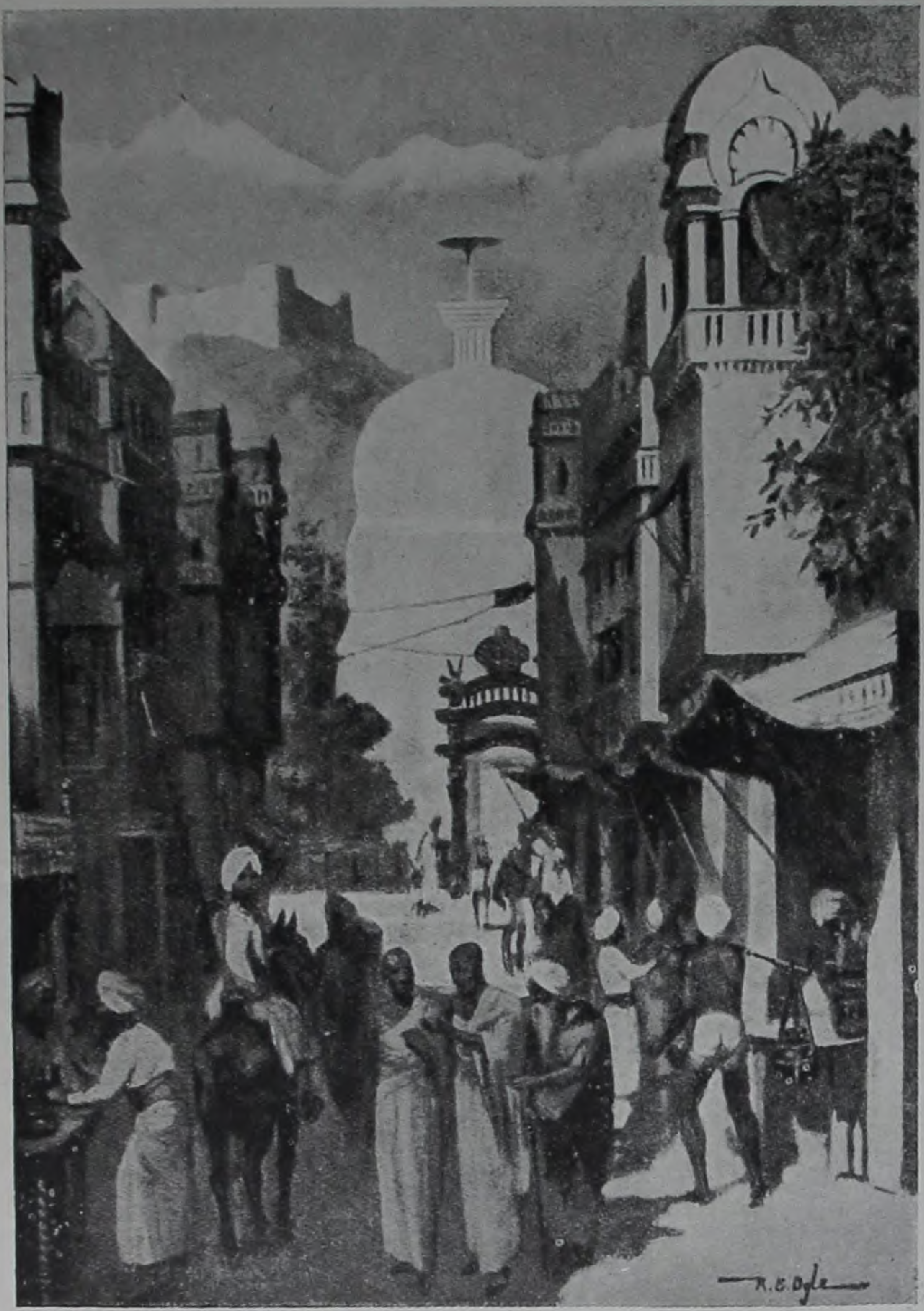
KANISHKA INAUGURATES MAHAYANA (NORTHERN) BUDDHISM, A.D. 100.

The Kushans were one of the chief Central Asian tribes that overran the country just beyond the frontiers of India in the century before Christ, and afterwards became a ruling race in Northern India itself. The greatest of the Kushans was the conqueror Kanishka (Kanerkes of the "Greek" coins), who did such great things for Buddhism by founding the Mahayana or popular gorgeously ritualistic form of it that his fame for ages has been spread from end to end of Asia. But he destroyed the philosophic Buddhism and substituted for it a superstitious polytheistic idolatry.



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A STREET SCENE IN TAXILA, A.D. 260.

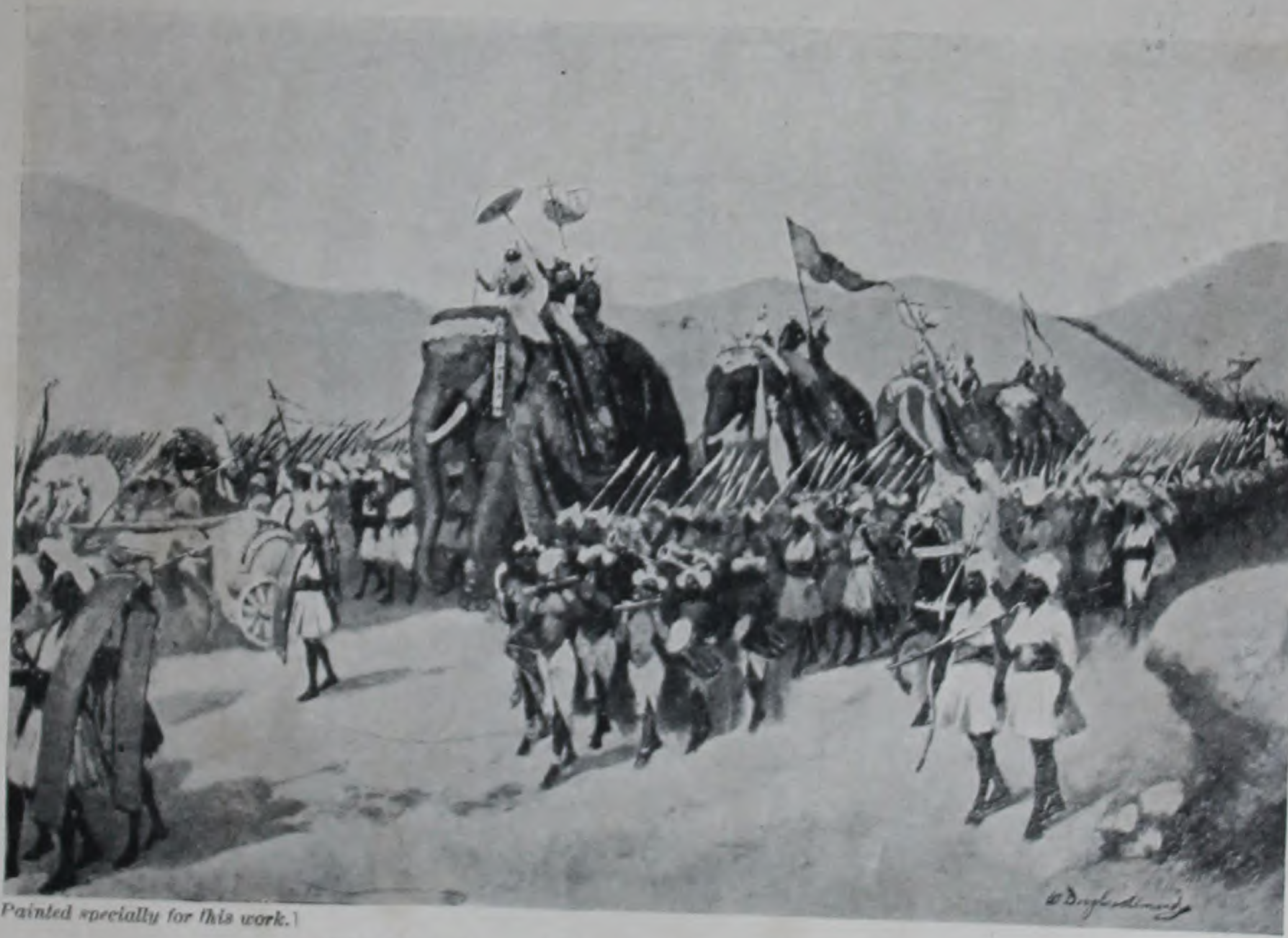
For quite a thousand years Takshasila, better known by its Greek name Taxila, was the greatest city in N.W. India, through Hindu and Buddhist times, from the days of Darius, 500 B.C., to at least A.D. 500. Its ruins, not far from Peshawar, are now being systematically excavated and are yielding rich archæological results.

the chiefest conquest of all was by the Law of Duty (*Dharma*). Thereafter he governed as the gracious Emperor (Piyadasi, Priyadarsin), a man of affairs, who was also a monk, working continuously every day for what he conceived to be the good of his people. The policy which has preserved his fame was the enforcement of his moral views by a wonderful series of inscriptions on rocks and stone pillars along the ancient highways throughout his empire, some of which still exist from the Panjāb and Oudh on the north, to Orissa on the east, to Mysore on the south and to Kanara and Kāthiāwār on the west. Kindness to animals, purity of life and body, with reverence, toleration and liberality even to the unpopular, were the doctrines they promulgated. But Asōka was not content with spreading his faith merely over his own wide dominions. He was the greatest personal distributor of missionaries ever known. These included his own near relatives, and he sent them to the Himālayan regions, to the Tamils of the extreme south, to Ceylon and to the Greek monarchies of Syria, Egypt, Cyrene, Macedonia and Epirus. His monks educated everywhere, and it was on his initiative that Buddhism became one of the chief religions of the world, a position it still holds. Asōka is thus presented to us as one of the leading characters of all time—one of the few men who have controlled the faith of a large portion of mankind.

The Empire began to break up immediately after his death, and the Mauryan Dynasty finally disappeared in a palace revolution, when its last representative was killed by Pushyąmitra Çunga, his military commander, who founded the Çunga Dynasty. In 72 B.C. this was ousted by the Brāhman Kānvas, who in turn gave place in 27 to the Andhras of the Deccan, who, with the famous Jain King Kharavēla of Kalinga on the east coast, had made themselves independent very soon after the death of Asōka. The history of this period of decay is naturally obscure, but it is clear that none of Asōka's successors ever held anything like his authority in the country.

The Mauryan civil administration was as effective as the military, and the most striking point in it is its wonderful modernity. A *lingua franca* for the Empire was found in Māgadhī, just as another was found much later on in the still existing Hindustāni, which is now being rapidly replaced by English. This fact shows that there must have been a general spread of reading and writing. There was, too, the same religious tolerance as nowadays distinguishes the British Empire in India. The supreme government was centralized, but local government was often entrusted to the natural chiefs of distant parts, while the frontiers were protected by specially appointed wardens. The traditional Indian system of controlling everything by boards of five members (*panchāyat*) was also then in full swing, and the capital, Pātaliputra, had a municipality governed by six such boards. Crown land rents were the mainstay of the revenue system, and on the land were assessed water-rates according to the mode of irrigation adopted, which was under a special government department. There were also an excise system, with both on and off licences for the drinking-houses, and a host of other minute regulations for controlling the revenue and keeping order. The regulations of these times were, in fact, of the same general type as those devised under British rule at the present day; but the laws, both civil and criminal, administered by judges and magistrates, with appeal to official censors, were enforced with infinitely greater severity; private life was interfered with by a system of espionage which would nowadays be looked on as intolerable, and slavery of a mild kind was prevalent. All this supplies food for serious reflection. It shows that the principles of sound government never change, for the success of the Brahmanist, and subsequently Buddhist, Mauryan Empire was due to precisely the same methods of imperial rule as that which very long afterwards attended the efforts of the other two general Indian Empires—of the Muhammadan Akbar and the Christian Victoria.

In Mauryan days the caste system tended to harden and become hereditary in occupations and professions, and on the whole the people lived and dressed much as they do now, with the same fondness for jewellery. There was the same unguarded condition of house and property as now exists. There were a few very large towns, but the population was agriculturist by chief occupation, with the same liability to famine as persisted down to our own times. It contained, as now, a numerous class of clever artists in the metals and in wood and stone, and many skilful rule-of-thumb engineers. The oldest known building not of wood is the tope (*stūpa*, mound) over relics of Buddha at Piprāwā, now on the Nepalese frontier,



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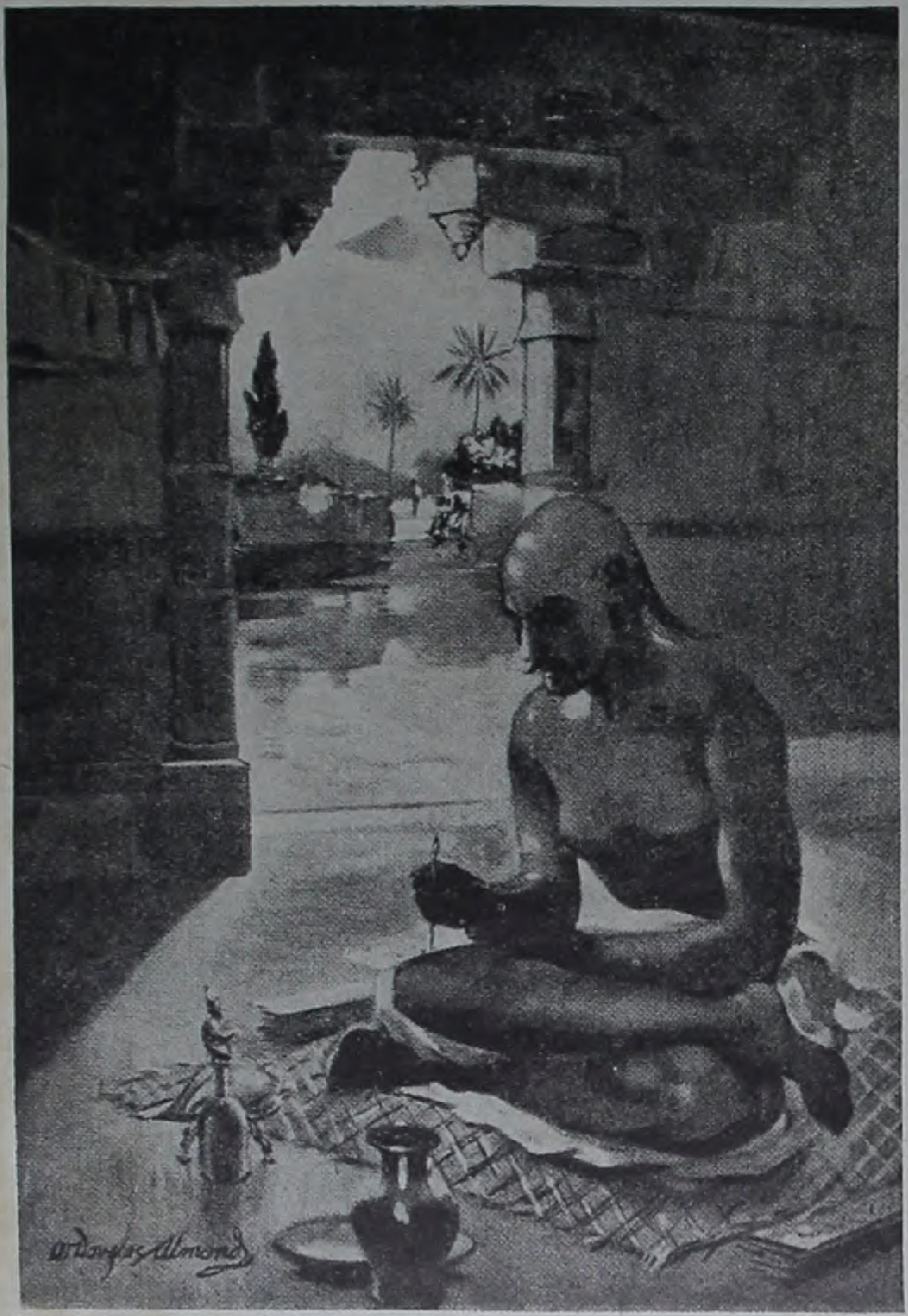
VIKRAMADITYA GUPTA GOES FORTH TO WAR, A.D. 395

One of the great figures of ancient India whose fame has come down to modern times in legend and story is the Gupta Emperor Chandragupta II, surnamed Vikramaditya nowadays corrupted into Bikramajit and still more popularly into Raja Bikram. His most famous exploit was a march across India, ending in the conquest of the Western Satraps of Surashtra now known as Kachh and Gujarat.

which dates from about 450 B.C. The railings of the Mahābodhi Temple at Buddh-Gayā, in Bihār, and of the great Sānchi Tope in Bhopāl, and also Asōka's pillars, attest the skill of the mason and stone-carver in his days. The remains at Sānchi, Buddh-Gayā, Bharhūt in Bāghelkhand, at Amarāvati on the Kistna River, are all proofs of the fact that the successors of the greater Mauryas, though small personages in comparison, were by no means of no consideration, and that, though they reverted to Hinduism, they were tolerant, permitting those under them to become mighty builders and workers in stone for their own faith.



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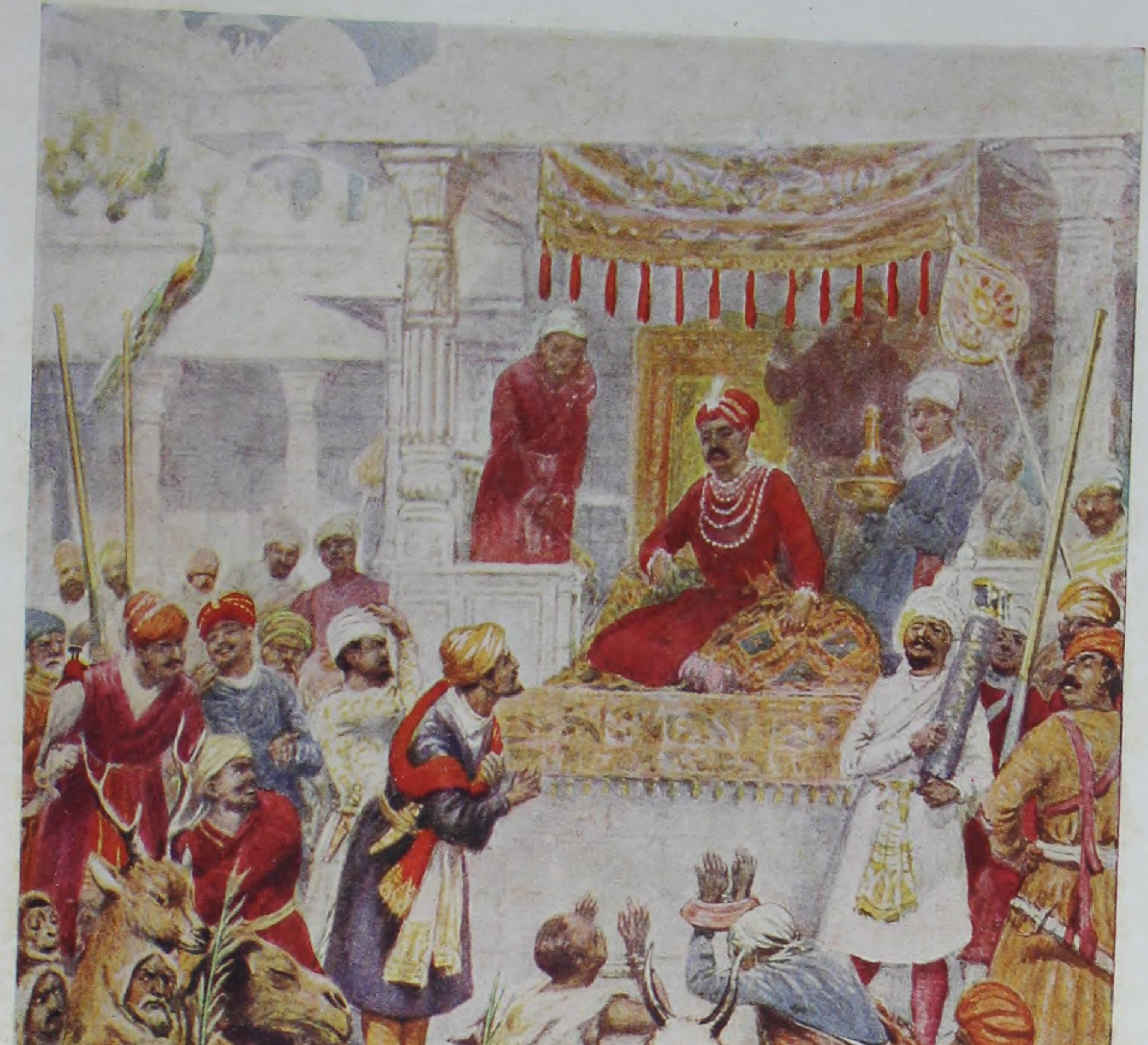
KALIDASA INDITING THE "CLOUD MESSENGER", A.D. 375.

The most productive period of Sanskrit literature was that covered by the Gupta Empire (319-520), and the greatest of the classical Sanskrit poets was Kalidasa, who flourished in the days of the Gupta Emperor Vikramaditya. One of his poems, the *Meghaduta* (Cloud Messenger), and his famous play, *Sakuntala*, are still household words in India

The main facts of the religious beliefs of the period are that Brāhmanism became crystallized and the influence of the Brāhman caste paramount; but the Brāhmans left out of their ken large sections of the people as being beneath their ministration—a state of things that has lasted to this day. Later on, under Asōka's influence, Buddhism became the general religion, but the very popularity given to it by his missionary efforts laid the seeds of its eventual undoing; for the creed was too cold and elevated for the public, which soon brought into it the pantheism taught by the lower class of Brāhman and the cast-iron methods advocated by the Hindu thinkers of classifying, numbering and labelling all ideas. Buddhism was also powerless to prevent the ever-increasing spread of the caste system. Indeed, it was at this time that the modern Hindu images definitely assumed their appearance and dress and the temples their present form. The learning of the schools was still handed down orally, and this practice gave rise to the *Sūtras*, or versified aphorisms, which have been aptly styled a sort of telegraphic code, tabloids of condensed knowledge, easily committed to memory.

In popular sacred literature the great Buddhist Canon (*Tipitaka*, the three baskets) was completed about 200 B.C. in the form of sermons (*sutta*), some of which are beautiful reading indeed, conveyed in an easy mellifluous tongue known as Pāli, or the "Language of the Texts". But the Hindus, who now stood as rivals to the Buddhists, did not lag behind, and created their six *Vēdāngas*, or members of the body of the Veda, turning the popular heroes Rāma and Krishna into incarnations of Vishnu.

Meanwhile Siva, as a god, held his own as the typical ascetic, and hence arose the two great rival divisions of Hinduism, the Vaishnavas and the Saivas. There was much frank idolatry, but into it all was woven the philosophy of the Atman, or Universal Soul. In popular literature the second great Hindu epic, the *Mahābhārata*, appeared. Originally it was an heroic poem relating ancient Aryan wars between the Kauravas and the Pāndavas, both descendants of Bharata of Delhi (Hastināpura), and in a supplement Krishna appears as a purely human hero. The poem in time was enormously enlarged, until it became an epitome of Hinduism, and Krishna, in a much later addition, the *Bhagavadgīta* ("The Song of the Adorable"), appears as a fully established god.



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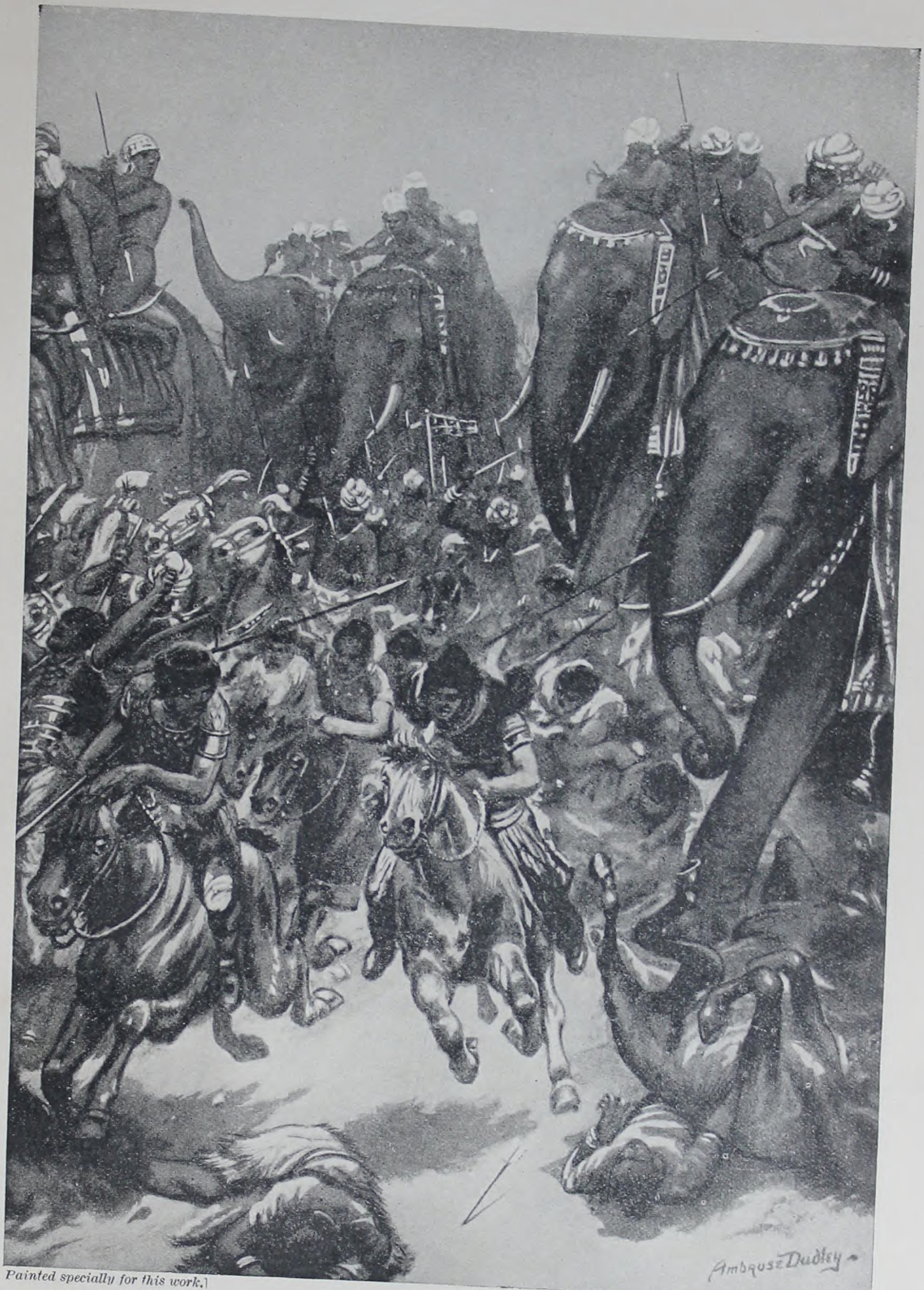
THE KHAN JAHAN SHOWS AKBAR HIS PRINCELY CAPTIVES.

In 1566 several of Akbar's near relatives, known as the Mirzas or Princes, raised a rebellion in the Punjab, which was carried on intermittently for some years. Husain Kuli Khan, one of Akbar's generals, afterwards better known as The Khan Jahan, captured the fortress of Nagarkot in 1572, and shortly afterwards took several of the Mirzas prisoners. In the following year he produced his captives dressed in animals' skins, with their eyelashes fastened together, to Akbar in audience. The Emperor ordered their eyes to be opened, and treated them with great consideration.



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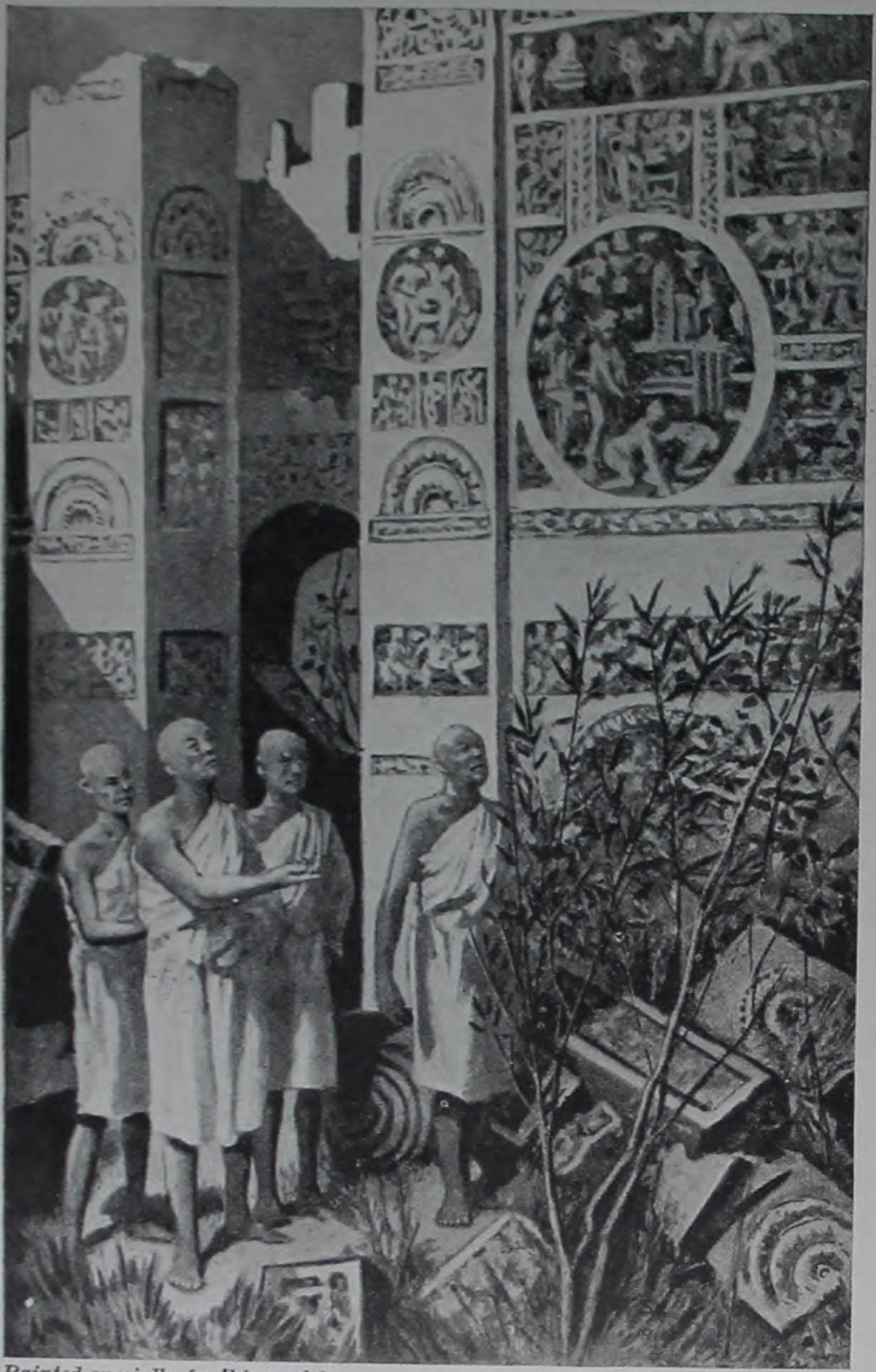
THE DEFEAT OF THE EPHTHALITES, OR WHITE HUNS A.D. 528.

In the fifth century, when the Central Asian hordes known as the Huns were still the curse of Europe, another body of them known as the Ephthalites, or White Huns, were overrunning all Northern India, and establishing a sort of government. The last ruler, Mihiragula, was so outrageous a tyrant that a combination of the falling Gupta Dynasty and the rising Yasodharman of Malwa rebelled and overthrew him in 528. He died in Kashmir in 540, and the power of the Huns disappeared for ever



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FA HSIEN AT THE RUINS OF ASOKA'S PALACE, A.D. 407.

The Chinese Buddhist monk Fa Hsien was the first of a long series of monastic visitors from China to India between the fifth and eighth centuries. In 407 he visited Pataliputra (Patna) with three followers, and has left an account of the Palace of Asoka which was then standing.

THE NORTHERN INVADERS AND THE KUSHAN EMPIRE (155 B.C.—A.D. 319)

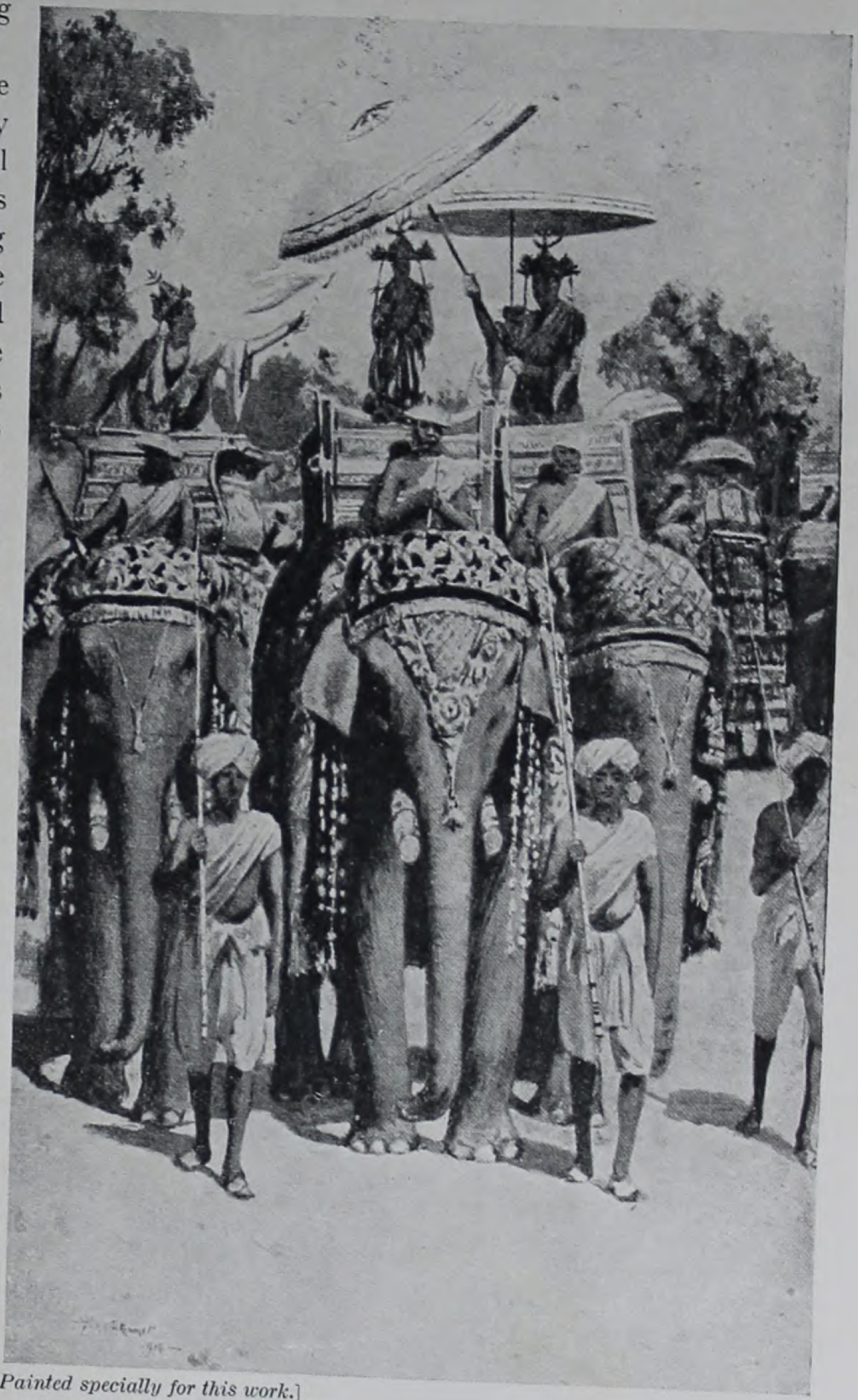
WHILE the Mauryan Empire was yet at the zenith of its strength it was not left undisturbed by the rulers further west. Thus, in 305 B.C. Seleukos Nikator (the Victorious), King of Syria (Babylon), invaded India after the break-up of the Empire created by Alexander.

The envoy whom he subsequently accredited to Chandragupta's Court, Megasthenes, left a lost but invaluable account behind him, so constantly quoted by Greek and Roman authors that fortunately much of it has come down to our time. This western raid was the forerunner of long, turbulent days in the north and west, in comparison with which the many and great troubles caused to the dying Mauryan Empire by the Andhras on the south were as nothing.

After the death of Seleukos Nikator his huge Babylonian kingdom was upset by a revolution about 250 B.C., while Asōka was still alive. By this revolution Parthia, lying to the south-east of the Caspian Sea, and Baktria, the country between the Hindu Kush mountains and the river Oxus, came to be held by kings of Greek descent Raids on Asōka's Empire began soon after his death, and Antiokhos III, King of Syria, overran the borders as far as Kābul in 206. His example was followed by his son-in-law Demetrios, the Baktrian, in 190, who took the Panjāb and Sind. Thereupon all the country west of the Biās river came to be divided up between a number of local principalities under Baktrian and Parthian rulers. One of the former, Menander of Kābul and Siālkot in the Panjāb, and afterwards the celebrated Buddhist king Milinda of "The Questions", invaded India in 144 B.C., penetrating as far as Oudh to the east, and Rājputāna and Kāthiāwār to the south. In 140 Mithridates of Parthia annexed the western Panjāb to his Empire. All this caused confusion enough, but about the same time it became worse confounded by an irruption into Baktria of wild nomad tribes from Central Asia, called by the Indians the Çākas. They, too, had rulers of their own, who overran Surāshtra (Kāthiāwār), where they set up governors-general known to history as the Çāka Satraps. On top of all this the Yueh-chi, another swarm of Central Asian nomads, swept down on Baktria and Kābul. Of these the leading clan was the Kushān, the king of which, known to us by the Greek name of Kadphises II, made himself master of all the country on the frontier and of Northern India as far as Benares. His successor, Kanishka (succeeded about 120 A.D.), became one of the greatest of all Buddhist monarchs, and his fame rivals that of Asōka throughout all Asia north of India. In the course of a reign of thirty years he immensely extended the Kushān Empire formed by his predecessor, until it comprised Kābul and North India as far south as the Narbadā river, and also Kashmir, as well as Khotan and Kāshgar in Central Asia. It was this dynasty that in 78 A.D. founded the celebrated Çāka Era, called later on the Era of Sālivāhana, made a general east and west trade again possible, and enriched the earth with the beautiful Gāndhāra sculptures. At some time in the third century the Kushān Empire came to an end: it is not yet known how or when, as the confusion then prevailing makes history and chronology very obscure.

Two important facts emerge from the general confusion. In A.D. 65 Rome had its way with the Parthian Empire and in 60 was made that voyage (preserved to us in the priceless journal, the Periplus of the Erythrean Sea) which opened up the East to Roman activity and laid the foundation of a subsequently immense trade. It is also alleged that about A.D. 34 Thomas the Apostle introduced Christianity into India in the days of the Parthian king Gondopharnes.

The religious development of the people preserved its calm and steady way in the midst of all the political tribulations. In A.D. 82 the Jains split into halves over the burning question of clothes and became the Digambaras (sky-clad), or naked, and Svetāmbaras, or clad in white. The Hindus worked out their six systems of orthodox philosophy, each with its school of aphorisms and commentaries thereon, the Vēdānta School being the greatest. Meanwhile the Vaishnavas propounded their great theory of incarnation (*avatāra*), which had much to do with their ultimate victory over Buddhism, as it declared Buddha to be one of the many incarnations of Vishnu, and thus it brought him and his doctrines theoretically into the Hindu fold. Buddhism itself in other ways had undergone downward changes. Images of Buddha and certain supposed predecessors were set up in shrines which the general public worshipped, however much the monks might have looked on them merely as stimulants to emotion. And then the Buddhists of the Kushān Empire under Kanishka's influence split Buddhism in two. The older Buddhist became an *arhat* (deserving) and so attained *nirvāna*, but the newer one became a Bodhisattva, who, though he became entitled by sanctity of life to *nirvāna*, remained alive as a god to help the seeker after salvation, while Buddha became a great saviour



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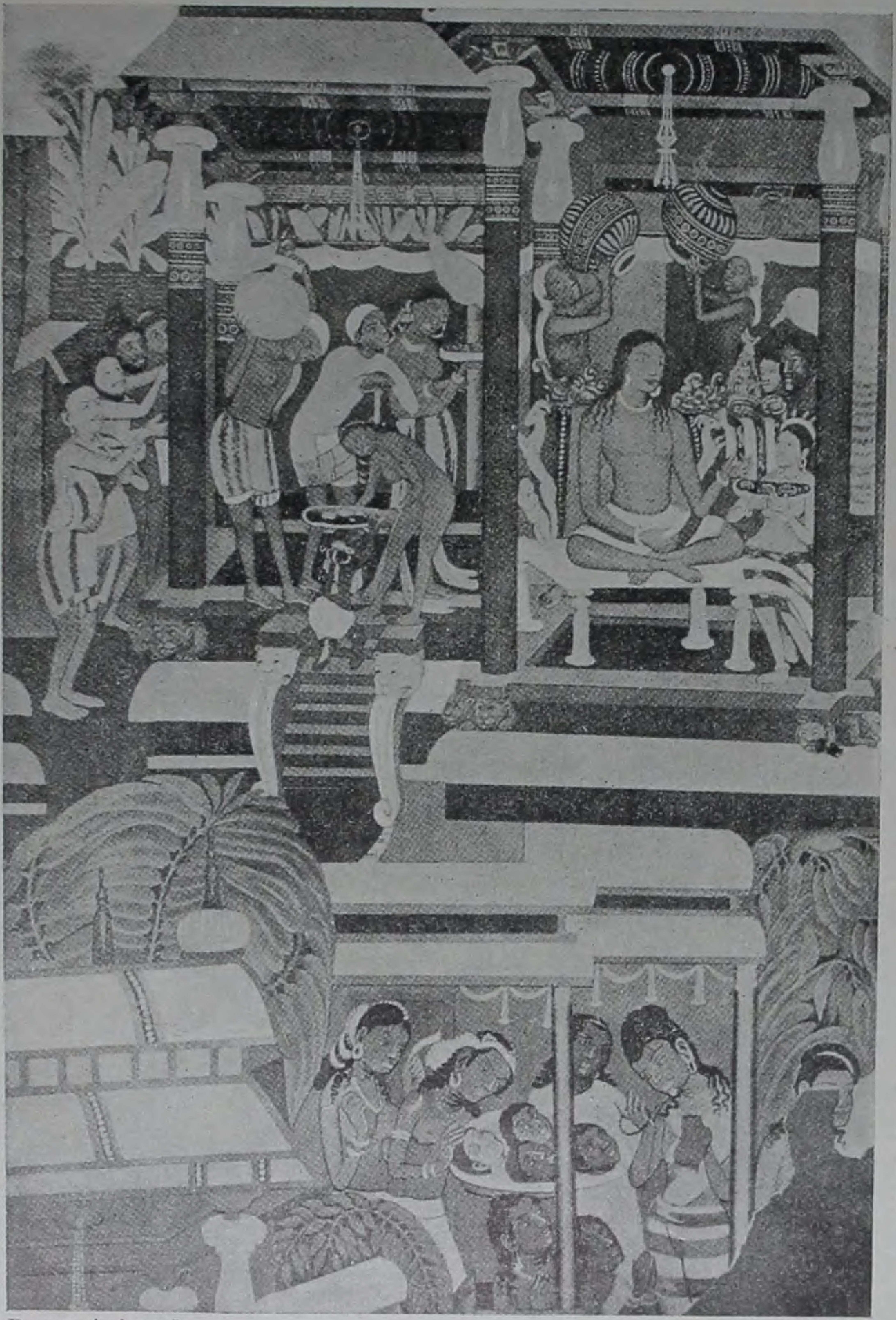
THE EMPEROR HARSHA PAYS HOMAGE TO BUDDHA, A.D. 645.

One of the great figures of Ancient India is Harshavardhana, or, shortly, Harsha, of Thanesar and Kanauj (606-648), the last Buddhist to form an Empire. Hiuen Tsiang, the Chinese traveller, describes how on a state occasion he and his heir apparent did homage to an image of Buddha.

god. The old or humble path (*Hīnayāna*) could only appeal to the few, whereas the new or great path (*Mahāyāna*) was open to all. It was very popular, whence Kanishka's abiding fame, and spread over all Central and Eastern Asia, though not to Ceylon nor to modern Burma, and to this day the greatest of the Bodhisattvas, Amitābha, is worshipped, as Amida, by the Japanese. But it destroyed Buddhism as a philosophy and substituted for it a polytheistic idolatry with a gorgeous ritual and very much superstition.

The outstanding literary event of the period was the reduction of the Buddhist orthodox Scriptures (*Tipitaka*) to writing in 80 B.C., and presumably at the same time of the Hindu sacred texts as well. About a century afterwards the new Mahāyāna Buddhist canon followed suit. The *Rāmāyāna* by additions now became a Vaishnava text, devoted to the cult of Krishna as the actual Brāhman or the Absolute, and to the promulgation of the Karmayōga (performance of duties) doctrine, which united philosophic renunciation of this world with practical everyday life. At this time, too, there arose poems known as *Dharmasāstras*, composed of *dharmasūtras*, or rules of behaviour for all classes. Of these the *Mānava Dharmasāstra*, or the Laws of Manu, took shape about 200 A.D. and became famous in all subsequent times. The momentous import of this code of law to the Hindu is that by it no widow, not even a virgin, could remarry.



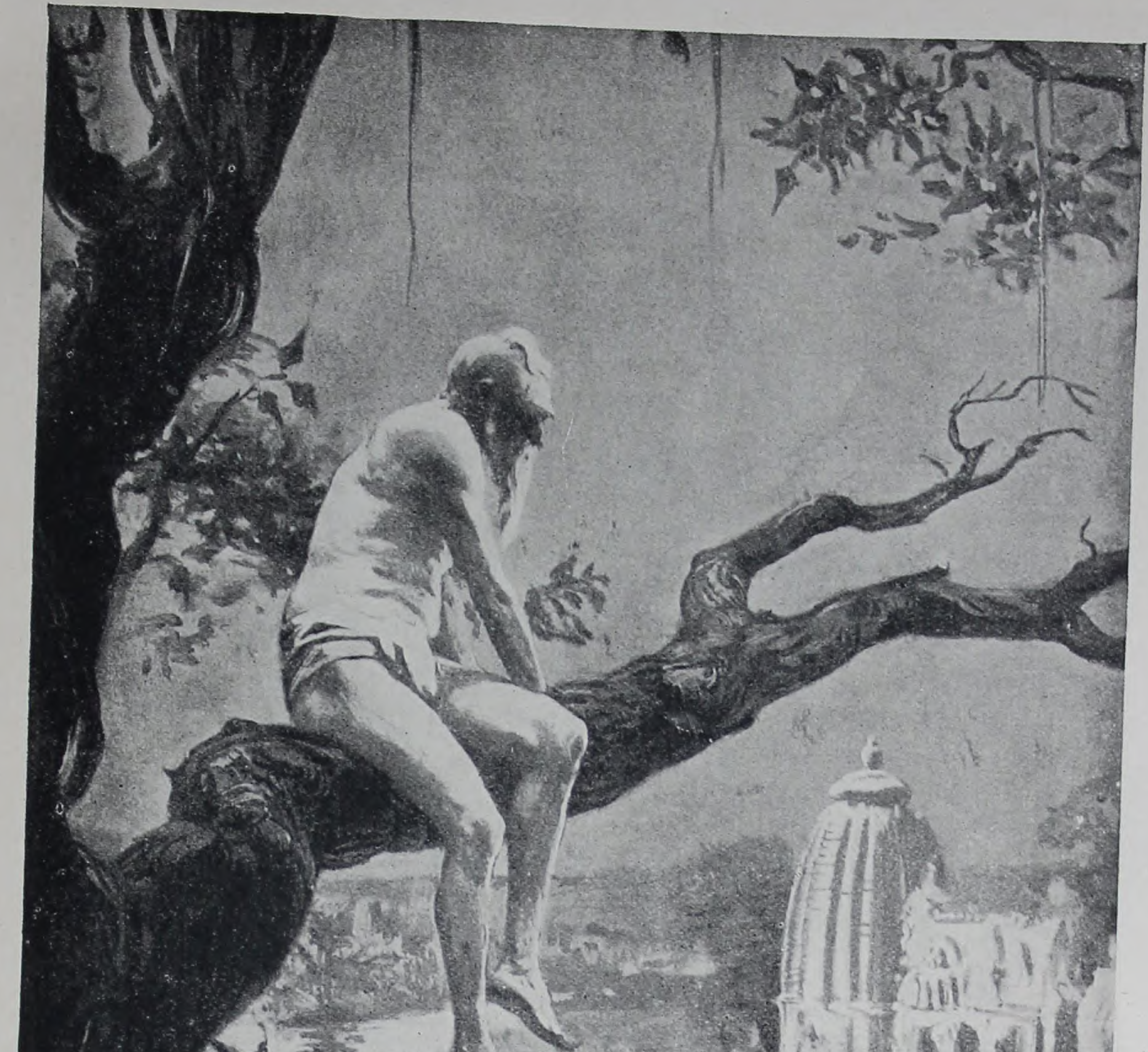
By permission of] [*the Secretary of State for India.*

AN ANCIENT CORONATION.

The original, a fresco in the caves of Ajanta (Deccan), still exists in colours and was painted about A.D. 500. The upper part of the panel shows the King on his throne being anointed with consecrated oil poured out of earthen vessels, while he touches offerings made by the Queen. Other figures in the vestibule to the hall where the King sits are bringing more offerings and oil. Mendicants without are begging for alms. Below women are presenting heads to a priest in token of the human sacrifices made on such occasions.

THE GUPTA EMPIRE (A.D. 319—520)

THE political whirligig of the times now takes us back to Bihār, of which Pātaliputra or Patna was then, as now, the capital, though it was shifted later to Ajudhyā (Ayōdhyā) in Oudh. Its ruler, another great Chandragupta, laid the foundations of his fortunes by a political marriage, and crowned them by pushing his authority as far as the River Sutley in the Panjāb, and thus creating the Gupta Empire. In 320 he celebrated his coronation by founding the Gupta Era. His successor, Samudragupta of the long reign (326–375), a mighty warrior, administrator and patron of letters, in the course of his many adventures, made an extraordinary raid into Southern India, which centuries later was imitated by the Muhammadan adventurer Malik Kāfūr. His successor, the Rāja Bikram of legend, was Chandra-



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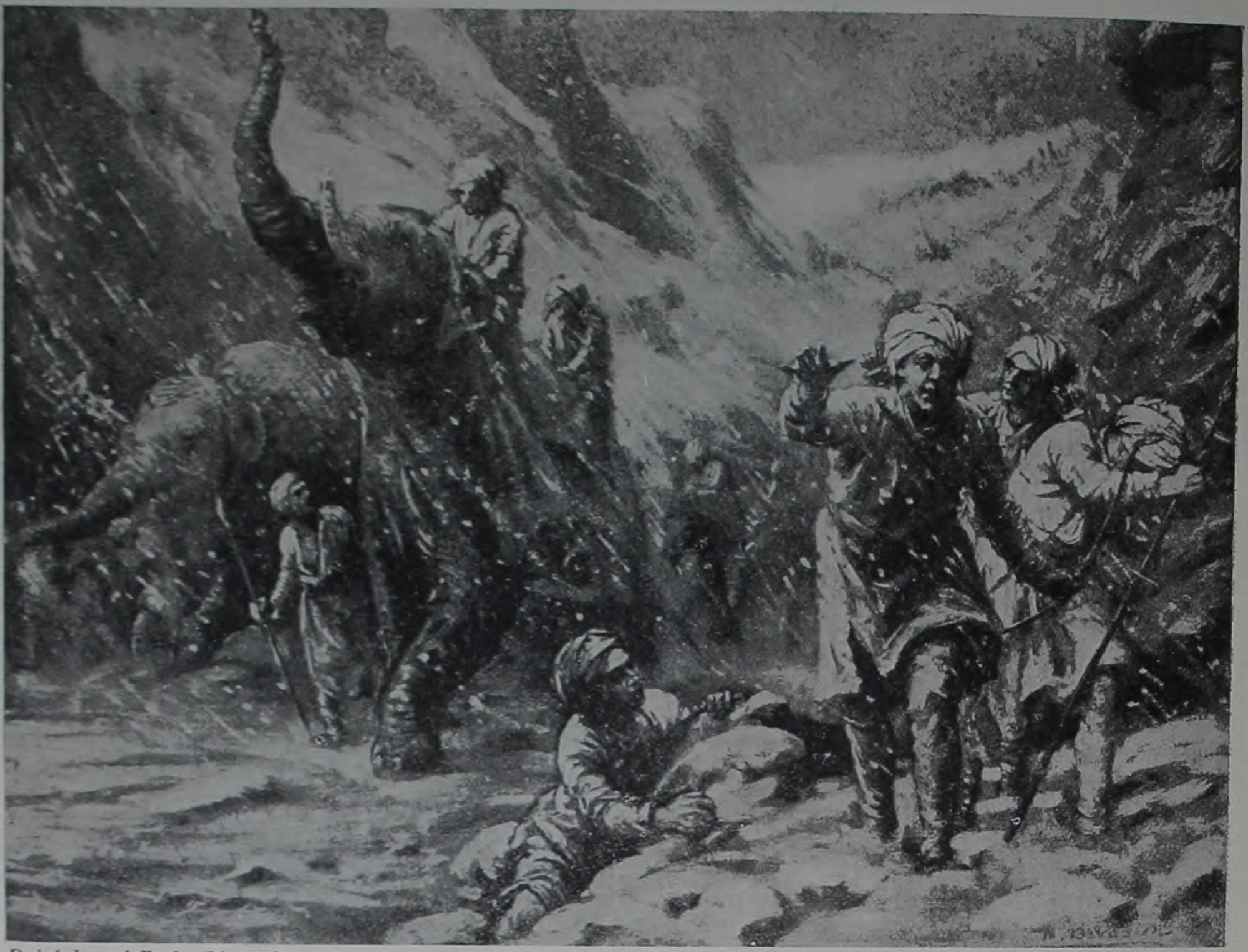
THE END OF A LONG AND PROSPEROUS REIGN.

In the centuries immediately preceding the Muhammadan conquest the Chandellas of Mahoba and Khajurahu were one of the most powerful Rajput ruling families. The name that has come down most prominently to modern times is that of Raja Dhanga, who ascended the throne at fifty-five and reigned with success forty-six years. In 999, when over 100 years old, he drowned himself at the confluence of the Ganges and Jamna at Prag (Allahabad). To the Hindu this was a fitting end for a very old man after a life of prosperity, as it brought him entire salvation.



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MAHMUD OF GHAZNI'S FIRST SUCCESS, A.D. 1000.

Mahmud of Ghazni in Afghanistan (997-1030) vowed a *jihad* or holy war against the idolaters of India, and between 1000 and 1026 he raided Northern India fifteen times, meeting in his first expedition the forces of the frontier Rajput ruler, Jaipal Shahiya of Kabul and Lahore. In the mountains of the Khaibar Pass about Jalalabad, the scene of the disaster to the British troops in 1842 Jaipal's army was surprised by a snowstorm, which enabled Mahmud to gain his first success.

gupta Vikramāditya, another mighty man of the past (375–413), who extended his sway as far to the west as Rājputāna and Kāthiāwār. In the reign of the fourth emperor, Kumāragupta (413–455), yet another swarm of Central Asian nomads, the Ephthalites, or White Huns (Huna), commenced their depredations and finally overcame the Dynasty by 520.

The reigns of the chief Guptas, comparable in individual length to those of the Mughal Emperors later, created a time of strong government, and literature everywhere flourished. Among the Hindus rose the *Purānas* (concerning the old days), purporting to relate ancient history, but really popular sectarian works, each in favour of particular deities. Secular literature also flourished greatly, and so many enduring works on rhetoric, grammar, astronomy, romance, the drama and poetry (*kavya*, something inspired) were produced that this is the golden age of Sanskrit literature in the opinion of many scholars. In 454 an important literary event occurred in the completion of the canon of the Svetāmbara Jains.

The general peace that prevailed induced the erection of great and beautiful buildings of all sorts, Hindu, Buddhist and Jain. Of the Buddhist shrines the Mahābōdhi of Buddh-Gayā, and of Hindu temples Bhūvanēsvara in Orissa, still survive to attest the skill and taste of the period, besides many of the most beautifully ornamented caves.

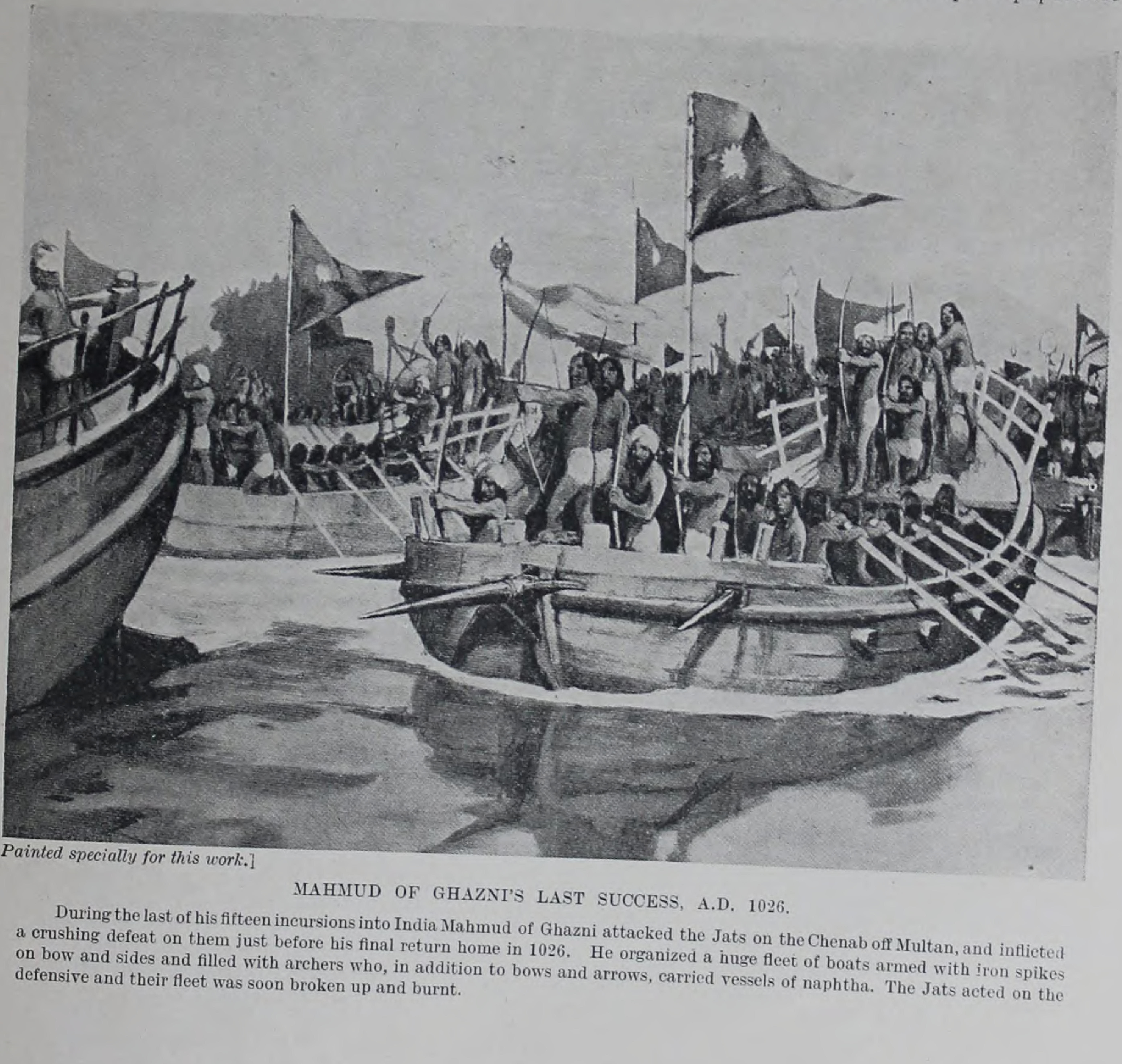
THE WHITE HUNS, AND THE LAST HINDU EMPEROR, HARSHA OF KANAUJ (A.D. 495—648)

THE White Hun rule did not last long in Northern India, which, while they held the supreme power became a province of their immense Central Asian Empire, extending in those days from Persia to Chinese Turkestan. In 528 a combination of Indian chiefs drove out the tyrannical Hun ruler, Mihiragula, and forced him into Kashmir, where he died some years later. But this did not end the White Hun influence, for many of their tribes remained on in the Panjāb and Rājputāna and brought about changes which have definitely affected the population to the present day.

Then came a time of general internecine fighting and confusion until Harṣha of Thānēsar (Sthānēsvara), in the Panjāb, the son of a prominent opponent of the Huns, in so short a time as six years made himself master of Northern India from the Sutlej to Kāthiāwār and Gujarāt in the west, and to Assam and Bengal in the east, fixing his capital at Kanauj, now marked by ruins on the Ganges between Cawnpore and Farukhābād, and taking his well-known titles of Harshavardhana and Sīlāditya. He was the last of the Hindu imperial rulers, and died in 648. There followed another period of anarchy, during which the whole country was divided into innumerable petty States, chiefly governed by Rājput rulers.

The White Huns were destroyers and pillagers, but Harsha was anything but that, and he was fortunate in having a great literary character, Bāna, to write up his deeds and prowess for him. He was also visited by the celebrated Chinese traveller, Hiuen Tsiang. In Indian story Harsha appears as an accomplished man of letters, as well as their munificent patron, a tireless worker, and a strong tolerant ruler.

The religious history of this time is best considered from the rise of the Guptas in 319 to the death of Harsha in 648. The Hindu literature is filled with the *odium theologicum*, is thoroughly sectarian, undignified and pretentious. It is chiefly marked by an attempt to popularize



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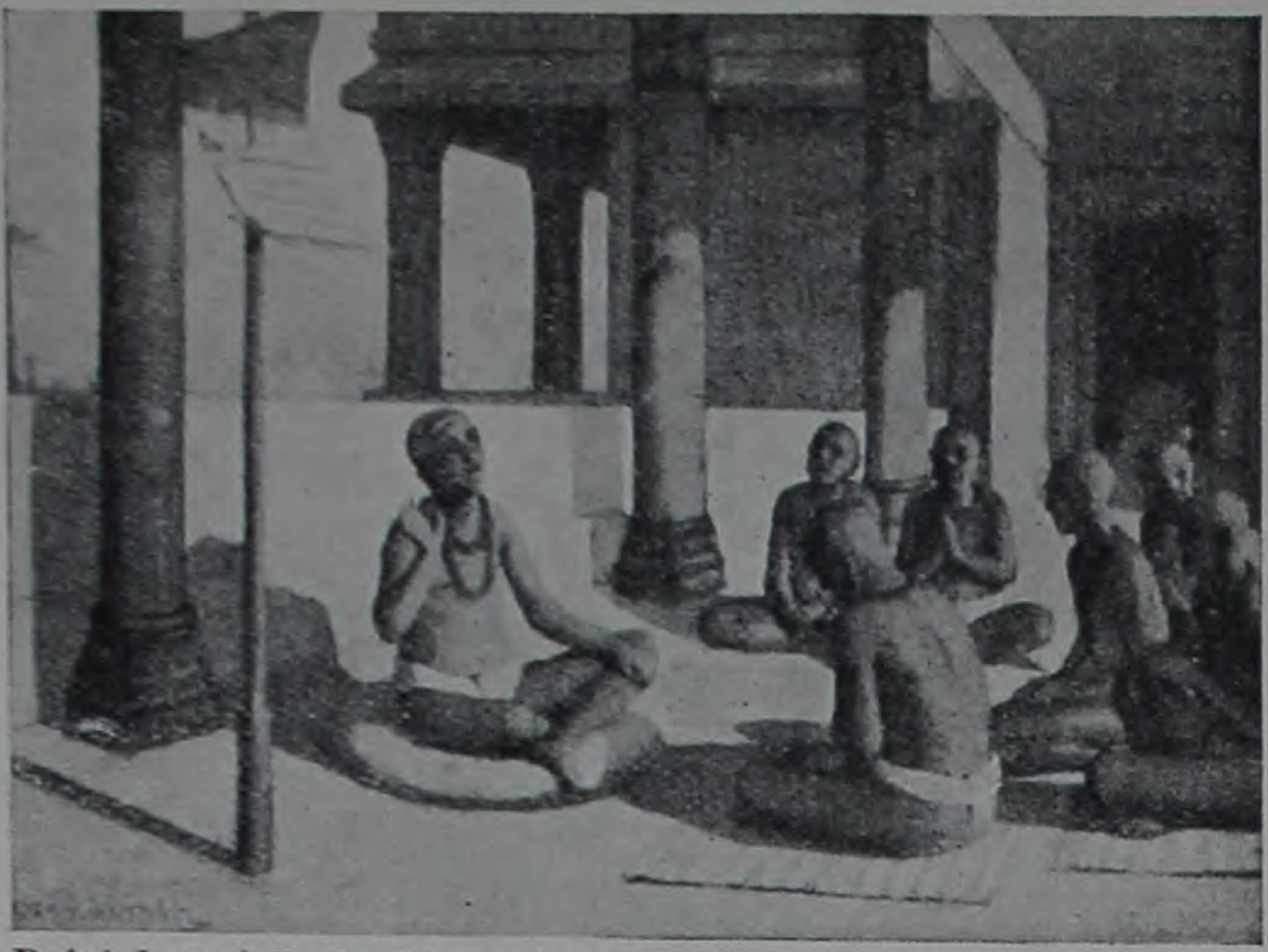
MAHMUD OF GHAZNI'S LAST SUCCESS, A.D. 1026.

During the last of his fifteen incursions into India Mahmud of Ghazni attacked the Jats on the Chenab off Multan, and inflicted a crushing defeat on them just before his final return home in 1026. He organized a huge fleet of boats armed with iron spikes on bow and sides and filled with archers who, in addition to bows and arrows, carried vessels of naphtha. The Jats acted on the defensive and their fleet was soon broken up and burnt.



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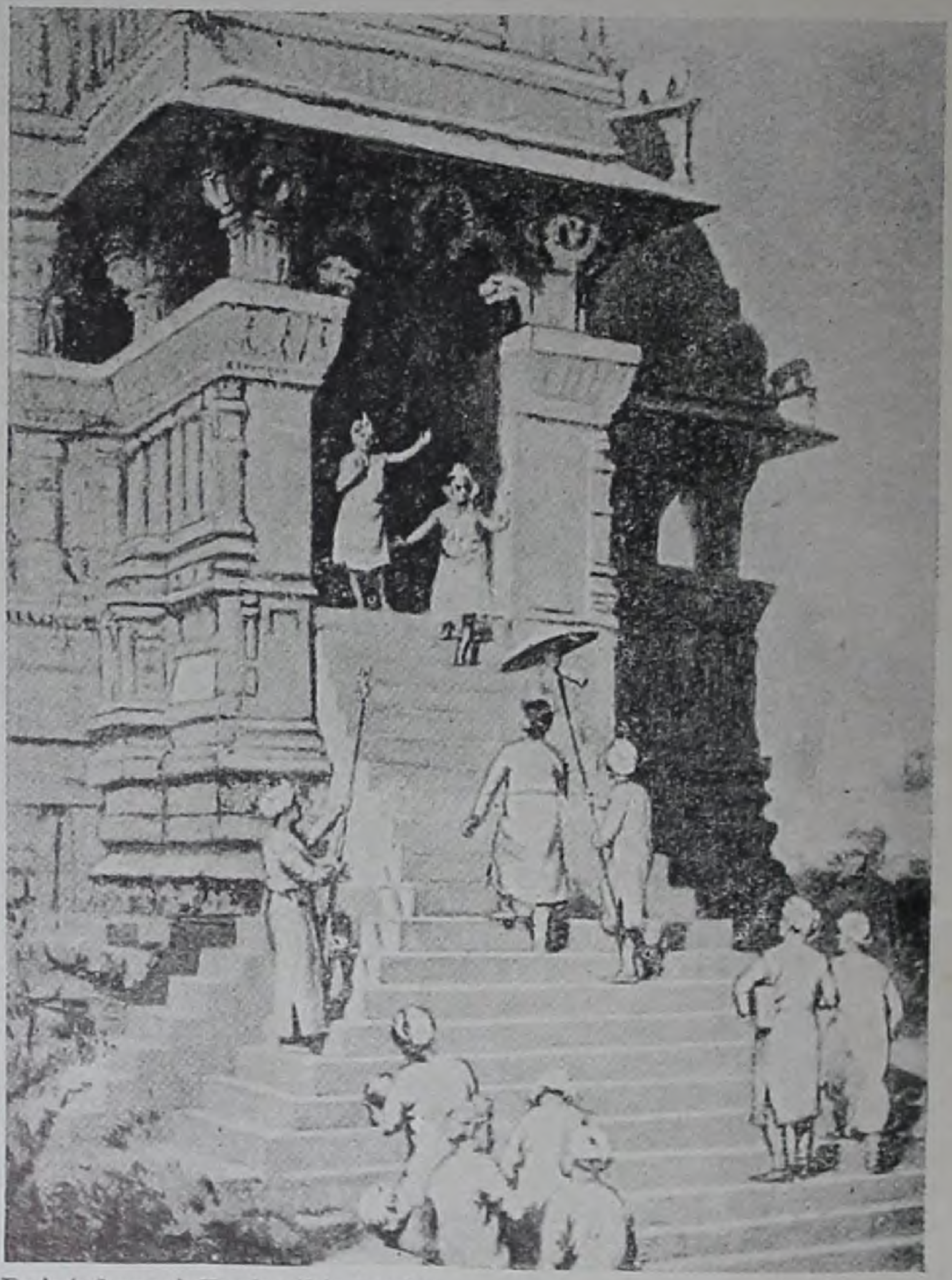
SANKARACHARYA TALKS OF THE ONE GOD, A.D. 815.

After the beginning of the eighth century, Hinduism became deeply affected by a long series of popular reformers. The most learned of these was Sankaracharya, whose doctrines of a single impersonal deity and the unreality of this world have guided the philosophic thought of many educated Hindus ever since.

the theory of the three-fold form of the Absolute in the person of Brahmā the Creator, Vishnu the Preserver, and Siva the Destroyer; but it was never really grasped by the people. At this time, also, the cult of Krishna as a god came into prominence at Mathurā, with all the sensuousness involved in the legends of his heroic and amorous exploits as a man, which were elaborated to capture the masses. It gave rise afterwards in the tenth century to two influential popular works, the rhapsodical "Bhāgavata Purāna" ("Ancient History of the Adorable") and the erotic "Gīta Govinda" ("Song of the Cowherd or Krishna").

Generally speaking, both Hinduism and Buddhism steadily became coarser and approached each other; but the latter, both in its pure and debased form, was widely spread by devoted missionaries east and south to Burma, Siam, and Java, and through the continent of Asia to Japan under Harsha's encouragement, whose memory is, in consequence, still green in those regions. The great Nālanda School of Buddhism in Bihār was founded in the sixth century, and produced a long array of important scholars. This period was an opportunity for Jainism, and its comparative purity of precept and practice gave it that hold on the thoughtful mercantile classes which it has never since lost.



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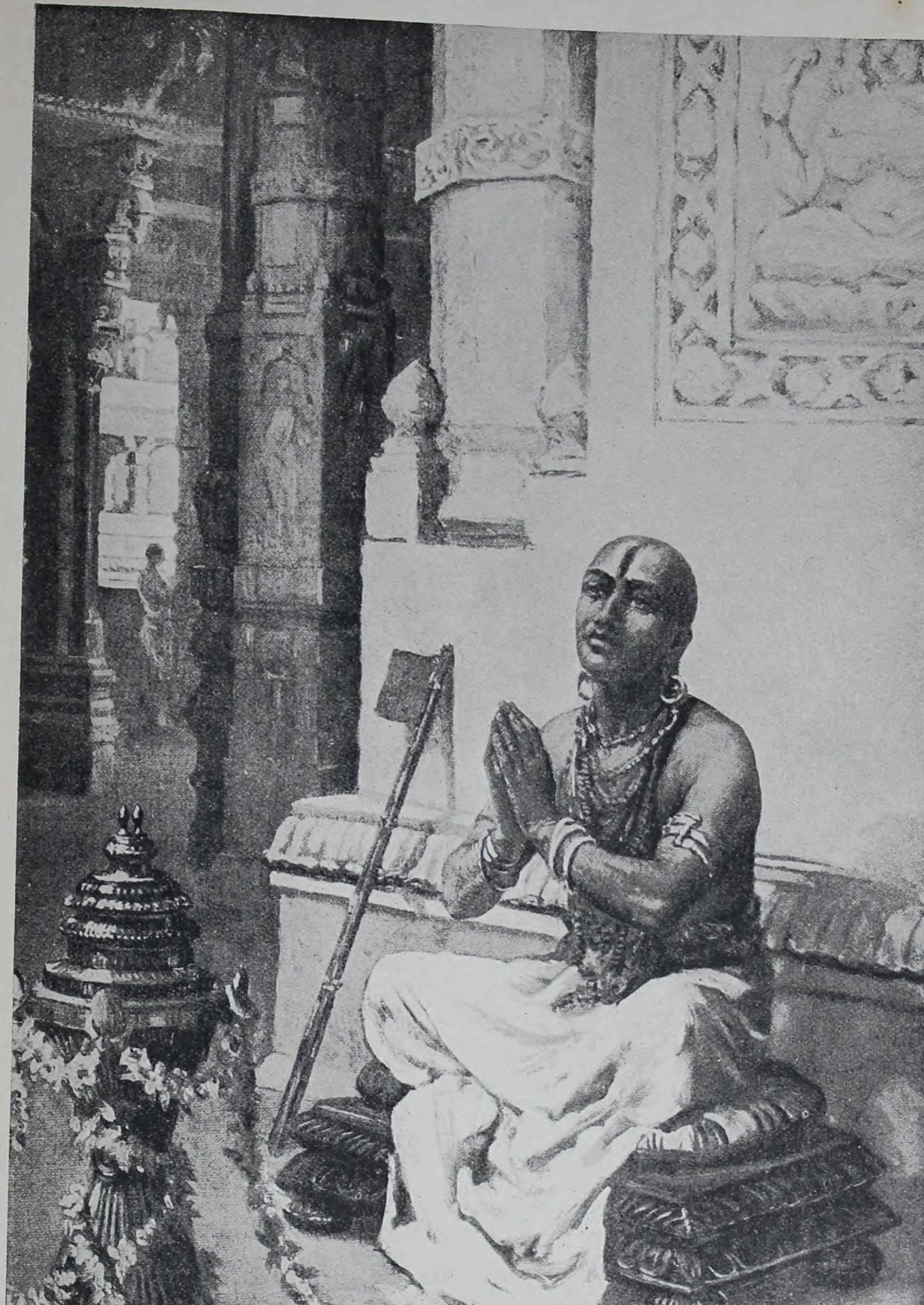
KIRTIVARMAN CHANDELLA VISITS HIS TEMPLE AT KHAJURAHU, A.D. 1065.

The sacred place of the great Chandella clan of Rajputs was Khajurahu in Central India. It was the delight of their rulers to beautify it with a series of splendidly carved and ornamented temples; that of Kirtivarman Chandella (1055-1100), a mighty prince in his day, to the Hindu god Kandariya Mahadeva, is one of the finest.

THE RULE OF THE RAJPUT CLANS

(A.D. 648—987)

TAKEN all round, the people now known as the Rājpūts (sons of the chiefs) are not of Aryan origin, but of various descent, generally foreign, though sometimes aboriginal; for during the many invasions a great number of miscellaneous tribes from the north and west had settled in India, each with its ruling family and its "people", and thus were set up clans held together by a highly developed sense of chivalry. The same process has gone on in the case of the more closely knit and powerful of the aboriginal tribes. By the seventh century all these had become thoroughly Hinduized and had adopted the Hindu law of right conduct (*dharma*). So the ruling families were taken into the Aryan Hindu fold and became Kshatriyas, while the "people" followed in a gradation of castes beneath them.



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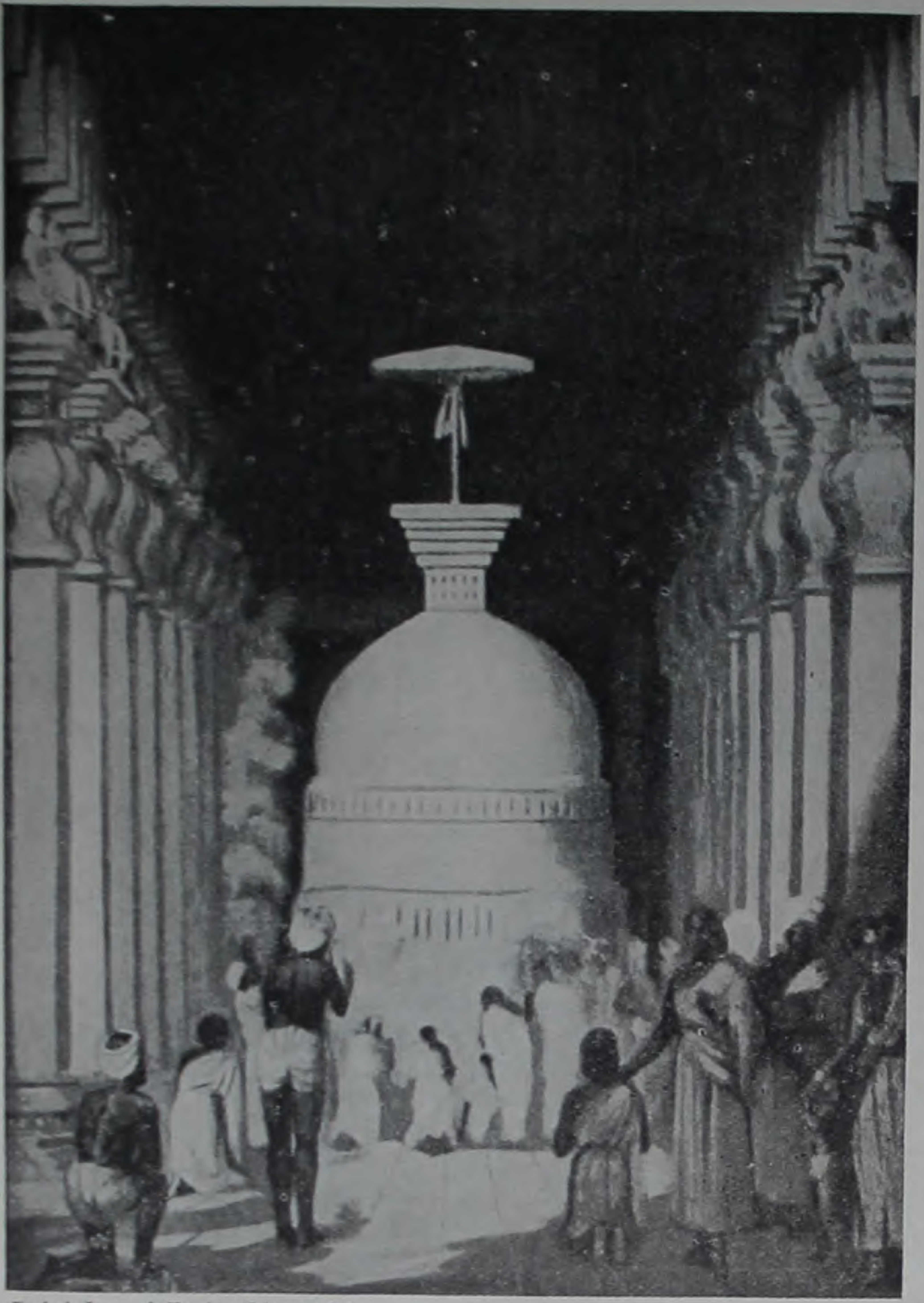
RAMANUJA CONTEMPLATING HIS PHILOSOPHY OF THE ONE PERSONAL GOD, A.D. 1100.

The doctrines of the reformer Sankaracharya held undisputed sway over India for three centuries until the rise of another great Vaishnava teacher, Ramanuja (1070-1127), also a South Indian. He toned down his predecessor's philosophy by preaching a modified monism (*visishthadvaita*) which became very popular, and practically brought about the still prevalent worship of a single personal God (Vishnu) in combination with that of images.



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WORSHIP AT KARLI IN THE DAYS OF CHRIST A.D 20.

One of the finest Buddhist Cave Shrines ever erected in India is that of Karli, between Poona and Bombay on the top of the Bhor Ghat mountains separating the Deccan plateau from the Konkan plains on the sea-coast. It dates from the second century B.C. and is in excellent preservation. It has a most remarkable roof of wooden beams still in good order under the real roof of natural rock.

The number of petty tribal states created by the Rājputs, some of which have survived to the present day, was very great, but only a few were able to enlarge their boundaries to any extent. Thus there were still Guptas in Bihār in the seventh century. At the beginning of the ninth the Pālas of Bengal held sway also over Bihār, and had Oudh in their power, while towards the end of it the Parihārs of Kanauj (Panchāla) on the Ganges set up an empire for a time of almost the same extent as Harsha's. The Chandēllas of Jejākabhukti (Bundēlkhand) and the Kalachūris of Chēdi, to the south of the Kanauj kingdom and the Jumna river, were important general ruling races about A.D. 1000, when the Muhammadan irruptions seriously began to affect Hindu India.

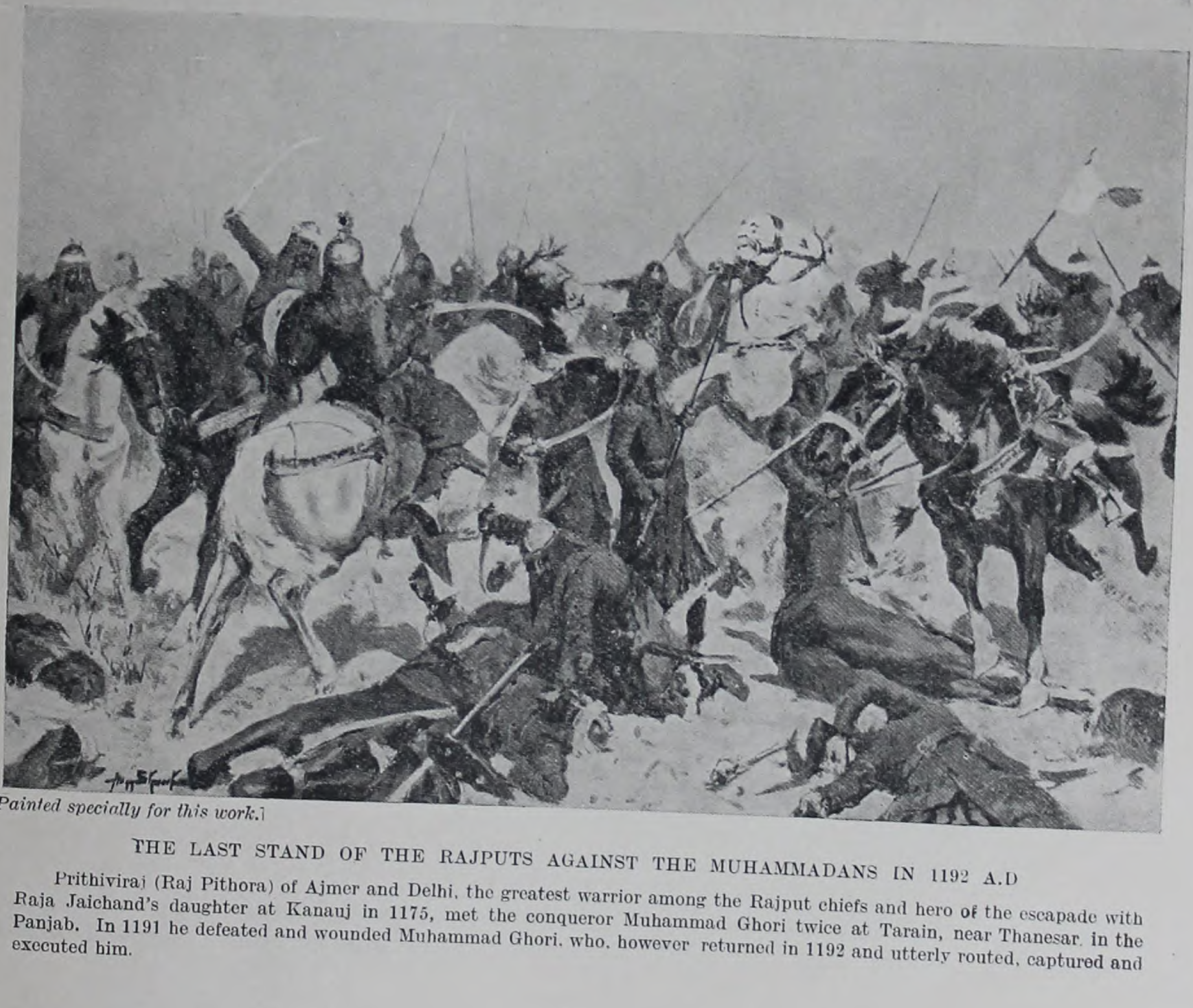
THE MUHAMMADAN CONQUESTS
(A.D. 987—1193)

As far back as 712, and within a century of the death of Muhammad, the Arabs had invaded Sind from Mekrān along the shores of the Indian Ocean, and overthrown the ruler and established a Muhammadan kingdom there. Nearly three centuries later, in 987, Amīr Sabuktigīn of Ghazni in Afghānistān originally a slave, began to raid the Panjāb, invading the territory of Jaipāl of Lahore, and after varying fortunes of war a great combination of Rājput chiefs was routed somewhere in the mountains of the Khaibar Pass. In 997 Sabuktigīn died, and his son, the famous Mahmūd of Ghazni, the first Musalmān chief to take the title of Sultān, vowed a holy war (*jihād*) against the idolaters of India, and invaded it some fifteen times between A.D. 1000 and 1026. He died in 1030, having retained only the province of Lahore out of all the regions he had overrun. His dynasty lasted on after a fashion till the last unworthy representative was expelled from Lahore in 1186 by Shahābu'ddīn of Ghor, near Herāt, also known to history as Muhammad-bin-Sām and Sultan Mu'izzu'ddin, under whom the Muhammadan conquest of Northern India was effected in 1193. It is a mistake to suppose that Mahmūd of Ghazni was merely a wild, ruthless destroyer. Fanaticism and greed no doubt induced him to raid, but he lived a magnificent life, was a great builder, and a noted entertainer of Muhammadan poets and men of learning. To his munificence in this direction Persian epic poetry owes the "Shāhnāma" ("Story of the Kings") of Firdūsi, and Orientalists the important "Memoir on India" of Albīrūni, the mathematician and astronomer, who accompanied him in his Indian expeditions.

At his death all India east of the Panjāb was still Hindu, and for the century and a half of peace from without between that event and the advent of Shahābu'ddīn Ghōri, it was ruled as before by Rājpūt chiefs, who lived in fine palaces with splendidly appointed Courts, built large and beautiful temples, and entertained men of Hindu letters and learning, laid the foundations of the vernacular literatures by encouraging bards, and fought one another endlessly. Of these Bhōja, the Pawār of Dhārā in Mālwā, Jaichand (Jayacchandra), the Gaharwār of Kanauj, and the warlike Chauhān, Prithivirāja (Rai Pithōrā) of Delhi and Ajmer, have become famous in legend ; the first as the model ruler and patron of Sanskrit literature and the two latter for their stand against the invaders. Anangapāla, the Tōmara of Delhi, in 736, built the temple there, out of which the Mosque near the famous Kūtab Minār was afterwards constructed by the Musalmāns. The Pālas of Bengal remained Buddhists at Mungēr and Bihār till the last days of their rule, and sent missionaries into Tibet to try to purify their faith as followed in that country.

The death of Harsha in 648 marked a great change in the religion of the Hindus. Buddhism began to disappear in India and to make way for the modern Hinduism, which differs much from the old original Brāhmanism. The ancient sacrifices were replaced by worship at the temples and festivals celebrated in private houses, and many new divinities from aboriginal sources were absorbed from the new castes, along with processions, shows and dramatic representations. Siva and Vishnu still remained supreme, and their worship had many points in common, but with this difference, Siva was now generally represented by the phallic emblem and Vishnu by images. A new theory had, however, by this time been introduced. The gods came to be looked on as inaccessible, and each to be represented by his *sakti* (energy) or wife, who acted for him, and was approachable by mankind. This gave rise to a new sect, the Sāktas, which soon divided into two groups, called the right and left hand who, respectively in a respectable and an immoral manner, worshipped Kāli as the emanation of Siva of the phallic emblem. Their manuals were called *tantra* (the looms), and the Tāntrika Schools thus set up spread widely, especially in Tibet, where they still exist.

Concurrently with all this, the doctrine of *bhakti* or faith made great strides, and was the



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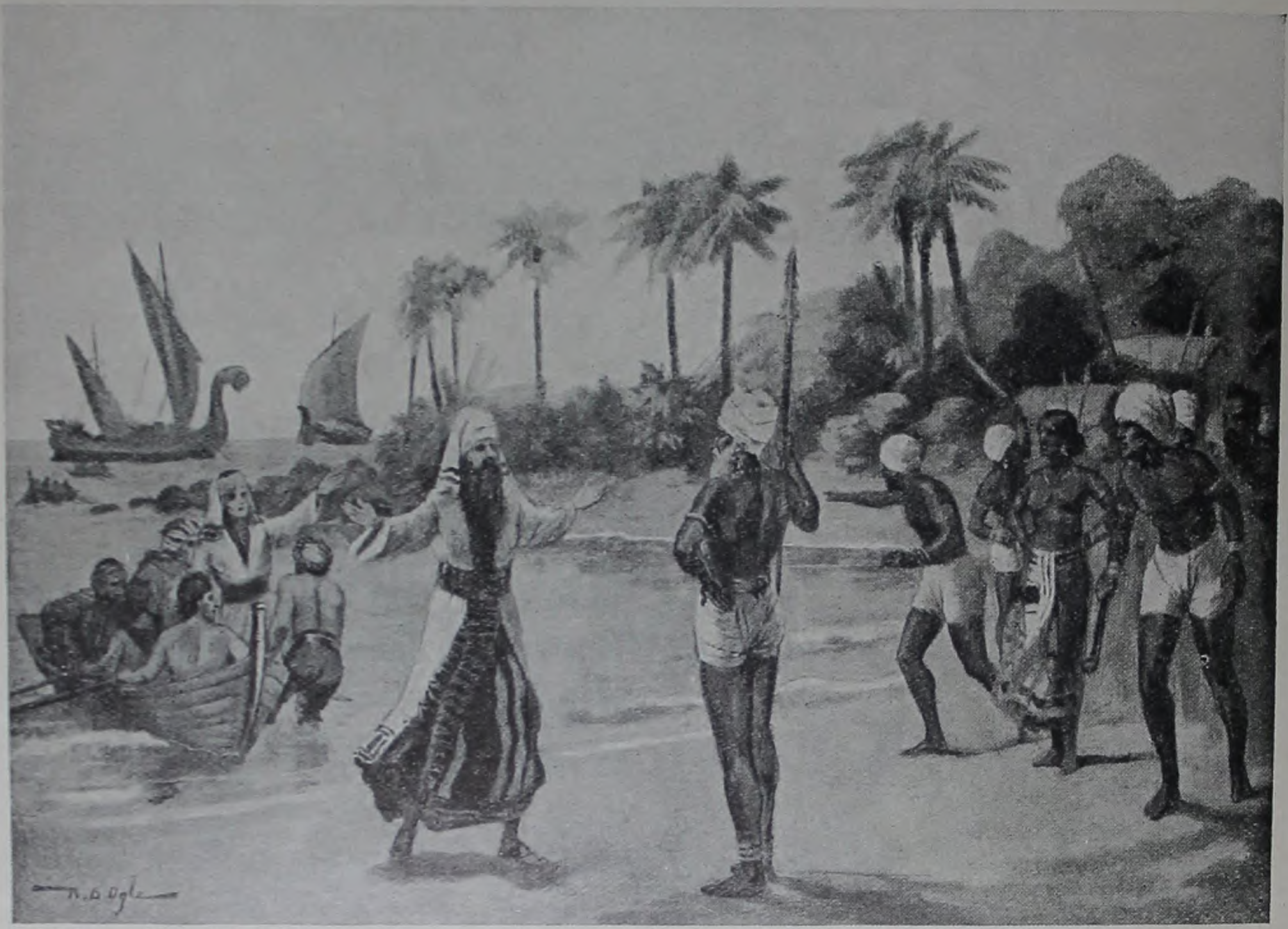
THE LAST STAND OF THE RAJPUTS AGAINST THE MUHAMMADANS IN 1192 A.D

Prithiviraj (Raj Pithora) of Ajmer and Delhi, the greatest warrior among the Rajput chiefs and hero of the escapade with Raja Jaichand's daughter at Kanauj in 1175, met the conqueror Muhammad Ghori twice at Tarain, near Thanesar, in the Panjab. In 1191 he defeated and wounded Muhammad Ghori, who, however returned in 1192 and utterly routed, captured and executed him.

foundation of the disputations of ascetic reforming Achāryas, or spiritual guides, who appeared about A.D. 700 as the heads of schools of thought. Their procedure was to comment on the old sacred books relating to revelation and tradition. The greatest of them was Sankara (Sankarāchārya, 780–820), who commented on the Vēdānta philosophy, teaching to the effect that this system advocated an unqualified monism (*advaita*), while at the same time he accepted the doctrine of the incarnations of Vishnu. In this way the worship of a single personal God was combined with that of images. His doctrine prevailed until 1100, when Rāmānuja, a great teacher of the South, challenged it, and produced a modified monism, together with the doctrines of faith and surrender to God



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ARRIVAL OF THE JEWISH PILGRIMS AT COCHIN, A.D. 68.

Jewish refugees settled along the Western coasts of India at various early dates, mostly traditional. The large Jewish colonies at Cochin and elsewhere on the Malabar or Western coast of South India claim an origin in the migration of 10,000 families in A.D. 68 direct from Palestine itself, during the troubles which led to the destruction of Jerusalem and the dispersal of the Jews under the Roman Emperor Vespasian.

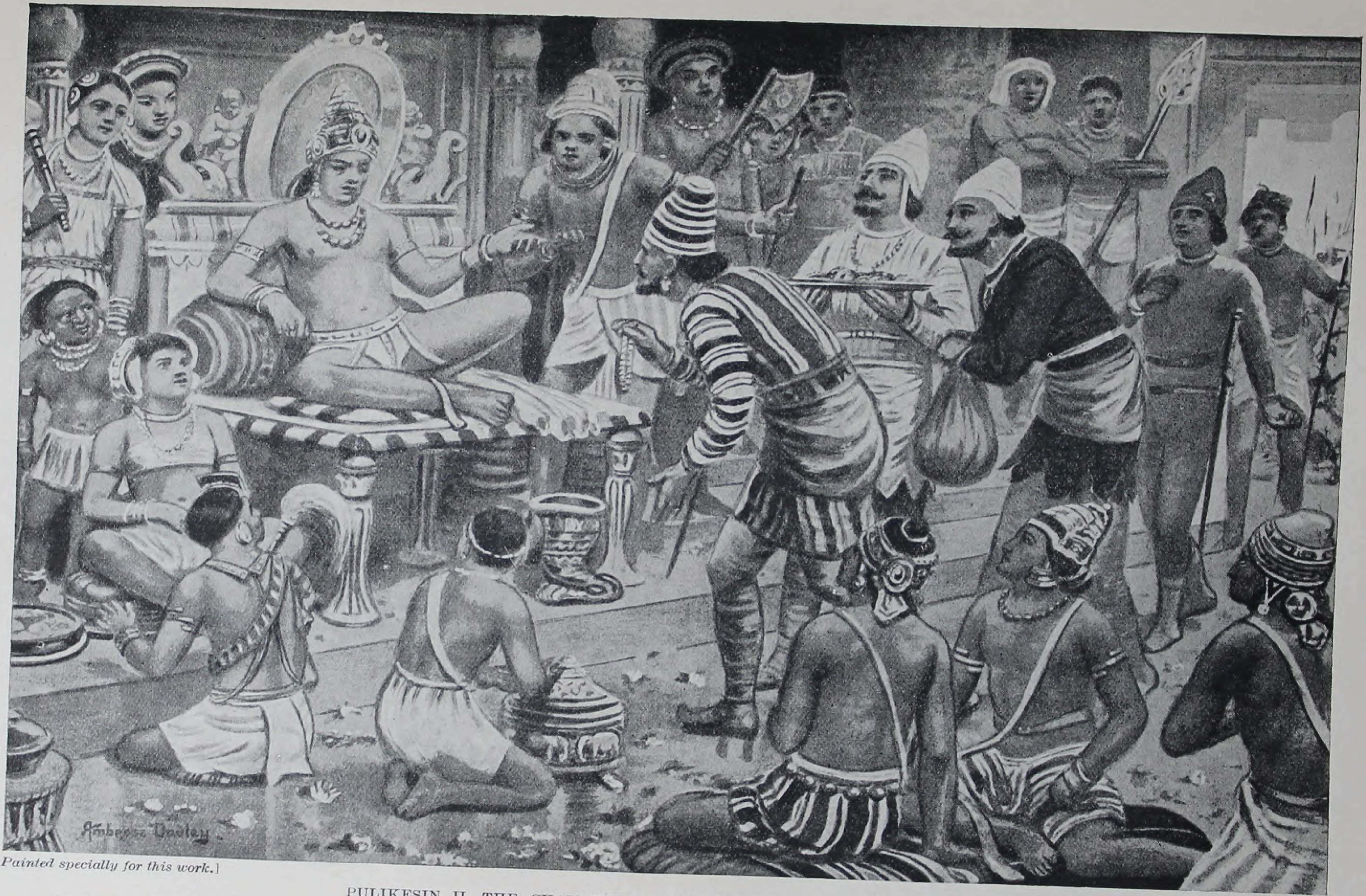
The temples, such as Hindu at Khajurāhu and Jain at Mount Abu, raised at this period were splendid and elaborately decorated with sculptures, but occasionally these were very indecent. The main social outcome of the times was the burning of widows with the bodies of their husbands. Such widows became *sati* (suttee), or holy women, a term commonly applied to this form of suicide itself.

SOUTHERN HINDU INDIA

1000 B.C.—A.D. 1563

BEFORE THE ARYAN DOMINATION (1000—232 B.C.)

SOUTHERN INDIA, as distinguished from the Northern, may be said to commence with the Narbadā river as its Northern boundary, but it has always consisted of two main divisions: the Deccan (Dakhan),



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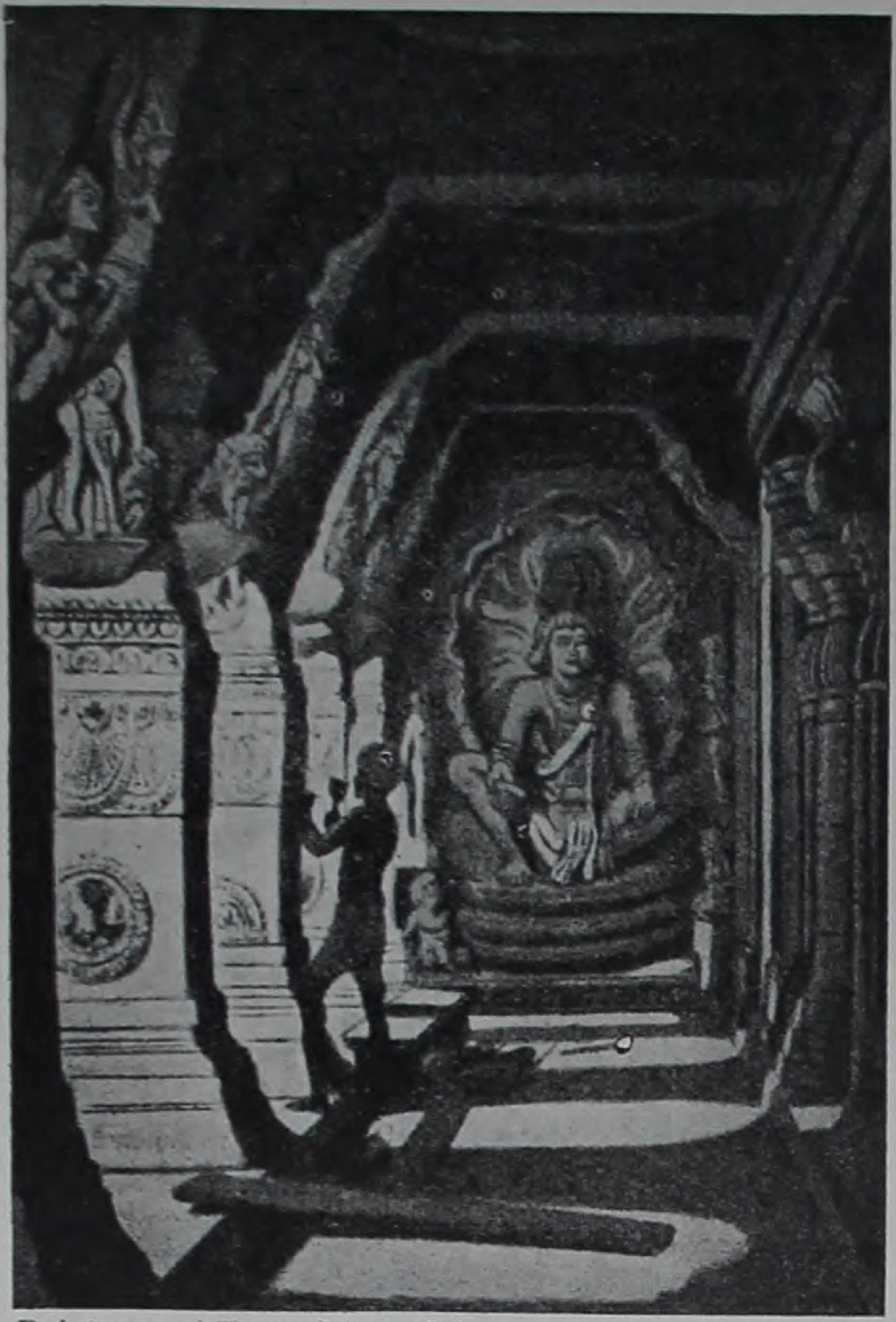
PULIKESIN II, THE CHALUKHYA, RECEIVES ENVOYS FROM PERSIA.

The fame of the great Chalukhyan king Pulikesin II (609–642) of the Deccan spread so far that Khusru II (Chosroes) of Persia, then in the zenith of his power, sent ambassadors to him, who were received at Badami in 625. The illustration is taken from a coloured fresco still in fair preservation in one of the Ajanta Caves.



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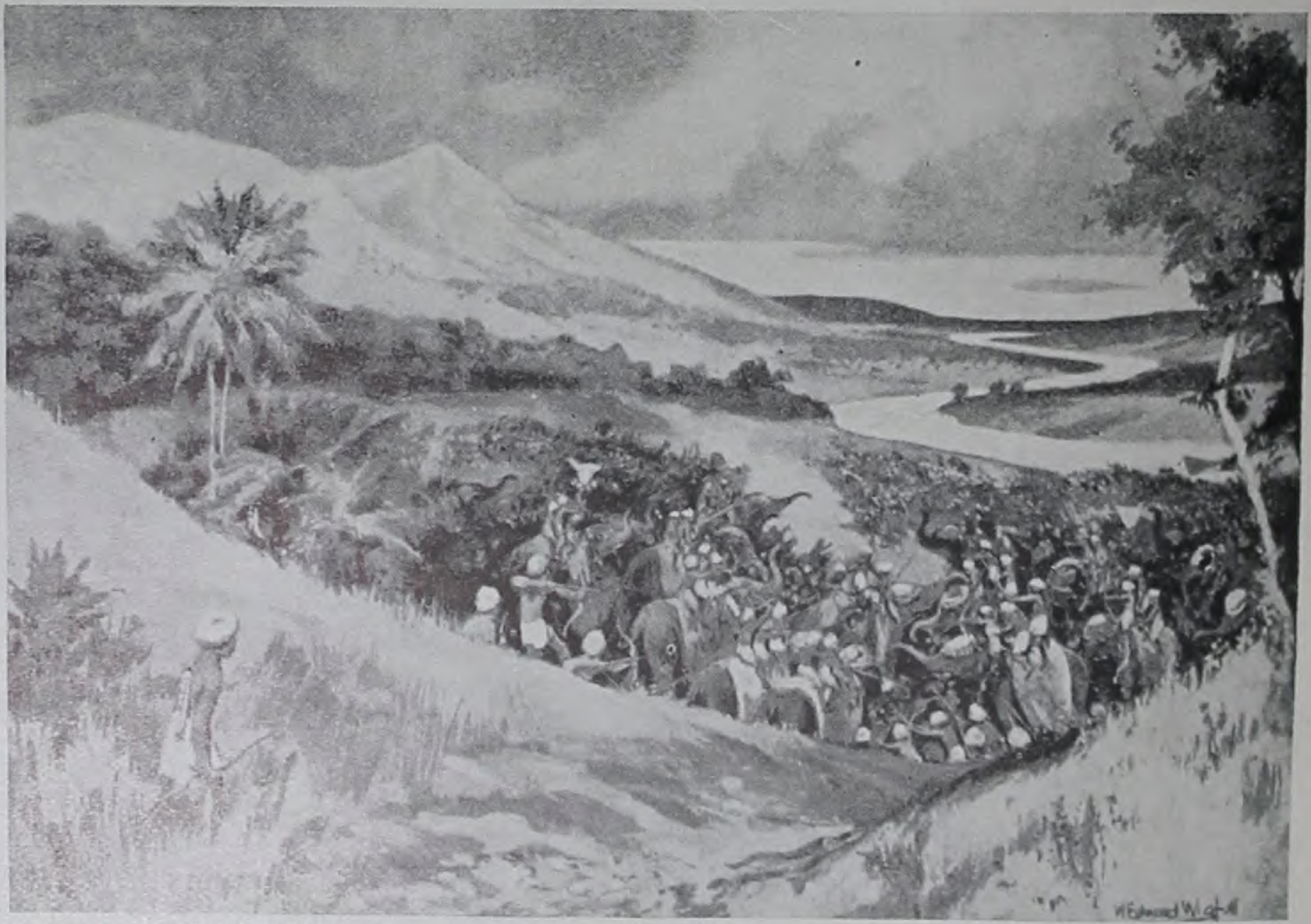
CUTTING AN INSCRIPTION AT VATAPI, A.D. 578.

Mangalisvara Chalukhya caused a well-known inscription to be cut in 578 on a pilaster in the veranda of one of the famous caves at Badami.

which meant "the South" to the Aryans, extending as far as the Krishna river, and the real South beyond that boundary to Cape Comorin (Kumāri, Kumari). In the days before dates the whole country was held by powerful Dravidian tribes of much civilization of their own, and for historical purposes it must be further divided up: the Deccan into Mahārāshtra, Marāthā Land, on the west, and Telingāna, Telugu Land, on the east. South of the Krishna to the Tungabudra river the country was occupied in chief by tribes allied to the Telugus, and the extreme south by the great Dravidian race of the Tamils.

The Aryans entered the Deccan in the sixth century B.C. and colonized Berār (Vidarbha) and Kalinga (East Coast). In a hundred years they were sufficiently numerous to have a social law-book of their own, the Code of Apasthamba. The principal city was Pratisthāna (Paithan) on the Godāvari, with Bhārukaccha (Bharōch, Broach) as the trading port to the west. The tribes whom the Aryans found to be in occupation were the Telugus under Andhra rulers on the east and the Rattas (Rāshtrakūtas, Marāthās) on the west. The country immediately to the south of the Deccan, however, still remained chiefly in the various occupation of a number of tribes driven there by the Aryans from the north, and of the same general descent as the then existing Dravidians. In the extreme south the Tamils always held their own, and there the Aryans never penetrated to the extent of colonizing. The Aryan immigrants brought their religions of the day with them: the old Brāhmanism, and then, in due course, Buddhism and Jainism. These by degrees so entirely superseded the original faith of the Dravidians that it disappeared altogether in the case of the educated classes. However, what the Dravidian faith originally was is still apparent in the ubiquitous "devil-worship" of the uneducated in the south, which is primitive Animism, or belief in spirits that can harm and hence have to be propitiated by ceremonies, in which ecstatic dancing



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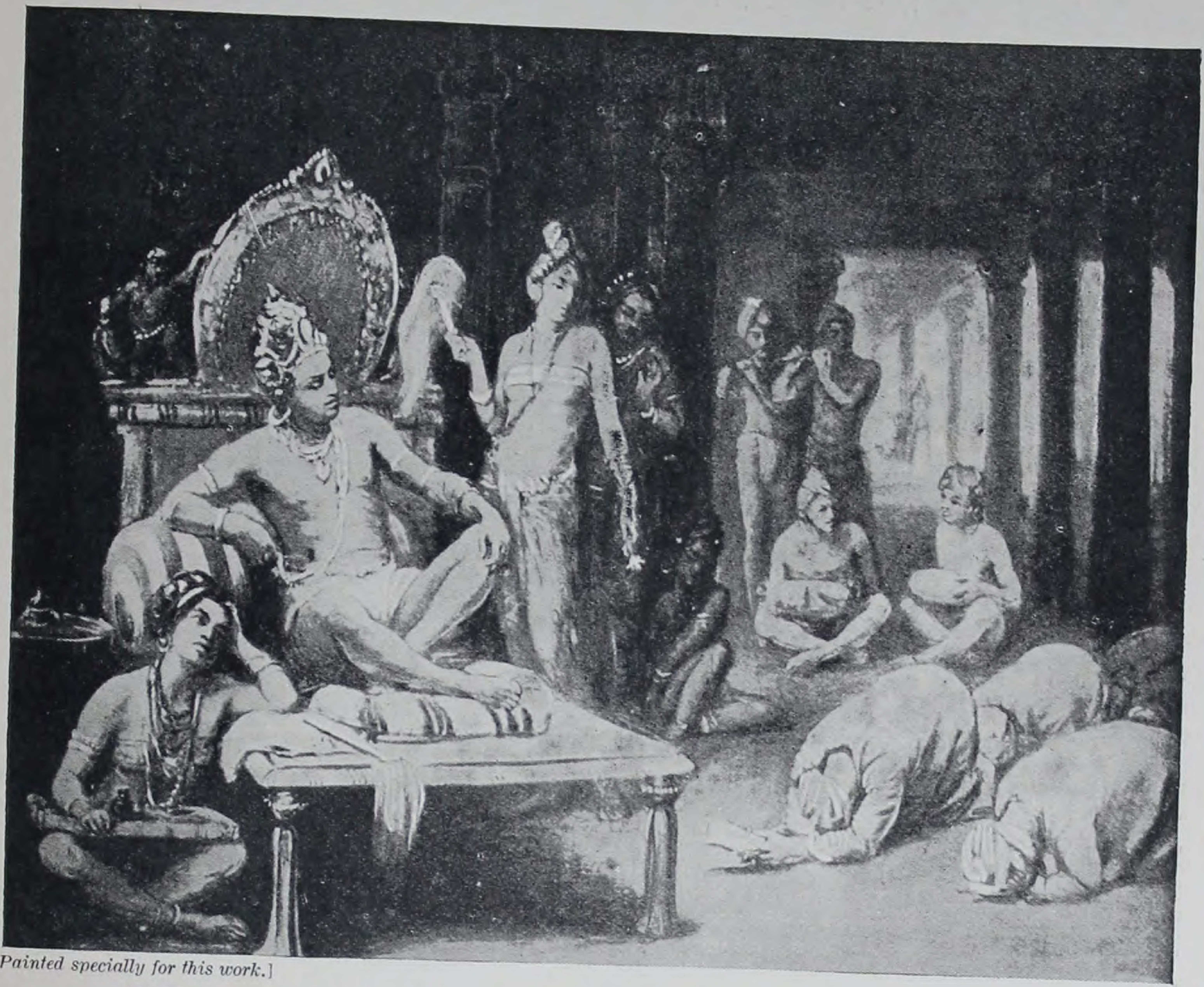
A SINGHALESE RAID INTO SOUTHERN INDIA A.D. 1175.

The territories of the Pandyas and the Cheras, two ancient dynasties in the extreme south of India, were constantly the prey of neighbouring rulers, and in 1175 the strong King of Ceylon Parakramabahu, invaded and overran the Pandyan kingdom.

takes a prominent place. The southern peoples had advanced in civilization quite as far as the Aryans when the latter came amongst them. Indeed, if anything, they had progressed further. There was a very early over-sea trade, both to the east and the west.

The Jewish king, Solomon, received continuous consignments of valuables from the Malabar Coast as early as the beginning of the tenth century B.C., and the China sea-trade of Babylon went by way of the Dravidian coast towns down to the sixth century B.C. This maritime commerce was kept up later on, through the centuries, with the Persians, Greeks, and Romans, as each in turn became supreme in the western parts of Asia.



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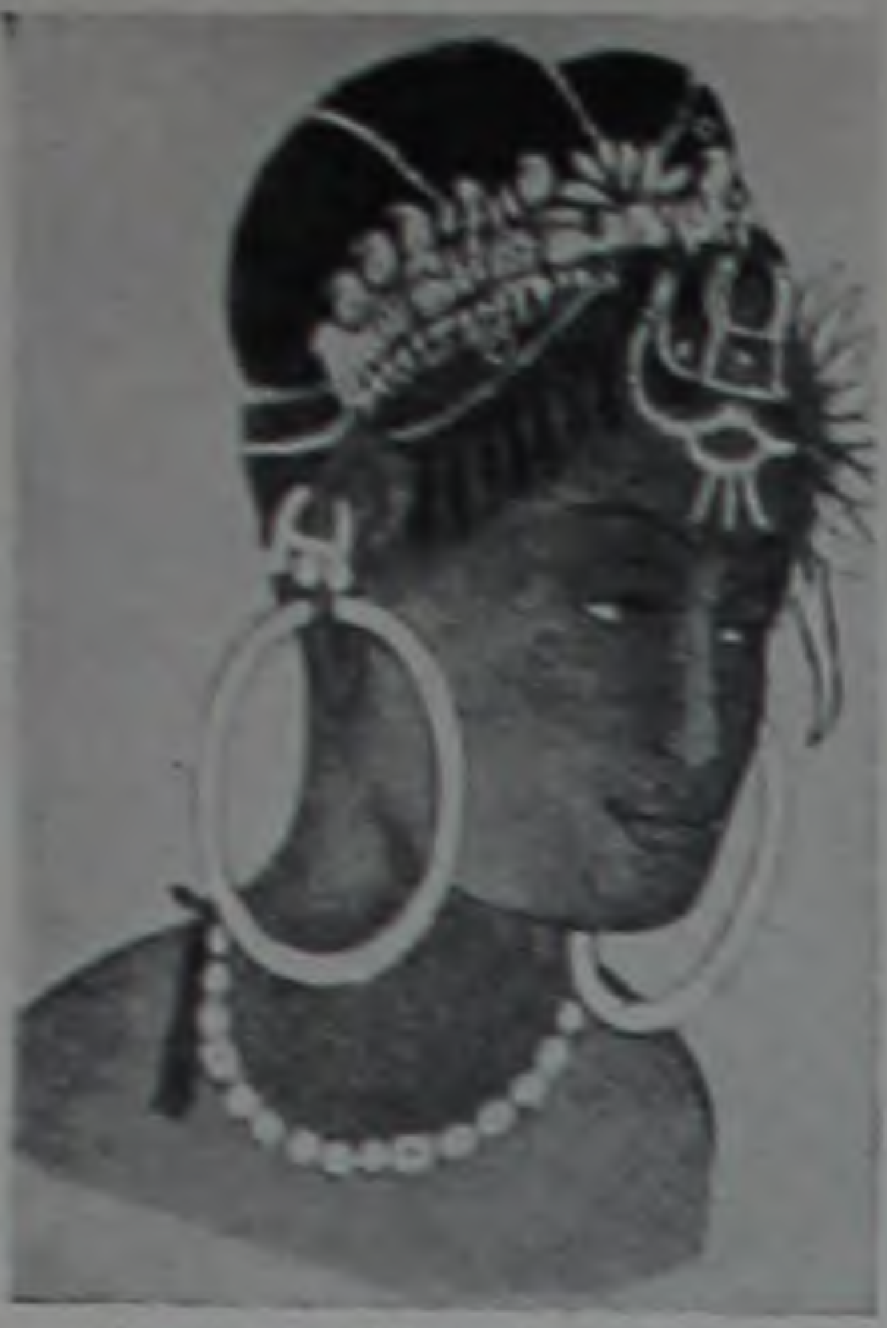
VIKRAMANKA CHALUKHYA SENDS A FRIENDLY LETTER TO KULOTTUNGA CHOLA

Fortunately for the Southern portions of India, there reigned for many years respectively in the Deccan and in South India proper two powerful contemporary monarchs, Vikramanka (Vikramaditya VI) Chalukhya (1076–1127), and Kulottunga Chola (1070–1118), who kept the peace towards each other. Literature and architecture and the arts of peace generally flourished greatly, and many a fine ruin of to-day dates from that period.

THE HINDU DECCAN (237 B.C.—A.D. 1325)

DATED history in the Deccan commences practically with the death of the great Mauryan emperor Asōka, in 237 B.C., when Buddhism and Jainism were in the ascendant. It is very complicated, because the country was always anybody's land, open to the rule of the strongest for the time being. It is, however, necessary to know the outlines in order to understand historical allusions and the conditions obtaining in modern times.

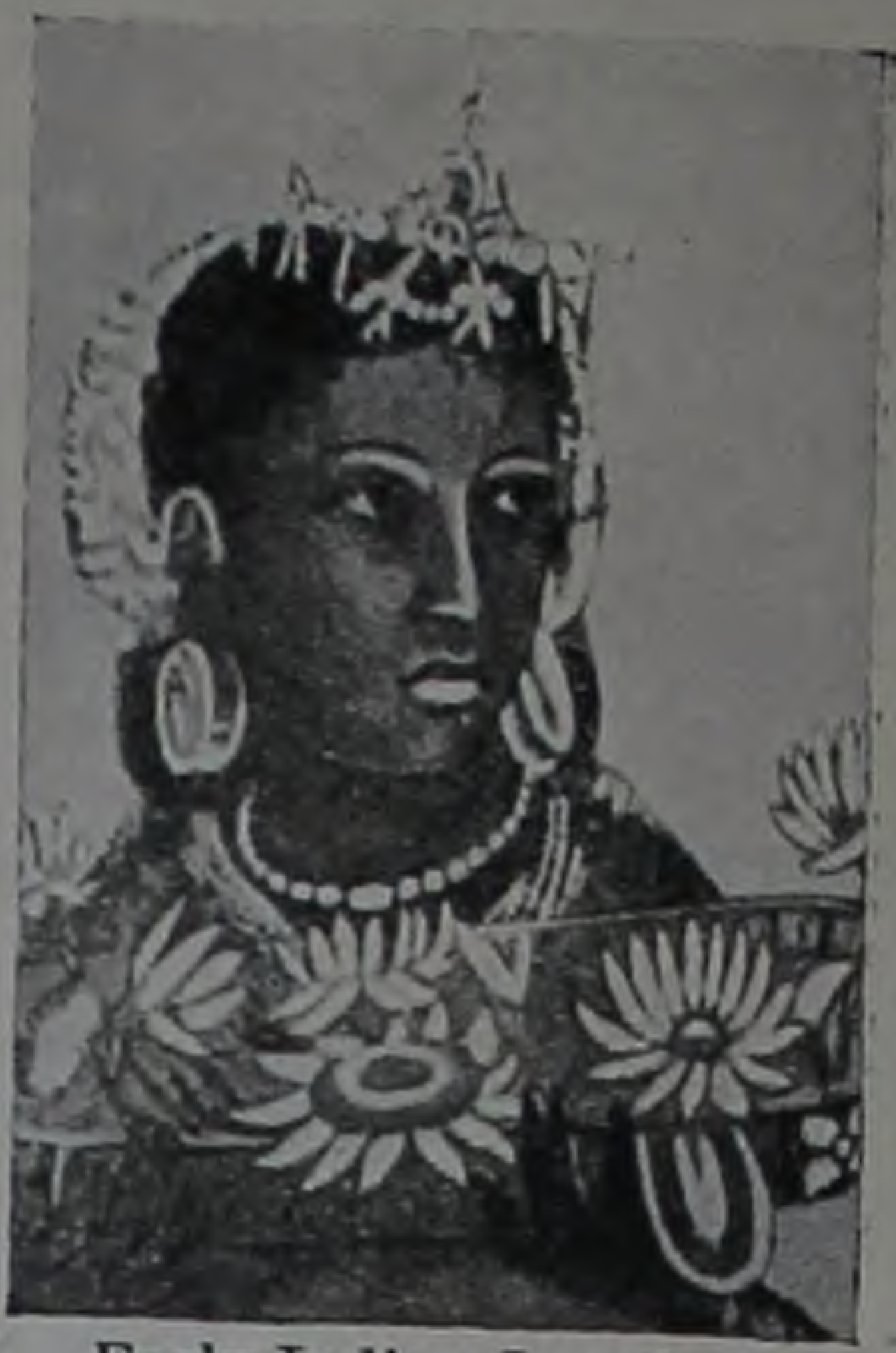
The Andhras made themselves independent of the Mauryans under a dynasty known as the Satakarnis (Satavāhana), which managed to keep its head above water till A.D. 236. In the two centuries about the birth of Christ they were an important power, and held practically all the Deccan and the remains of the Mauryan Empire as well. The inscriptions they left behind them enable us to reconstruct the



Early Indian Jewellery.

conditions under which the people lived. Architects and sculptors were obviously highly skilled. Throughout the Deccan trade-routes were kept open, travelling was comparatively safe, trade and industrial guilds abounded which looked after charitable endowments, and large seaports and trading centres existed under their own municipal government. The Satakarni Dynasty impartially allowed the Brāhmans, Buddhists, and Jains to follow their respective religions side by side.

At first Buddhism was much the most prosperous, and it is to the early Andhra period (220 B.C.–A.D. 100) that India owes some of its most magnificent cave temples, at Kārli, between Poona and Bombay, and at other places.

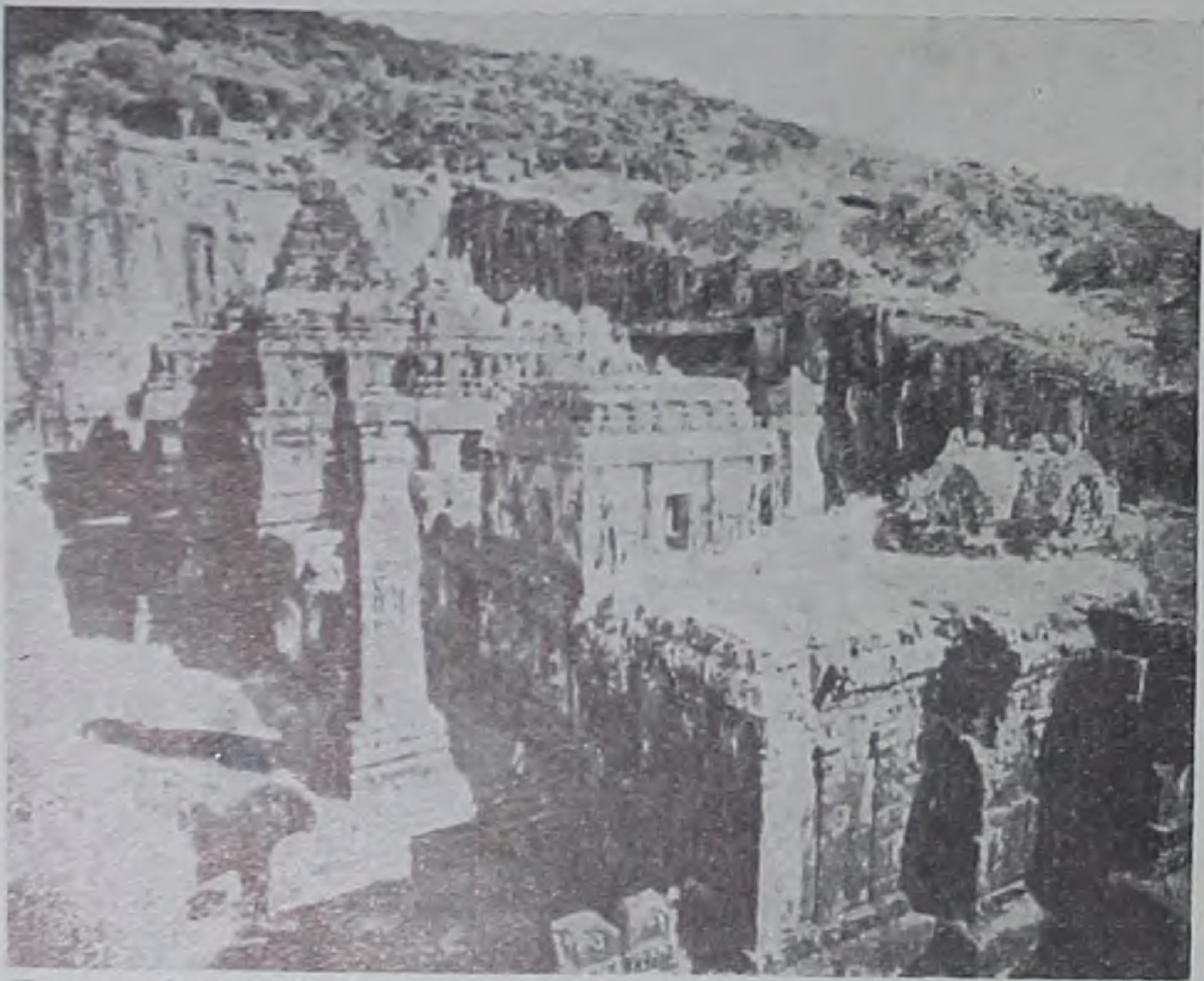


Early Indian Jewellery.

On the north-west of the Deccan proper lie Kāthiāwār (Saurāshtra) and Gujarāt (Gurjararāshtra), the country of the Gujars (Gurjara), a people that early immigrated into India from the north-west. Their dated history commences in the third century B.C., when they succumbed to the Mauryans. Then came the Baktrians, Parthians, and Çākas (Scythians), as rulers with their foreign Governors or Satraps, who warred with the Andhras incessantly, and were finally beaten by Gautamiputra Satakarni in A.D. 126.

But on the decline of the Andhra power the descendants of Chastana, a Çāka governor set up by Gautamiputra, who had become Hindus, made themselves independent under the title of Mahākshatrapa (Great Satraps). Their ascendency lasted till it was overthrown by the mighty Gupta Emperor, Chandragupta Vikramāditya, in 388. It produced one important ruler, Rudradāman (A.D. 150–161), who governed a large extent of country on the West Coast from Gujarāt to the Kōnkan. The Guptas did not stay long and after them came the White Huns, and then, in 495, a Gujar chief set up a great dynasty at Valabhi, near Cambay in Kāthiāwār, which with much trouble remained there and in Gujarāt till 766, when it was destroyed by Arab Musalmān invaders, and its descendants became the Sisōdhias of Mēwār (Udaipur) the premier Rājpūt chiefs of to-day. Finally, when the Muhammadans came as permanent conquerors in 1296, Gujarāt was in the hands of the Bāghēla Rājpūts. The Mahākshatrapas were strong Hindus for political reasons, but they did not interfere with the allied faiths in the Deccan. The Valabhi kings were Hindus from the beginning and they behaved with equally praiseworthy forbearance. About the same time as the Çāka Mahākshatrapas were rising in Gujarāt, another foreign tribe of Parthians, the Pallavas (Pahlavas), penetrated into Southern India and became Hindus for the sake of politics, but to their credit they never persecuted the other faiths.

By constant warring they upset everything in the Deccan for 350 years. Their capitals were Kānchipuram (Conjeveram) and Vātāpipura (Bādāmi) in the South Marāthā country. The Rāshtrakūtas (Marāthās) resisted them persistently but unsuccessfully until 525, when the Chālukhyas, Sōlanki Rājpūts from the north, dislodged them and drove them south. From that time forward for two hundred years, till 747, there was war between the Pallavas and the Chālukhyas with varying success.

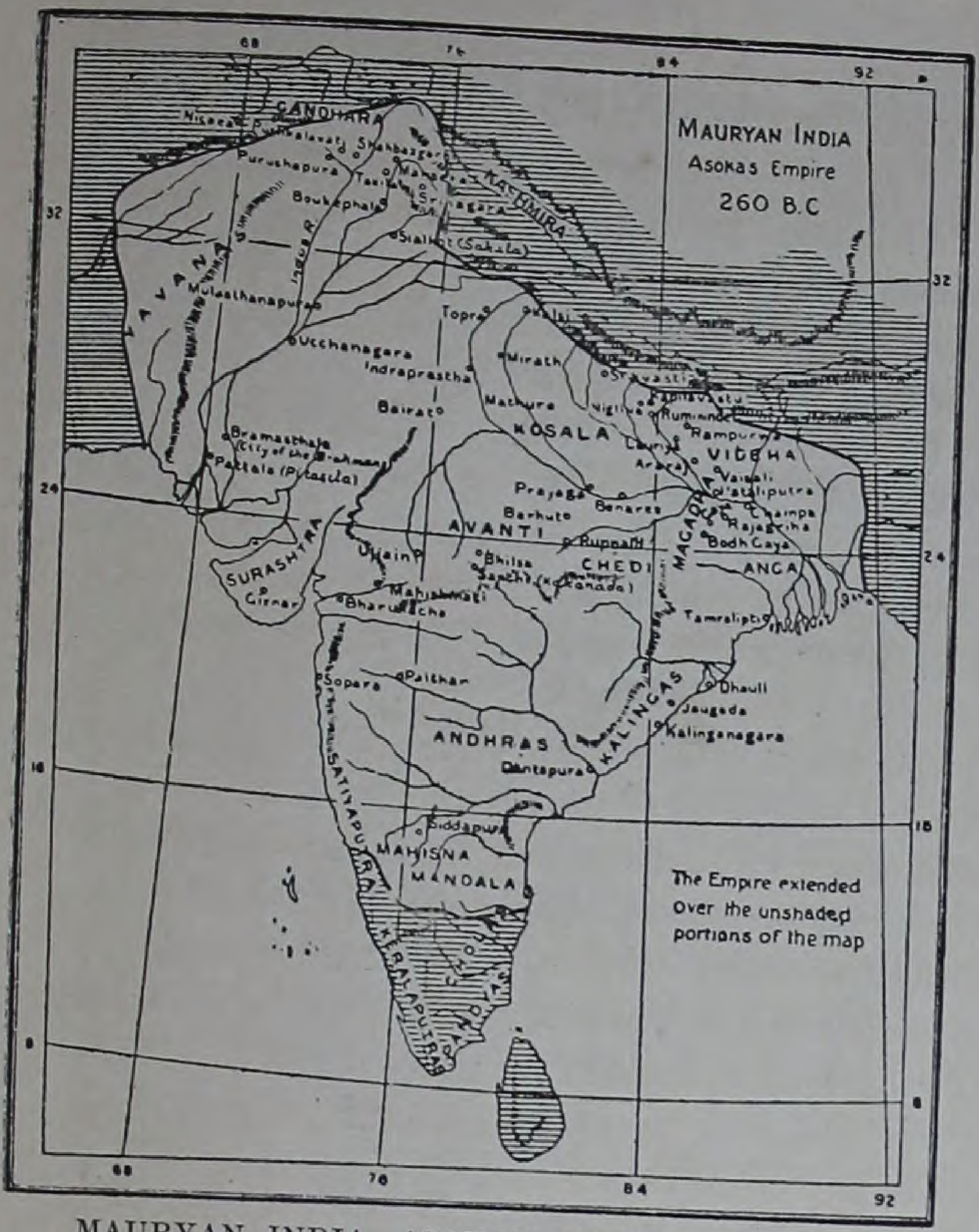


By permission of] *[the Secretary of State for India.*

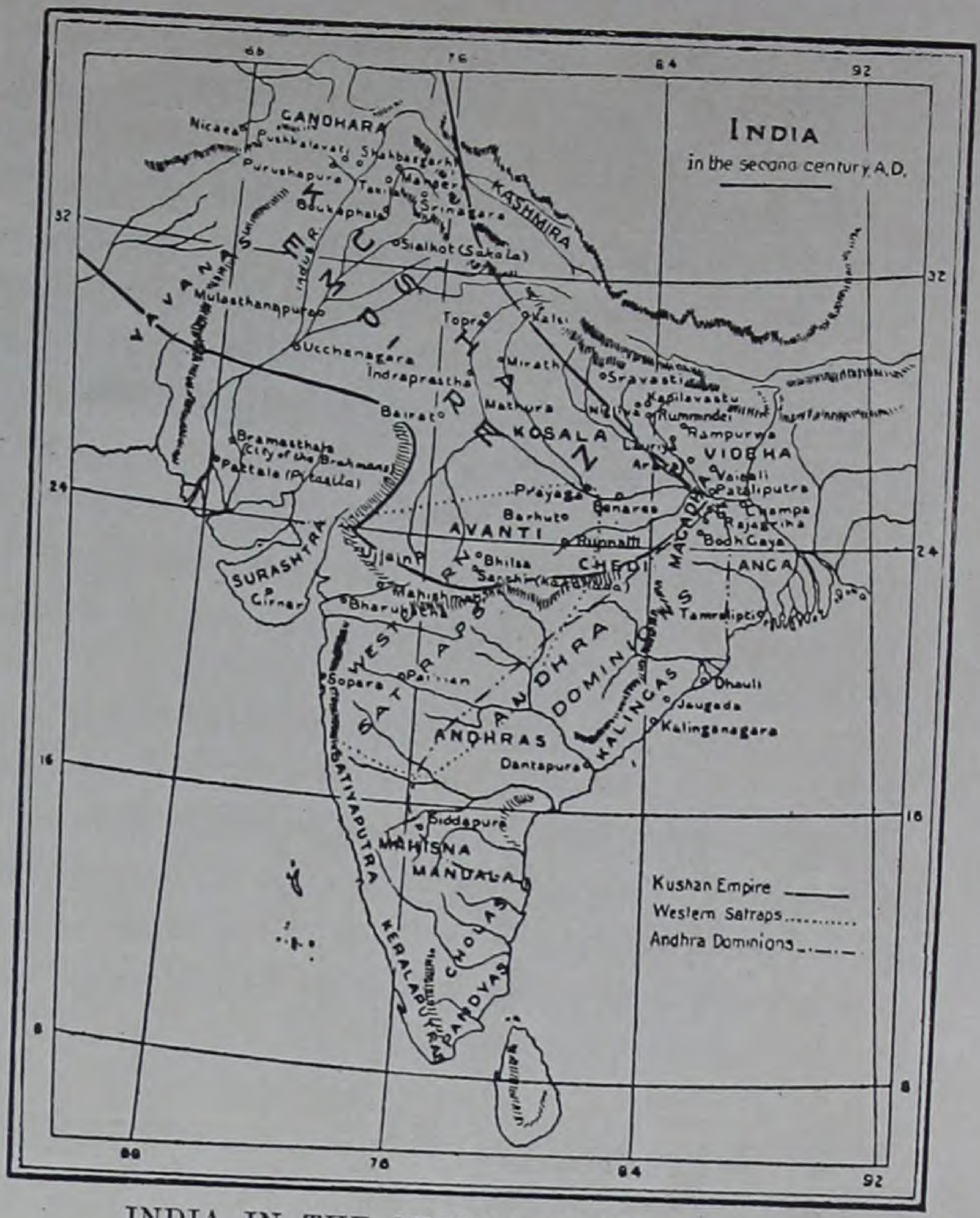
THE RUINS OF THE KAILASA.

This, the most astounding of the many Hindu rock-cut temples, is in the Deccan at Ellora, and was finished under the Rashtrakuta king Krishna I in A.D. 760. It is cut out of the solid rock.

The Chālukhyas produced one of the great rulers of India in Pulikēsin II (Satyāsraya, 609–642), almost exactly contemporary with the remarkable Northern Emperor Harsha, whom he kept in check on the Narbadā in and after 620. He had a checkered but most important career,


MAURYAN INDIA
Asoka's Empire
260 B.C.
GANDHARA
Nicaea
Purushapura
Taxila
Boukephala
KASHMIRA
Srinagara
Sialkot (Sakala)
YAVANA
Mulasthanapura
Utchanagara
Indraprastha
Topra
Kalsi
Mirath
Sravasti
Bairato
Mathura
KOSALA
Rampurwa
VIDEHA
Vaisali
Pataliputra
Rajagriha
Bodh Gaya
Champa
Bramasthala (City of the Brahmans)
Pattala (Pitasila)
Prayaga
Benares
Barhuto
AVANTI
Rupnath
CHEDI
MAGADHA
ANGA
Tamralipti
SURASHTRA
Girnar
Ujjain
Bhilsa
Sanchi
Mahishmati
Bharukacha
Sopara
Paithan
Dhauli
Jaugada
Kalinganagara
KALINGAS
ANDHRAS
Dantapura
SATIYAPUTRA
Siddapura
MAHISNA
MANDALA
KERALAPUTRA
CHOLAS
PANDYAS
The Empire extended over the unshaded portions of the map
68
76
84
92
32
24
16
8

MAURYAN INDIA, ASOKA'S EMPIRE, 260 B.C.


INDIA
in the second century A.D.
GANDHARA
Nicaea
Purushapura
Taxila
Boukephala
Srinagara
KASHMIRA
Sialkot (Sakala)
YAVANA
Mulasthanapura
KUSHAN
Utchanagara
Indraprastha
Topra
Kalsi
Mirath
Sravasti
Kapilavastu
Rummindei
Rampurwa
VIDEHA
Bairato
Mathura
KOSALA
Vaisali
Pataliputra
Champa
Rajagriha
Bodh Gaya
Bramasthala (City of the Brahmans)
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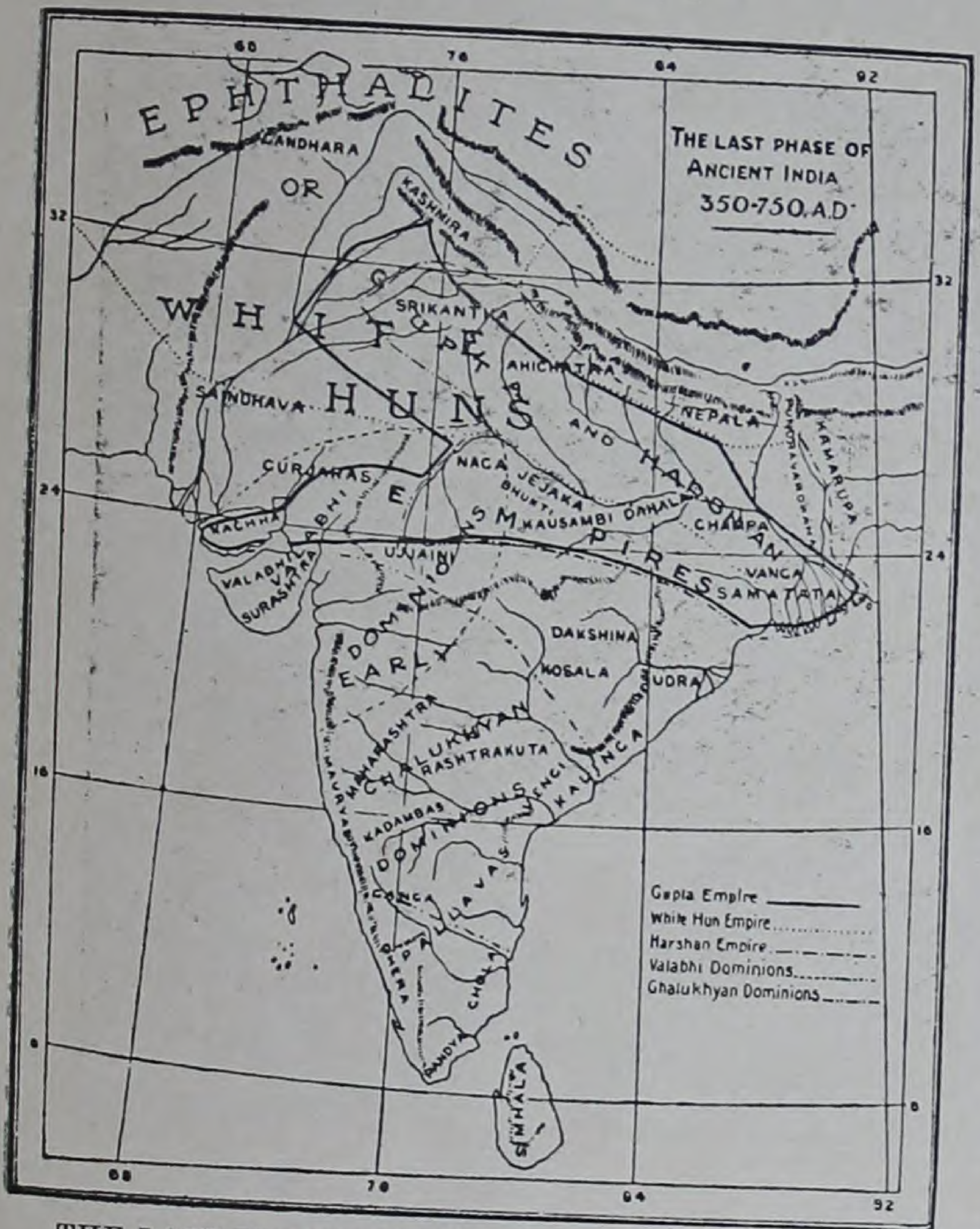
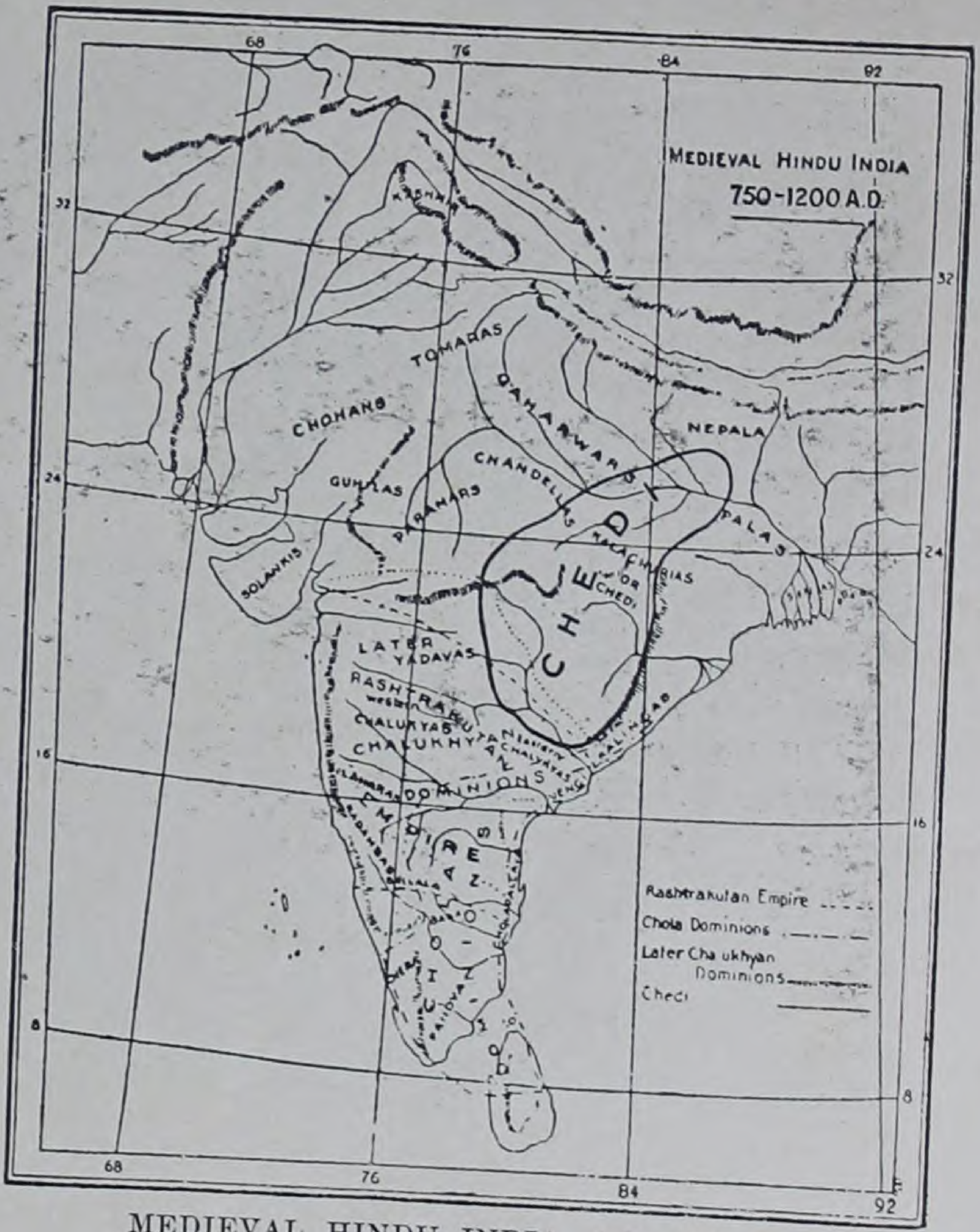
Prayaga
Benares
Barhuto
AVANTI
Rupnath
CHEDI
MAGADHA
ANGA
Tamralipti
SURASHTRA
Girnar
Ujjain
Bhilsa
Sanchi
Mahishmati
Bharukacha
WESTERN SATRAPS
ANDHRA DOMINIONS
Sopara
Paithan
ANDHRAS
Dantapura
KALINGAS
Dhauli
Jaugada
Kalinganagara
SATIYAPUTRA
Siddapura
MAHISNA
MANDALA
KERALAPUTRA
CHOLAS
PANDYAS
Kushan Empire
Western Satraps
Andhra Dominions
68
76
84
92
32
24
16
8

INDIA IN THE SECOND CENTURY A.D.


EPHTHALITES
OR
WHITE HUNS
GANDHARA
KASHMIRA
SRIKANTHA
AHICHATRA
NEPALA
KAMARUPA
SINDHAVA
GURJARAS
NAGA
JEJAKA BHUKTI
KAUSAMBI
DAHALA
CHAMPA
VALACHHA
MALWA
UJJAINI
VANGA
SAMATATA
VALABHI
SURASHTRA
HARSHA'S EMPIRES
GUPTA EMPIRE
DAKSHINA
KOSALA
UDRA
EARLY
CHALUKHYAN
DOMINIONS
MAHARASHTRA
RASHTRAKUTA
KALINGA
VENGI
KADAMBAS
GANGA
PALLAVAS
CHERA
CHOLA
PANDYA
SINHALA
THE LAST PHASE OF ANCIENT INDIA
350-750 A.D.
Gupta Empire
White Hun Empire
Harshan Empire
Valabhi Dominions
Chalukhyan Dominions
68
76
84
92
32
24
16
8

THE LAST PHASE OF ANCIENT INDIA, A.D. 350–750


MEDIEVAL HINDU INDIA
750-1200 A.D.
KASHMIR
TOMARAS
GAHARWAR
NEPALA
CHOHANS
CHANDELLAS
PALAS
GUHILAS
PARAMARS
SOLANKIS
CHEDI
KALACHURIAS OR CHEDI
LATER YADAVAS
RASHTRAKUTAS
WESTERN CHALUKYAS
CHALUKHYAN DOMINIONS
EASTERN CHALUKYAS
KALINGAS
EMPIRE
CHOLA
Rashtrakutan Empire
Chola Dominions
Later Chalukhyan Dominions
Chedi
68
76
84
92
32
24
16
8

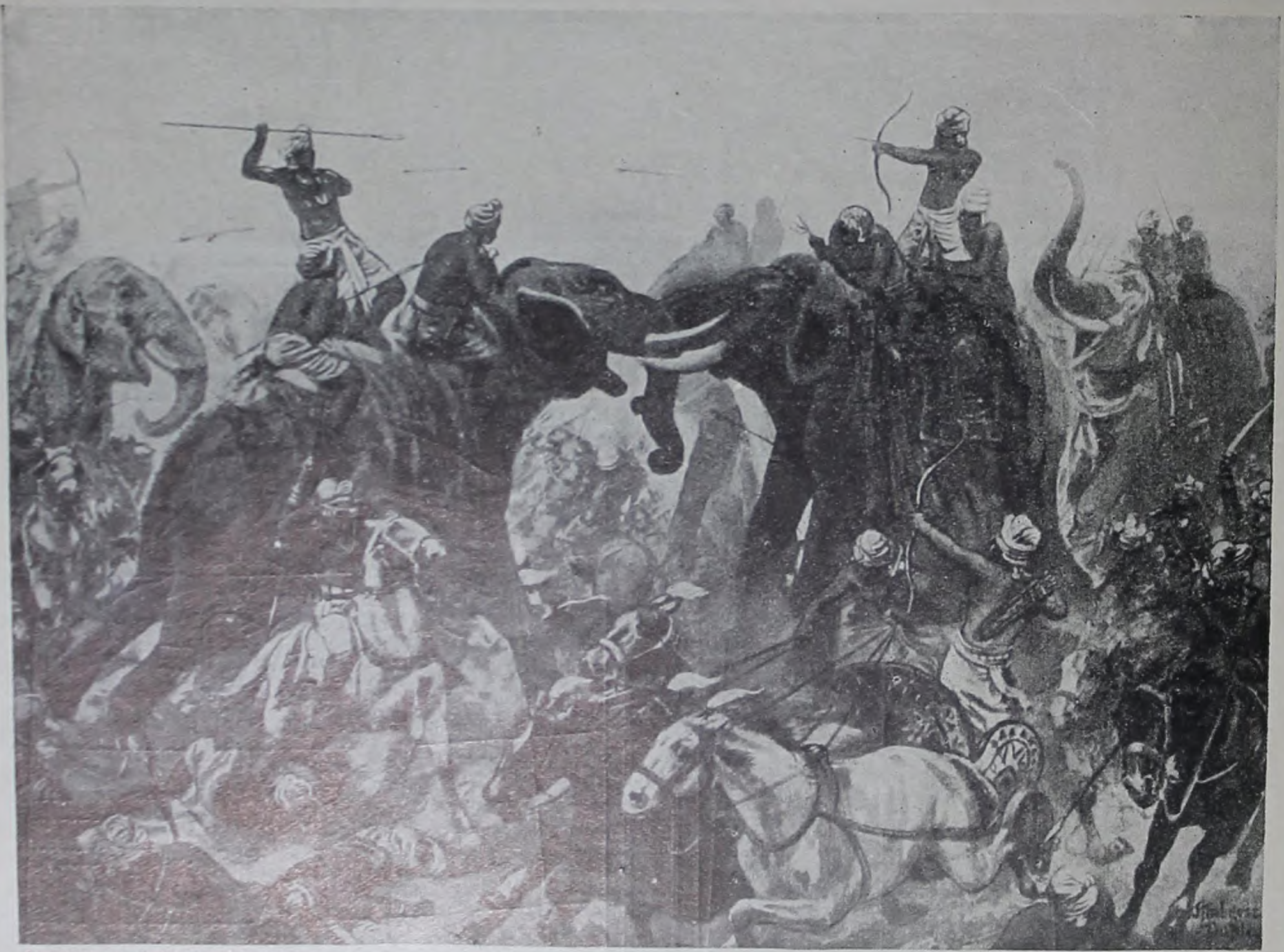
MEDIEVAL HINDU INDIA, A.D. 750–1200.

MAPS OF INDIA FROM 260 B.C. TO A.D. 1200.

and by 630 was by far the most powerful sovereign in the south, but in 642 he was nevertheless killed in defending his own capital from the Pallava king, Narasinghavarman. The Chālukhya power was, however, restored by his son and lasted on till 747.

The wars of the Pallavas made the conditions of life much rougher than in the Andhra days as regards trade, but industries and arts at any rate did not decline, as is proved by the paintings in the Ajanta Caves, and the rock-cut temples and caves at Ellora near Aurangābād, constructed under the Chālukhyas, and by their buildings generally. Pulikēsin II lived in magnificent state and kept up a well-equipped and trained army, and was, in fact, so famous in his day that the Arab writers of the time knew of him, and so great a monarch as the Sassanid king Chosroes II (Khusrū Parvēz, 590–628) thought it worth while to send an embassy which reached him in 625. It has been pointed out that the temples cut out of solid rock, so as to stand both in the open and in caves, were not architectural freaks, but the result of a deliberate policy which combined cheapness, as skilled labour was then paid,. with impressiveness on the populace.

In 747 the last Chālukhya was overthrown by a Rāshtrakūta (Marāthā) vassal, Dantidurga, who founded a truly warlike dynasty, which at one time extended its boundaries from the Kāveri river to Mālwā in the north. They were in power till 982, when they were overthrown by a descendant of the Chālukhyas. This proceeding has caused some historical confusion, for in the days of the great Pulikēsin, his brother and viceroy at Vengi, on the east coast, became independent and founded there, in 615, an important separate dynasty lasting on till 1070, or for more than four hundred years. This is now known as the Eastern Chālukhyas, and so the new dynasty of 982 with the same descent, which ruled from



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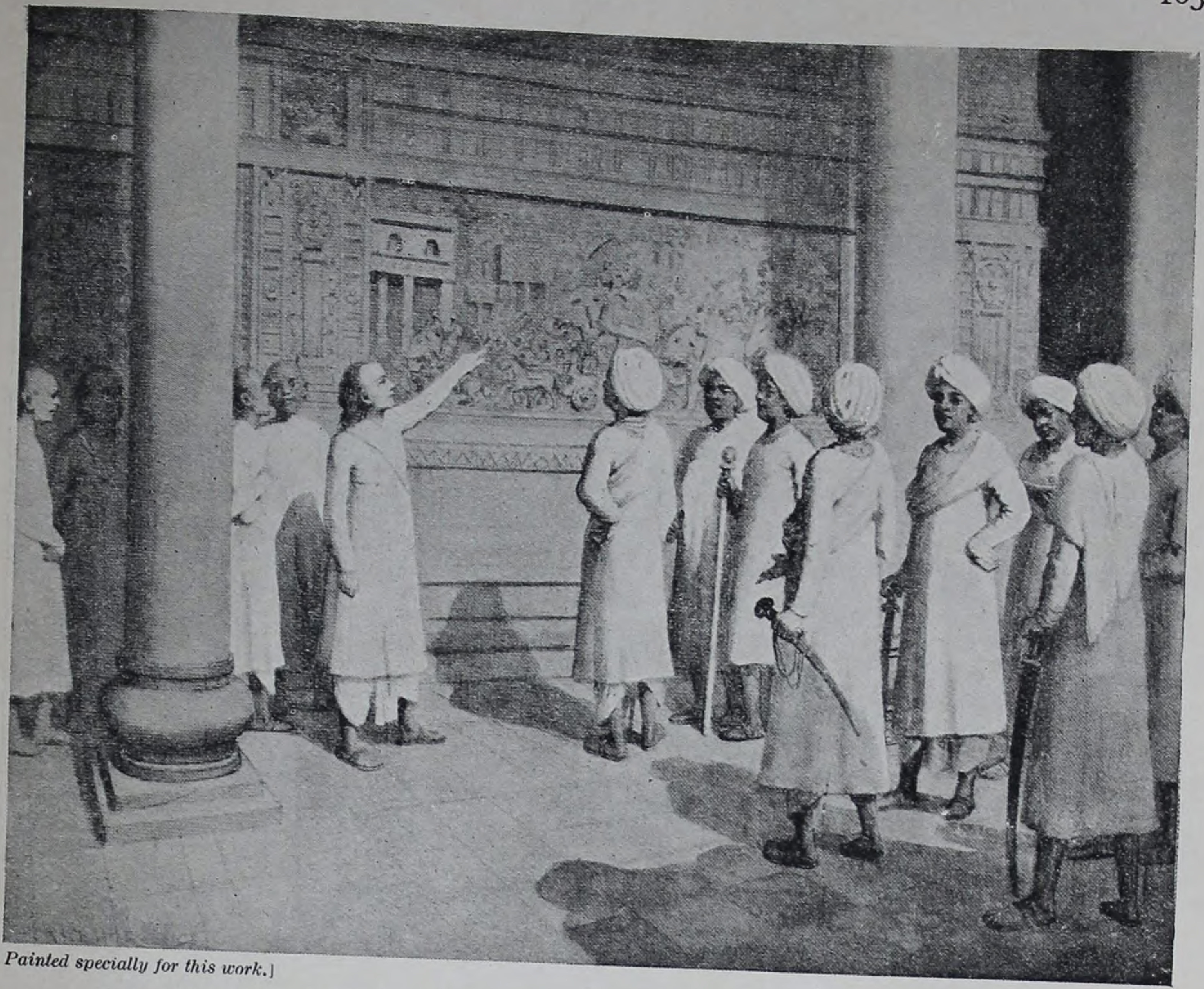
THE DEFEAT OF PULIKESIN II CHALUKHYA BY MAHAMALLA PALLAVA AT BADAMI, A.D. 642.

In the second century a Western Asian tribe known as the Pallavas established itself as a ruling race in the East and South of India where for many centuries it carried on an incessant struggle with its neighbours. The great Chalukhyan King, Pulikesin II inflicted many defeats on them, but in his old age Narasinghavarman, or Mahamalla Pallava, an important ruler, overthrew him in 642, and for a short time the Pallavas were supreme in the Chalukhyan dominions.



Painted specially for this work.]

RAJARAJA CHOLA INSPECTS THE BAS-RELIEF OF HIS EXPLOITS AT TANJORE, A.D. 995.

One of the most famous of the South Indian kings was Chola, Rajaraja the Great (*acc.* 985), who spent the first seven years of his reign in the rapid expansion of his dominions by carefully prepared campaigns, and the last fourteen years in an equally careful consolidation of his extended territories. He was a great builder, the Subramanya Temple at Tanjore being his chief architectural achievement. Part of its elaborate ornamentation consisted of a series of scenes of his military performances

Kalyāna on the west coast, has been called the Later Chālukhyas. It existed till 1200, producing some remarkable personages.

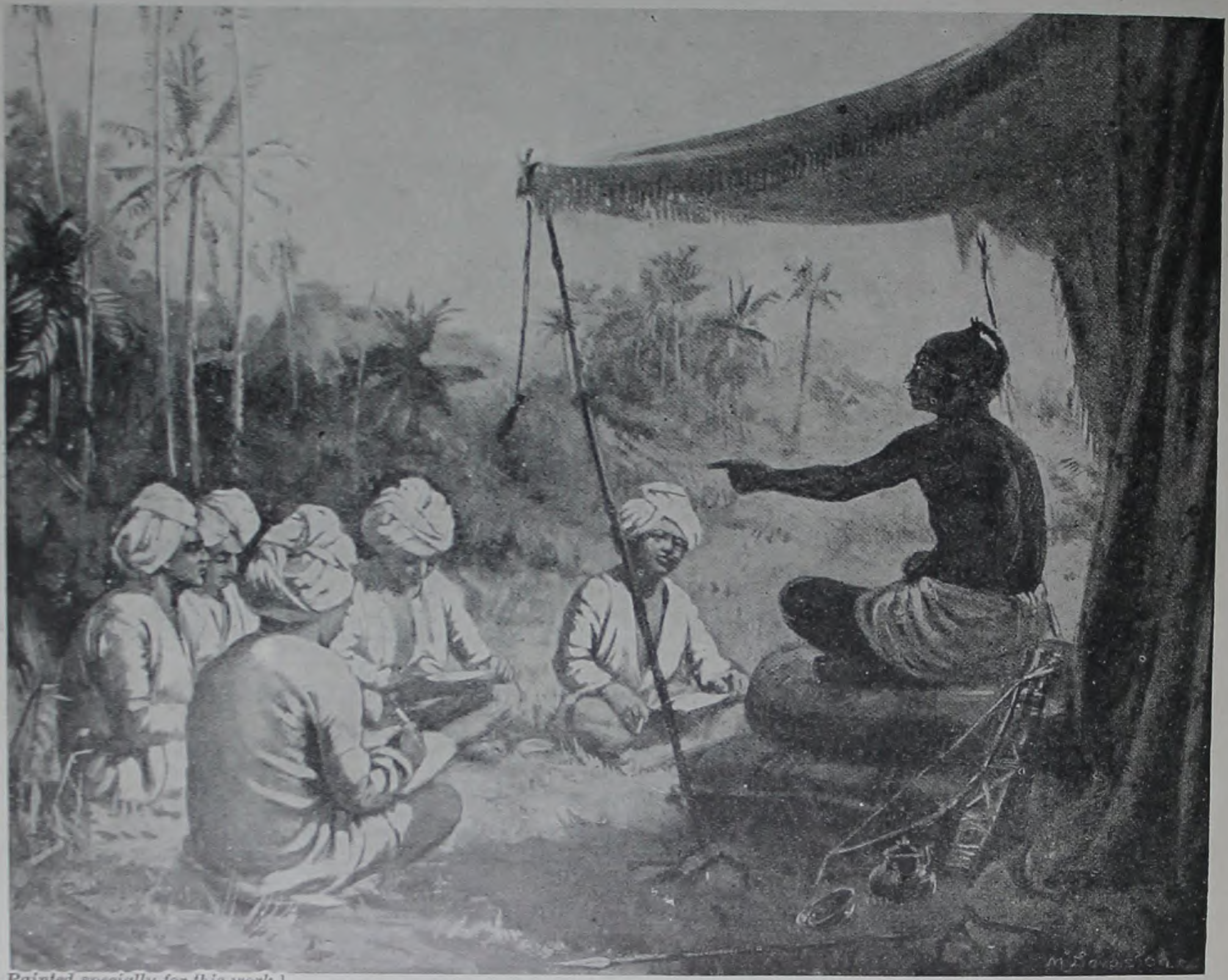
In these times the Deccan was constantly troubled by incursions of Tamils, notably under the great Chōla king, Rājarāja (died 1016). A successor who reigned from 1070 to 1118, Kulōttunga, the contemporary of another long-reigned monarch, the Later Chālukhya Vikramānka (1076–1128), kept the peace, and between them these wise rulers allowed the arts of peace to flourish greatly in the south. Literature became important and very many fine buildings arose, while under the Eastern Chālukhyas of Vengi Telugu vernacular literature received a great impetus.

During this period Buddhism gradually and peacefully gave way to Hinduism without ill-treatment of any consequence. Jainism was, however, for a short period less fortunate. Bijjala, a Jain viceroy of part of the Chālukhya Kingdom, usurped the supreme power about 1163, and left the effects of his rule all over Southern India to this day. His minister, Basava, was a fanatical Hindu and promulgated an erotic Saiva creed, whereby his followers were enjoined to wear a small phallus (*lingam*) as a symbolic article of costume, and he bitterly persecuted the Jains. On this question he and his master came to blows and disposed of each other, but Basava's sect still exists in numbers as the Lingāyats.

After the deaths of the two strong contemporaries, the usual anarchy occurred, out of which emerged certain local dynasties: the Hoysala-Ballāla of Dwārasamudra (Halebīd) in Mysore, and in the Deccan the Yādavas of Dēvagiri (Daulatābād), and the Kākatiyas of Ekasilāpuri (Wārangal). These were the kingdoms that the Muhammadans found on their inroads into the south, and overcame between 1309 and 1325. They were not small people, and were as wonderful builders, and lived in as great state, as any of the other dynasties of the time.

THE FURTHEST SOUTH (350 B.C.—A.D. 1563)

FROM all known time there were three ruling powers in Tamil Land, or true Southern India, ever contending for supremacy: the Pāndyas in the extreme south, the Chēras on the Malabar Coast, and the Chōlas of the Kāveri catchment area. They are heard of by name historically from 350 B.C. By A.D. 150 their internecine struggles admitted the Hinduized Parthian Pallavas to power at Kānchipuram (Conjeveram), and for seven hundred and fifty years these foreigners fought the powers in the Deccan at intervals with very varying success, and struggled with rebellions at home, especially in Mysore, where the local dynasties gave trouble continuously. Early in the tenth century Parāntaka Chōla (907-947), of Uraiyūr near Trichinopoly, finally overthrew the Pallavas, and a century later Rājarāja Chōla (985-1016) conquered the whole of Southern India. His work was consolidated by the great ruler Kulōttunga Chōla, who reigned beneficently for over forty years (1070-1118). After him there was much anarchy, till the Muhammadans, under Malik Kāfūr, made confusion worse confounded in 1310 by falling on Southern India and establishing at Madura, the Pāndya capital of the extreme south, Muhammadan governors who stayed there till 1358. The constant raiding of Hindus on each other and the horrors of



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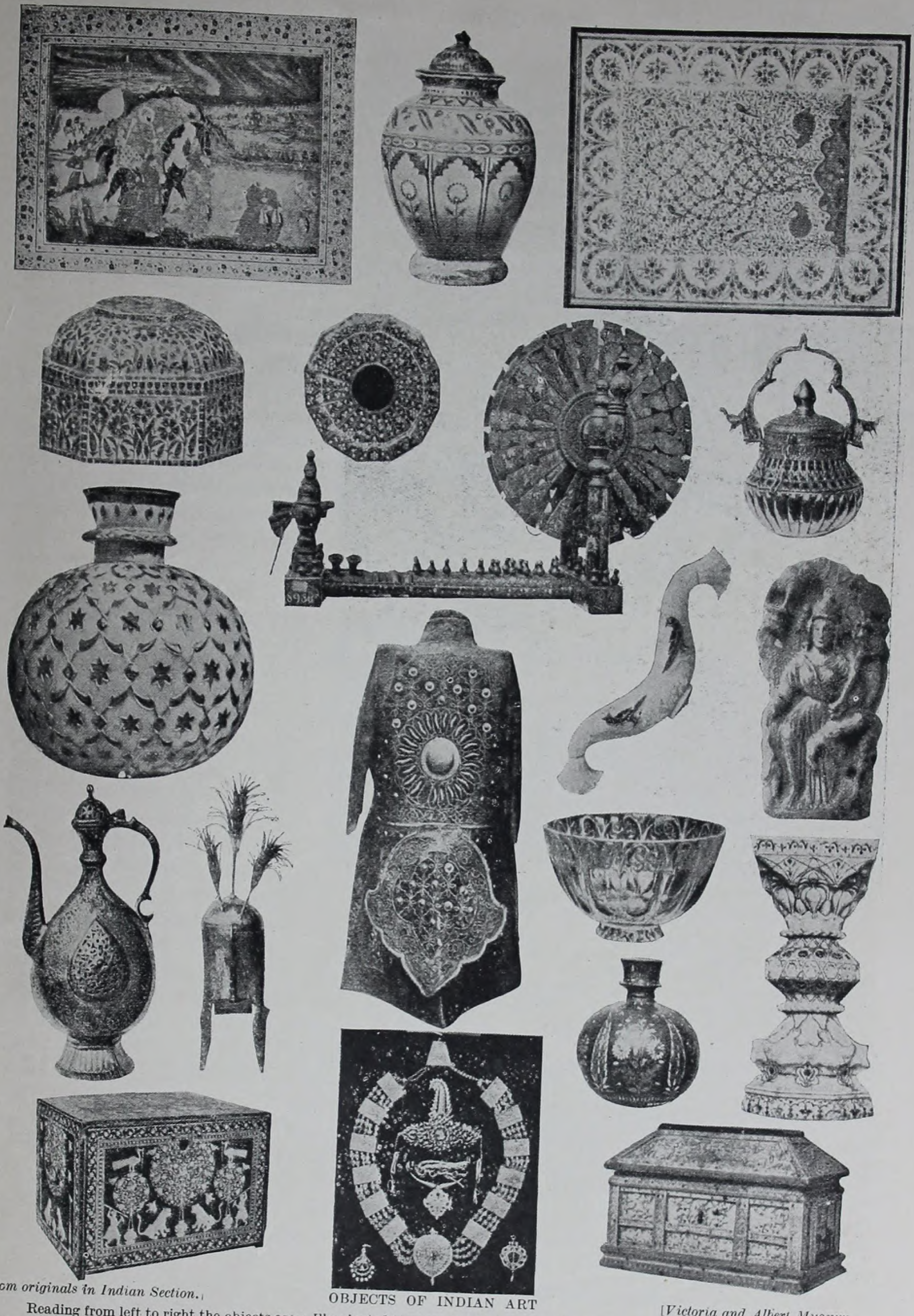
KULOTTUNGA CHOLA INSTRUCTS HIS SURVEYORS, A.D. 1086.

Rajaraja Chola of Southern India (died 1016) and his equally great descendant Kulottunga Chola spent much of their time in camping about the country. Rajaraja instituted a revenue survey of his dominions, and in 1086 Kulottunga carried one out on an extensive scale in the same year as William the Conqueror in England.

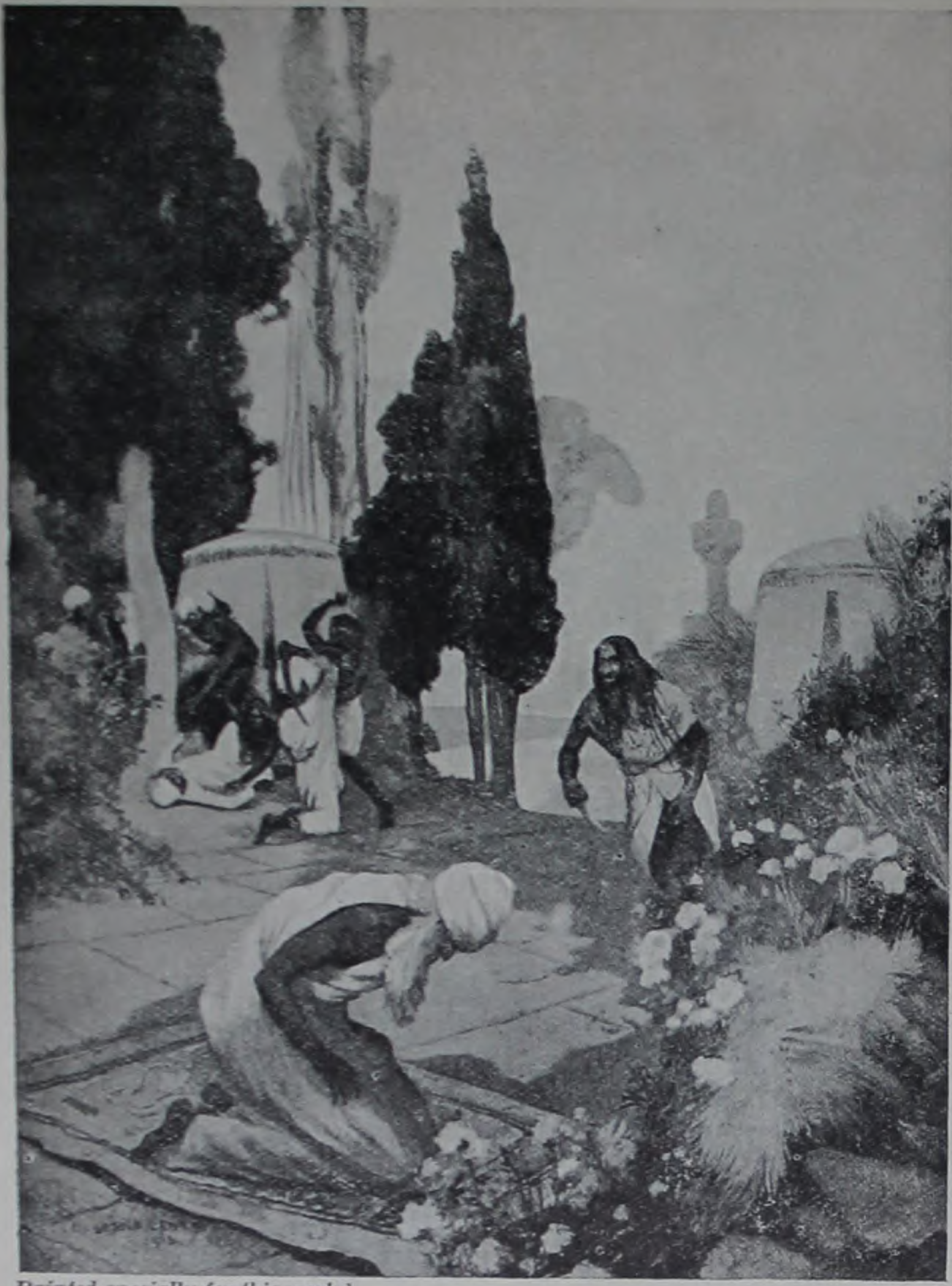


From originals in Indian Section.

OBJECTS OF INDIAN ART

[*Victoria and Albert Museum.*

Reading from left to right the objects are : Illuminated tempera painting, early 18th century ; blue and white Delhi jar and cover, 19th century ; fine printed cotton fabric, Madras, 18th century ; silver-gilt enamelled betel-box, Lucknow, 17th century ; carved crystal toilet-tray, formerly jewelled, Delhi, 16th or 17th century ; Kashmiri lacquered spinning-wheel, early 19th century ; Khatmandu censer, Nepal, 19th century ; Mogul jewelled jade box, Delhi, about 1600 ; jewelled jade crook-head, about 1600 ; steotype carving, Gandhara influence, Kashmir, 6th century ; copper and brass ewer, 1819, Yarkand ; gold damascened steel helmet. Lahore, about 1700 ; tunic worn over chain mail by Rajput horseman, 17th century ; carved crystal bowl, Delhi, about 1600 ; round bidri-work vase, late 17th century : inlaid marble column, Mogul, Delhi, early 17th century ; cabinet, shisham wood inlaid with engraved ivory, Hoshiarpur, late 17th century : gold necklace, Bombay, 19th century ; also in centre, Delhi jewelled piece, 17th century, and pendant, Mogul 17th century beneath, left, Delhi forehead pendant, gold and jewels 18th century right, Jaipur enamelled gold pendant, about 1800 : Travancore carved ivory casket, 17th century.



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THE MURDER OF MUHAMMAD GHORI, A.D. 1206.

The great Muhammad Ghori, the conqueror of Northern India and first Sultan of Delhi, when journeying to Ghazni from Lahore had pitched his tent "on the bank of a pure stream in a garden filled with lilies and jasmines". He was at his evening prayers, when some fanatical Muhammadan sectaries rushed up "like the wind towards His Majesty", and killed him and his attendants

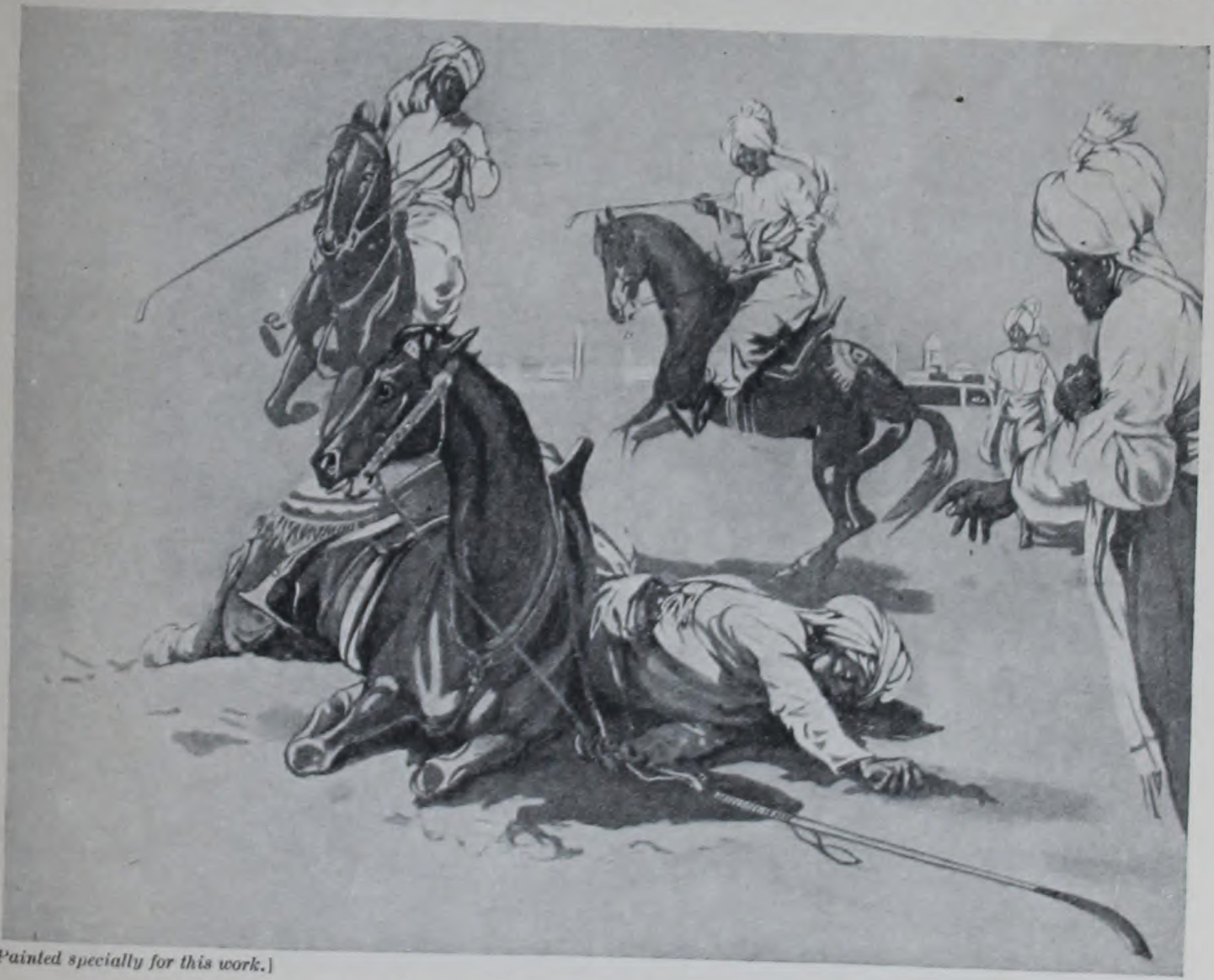
the Muhammadan conquest brought about the curious effect of raising up a great Hindu kingdom, in 1336, at Vijayanagara (Bījanagar), on the Tungabudra, by two refugees claiming royal descent from both the Yādavas and the Hoysalas. This kingdom lived on till 1565, when its last arrogant ruler was overthrown by a Muhammadan combination from the Deccan at the famous battle of Tālikōta, and its splendid capital destroyed for ever. The Vijayanagara rulers conducted their government in an even more magnificent style than their predecessors. Theirs was the great Bisnaga kingdom of the Portuguese, and its representatives at Vengi lasted in independence after its overthrow long enough to grant the site of the modern Madras to Francis Day in 1639.

In a very rapid survey covering nearly two thousand years the history of the Furthest South reads like a tale of continuous anarchy and war for all that period; but such an impression would give an entirely incorrect idea of the Dravidian peoples at any time. As early as the first century A.D. Tamil had become already so universal and so polished a literary tongue that Tiruvallavar, a low-caste weaver of Mylapore (Madras), could produce the Kural, a book of moral distichs of so high a quality as to be a delight to the readers of the present day, and in the centuries that followed some of the finest Tamil poems were produced. At the same time, the Tamils were no mean builders and carvers in stone, as is attested by the rock-cut Hindu buildings at Māmallapuram (the Seven Pagodas, south of Madras) in the fourth century A.D. and by the Buddhist tope at Amarāvati on the Krishna in that following, and many another fine temple in the South. The fighting Hindu Pallavas were great builders. One of them, Mahāmalla (625–645), the Narasinghavarman who slew the great Pulikēsin II, so added to the Seven Pagodas that the place was named after him. It was under their rule, which favoured Vaishnavas and Saivas alike, that Jainism and Buddhism gave way before Hinduism in the Furthest South: Buddhism altogether, and Jainism also except in Mysore and the West. Many stately buildings were erected, and Tamil literature was greatly enriched by a remarkable series of hymns, some of which were Jain.

The great Chōla conqueror Rājarāja spent the last fourteen years of his reign in attending to the administration and architecture of his dominions, including the erection of the temple at Tanjore, the finest example of the Tamil style. Soon after his accession, he showed remarkable administrative capacity by causing a revenue survey to be made of his kingdom. The whole of the long reign of his equally great successor Kulōttunga was devoted to the national progress in days of peace, and in 1086, the year of the

Domesday survey of William the Conqueror, he carried out a revenue survey of all his dominions. He also performed another most remarkable act by abolishing internal customs duties and the trade tolls between the constituent parts of his empire, which the people hated. Apart from these two extraordinary men the Chōlas were, on the whole, enthusiastic builders and good administrators. In war or peace they issued their orders themselves to secretaries, who communicated them to viceroys of provinces, which were each divided into districts, all under a great body of executive officers, and very careful records were maintained. Taxes, paid in gold or in kind, were very numerous, but the main source of revenue was the land-tax, assessed not on individuals, but on villages as a whole, which were each controlled by a committee working under very precise regulations. Roads and irrigation works, some of them on a large scale, were maintained. The Chōlas, though themselves Hindus, were tolerant of others, except for a short period after Kulōttunga, when there was a persecution of the Jains and of the followers of the reformed Hindu doctrines of Rāmānuja.

Between the fifth and seventh centuries A.D., during the time of the formation of modern Hinduism in Northern India, an important religious movement arose in the South, which had a remarkable effect on the whole future of that religion there. Wandering religious bards of various castes, known as the Alwārs and Adiyārs, preached respectively a popular Vaishnavism and Saivism by means of beautiful lyrical verse, offering salvation to all. At the end of the eighth century rose the great Sankarāchārya, as famous in the North as in the South, and propounded his doctrine of a single God, and about 1100 came the equally influential Rāmānuja, with his modification of his predecessor's teaching, which turned Vishnu into a personal God. In the thirteenth century Rāmānuja's followers split up into the Vadagalai and Tengalai sects, who differed on the question of divine grace, holding it respectively to be the result of



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DEATH OF THE SLAVE KING, KUTBU'DDIN AIBAK OF DELHI, A.D. 1210.

The first "Slave King" of Delhi (1206–1210) was Kutbu'ddin Aibak, a shrewd and energetic prince and a great builder. His end was tragically sudden, as he was killed by a fall from his horse, which fell on him and crushed him, while playing a game of *chaugan* (polo) in a field outside the city.

co-operation, the combined action of God and man, and of surrender, the irresistible influence of God on man.

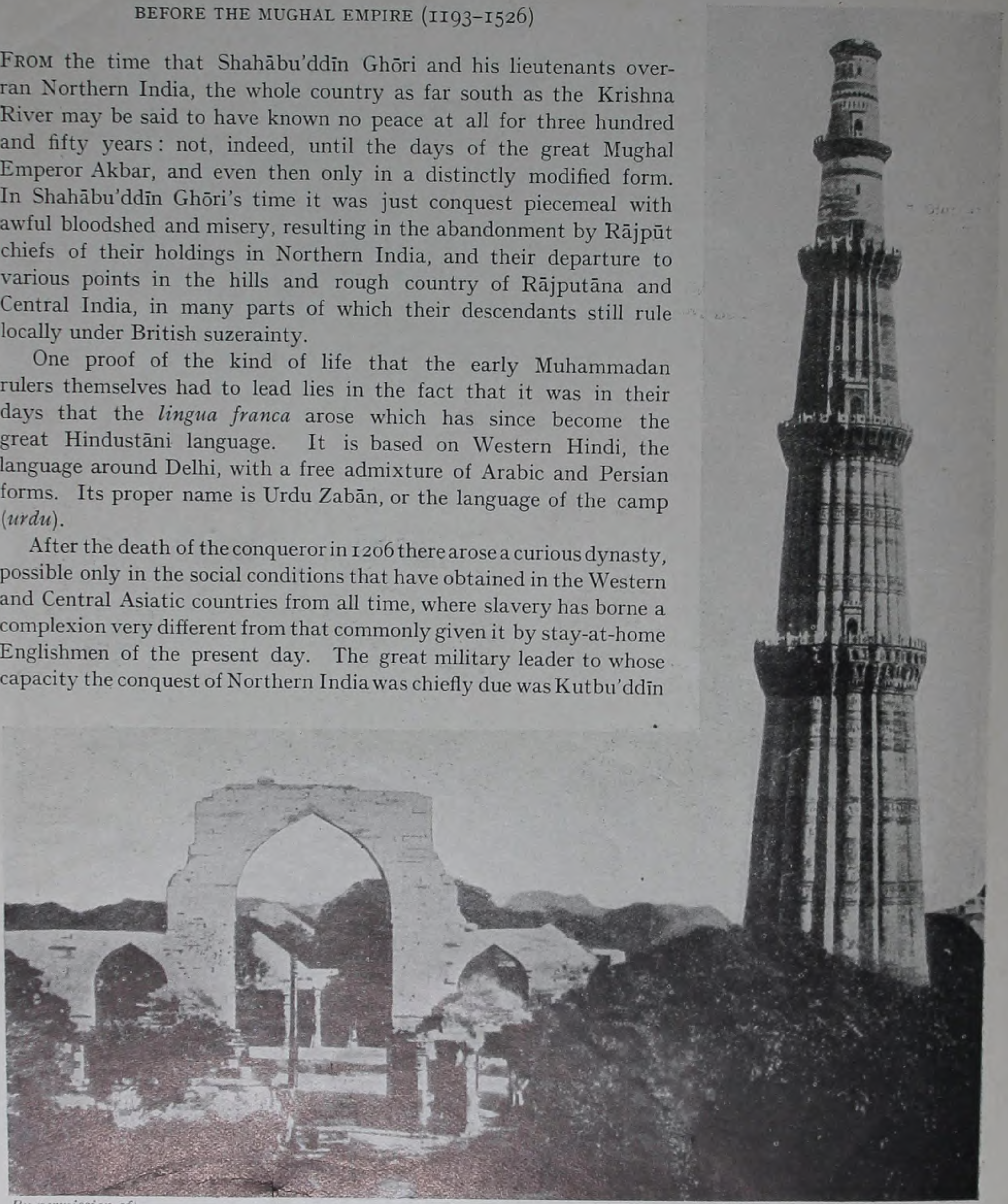
THE MUHAMMADAN SOVEREIGNTY (A.D. 1193–1774)

BEFORE THE MUGHAL EMPIRE (1193–1526)

From the time that Shahābu'ddīn Ghōri and his lieutenants overran Northern India, the whole country as far south as the Krishna River may be said to have known no peace at all for three hundred and fifty years: not, indeed, until the days of the great Mughal Emperor Akbar, and even then only in a distinctly modified form. In Shahābu'ddīn Ghōri's time it was just conquest piecemeal with awful bloodshed and misery, resulting in the abandonment by Rājpūt chiefs of their holdings in Northern India, and their departure to various points in the hills and rough country of Rājputāna and Central India, in many parts of which their descendants still rule locally under British suzerainty.

One proof of the kind of life that the early Muhammadan rulers themselves had to lead lies in the fact that it was in their days that the *lingua franca* arose which has since become the great Hindustāni language. It is based on Western Hindi, the language around Delhi, with a free admixture of Arabic and Persian forms. Its proper name is Urdu Zabān, or the language of the camp (*urdu*).

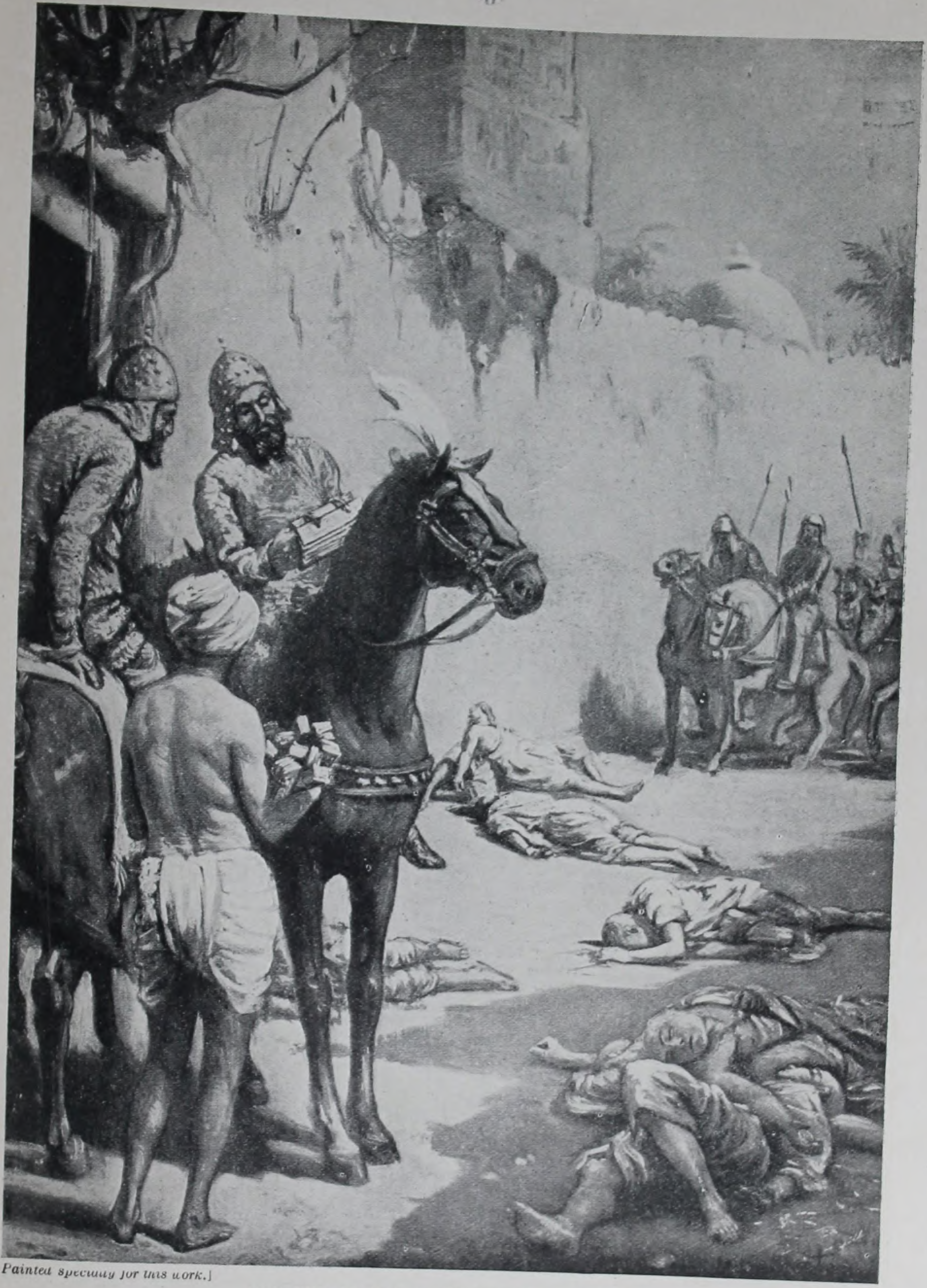
After the death of the conqueror in 1206 there arose a curious dynasty, possible only in the social conditions that have obtained in the Western and Central Asiatic countries from all time, where slavery has borne a complexion very different from that commonly given it by stay-at-home Englishmen of the present day. The great military leader to whose capacity the conquest of Northern India was chiefly due was Kutbu'ddīn



By permission of [*The Secretary of State for India.*

THE KUTAB MINAR, NEAR DELHI, A.D. 1230.

The finest Muhammadan tower in India is that known as the Kutab Minar (tower), near Delhi. It was erected by Shamsu'ddin Iltutmish, the third of the "Slave Kings" of Delhi (1211–1236), and obtained its name from the shrine of Kutub'ddin Ushi, a Muhammadan saint, which is close by.



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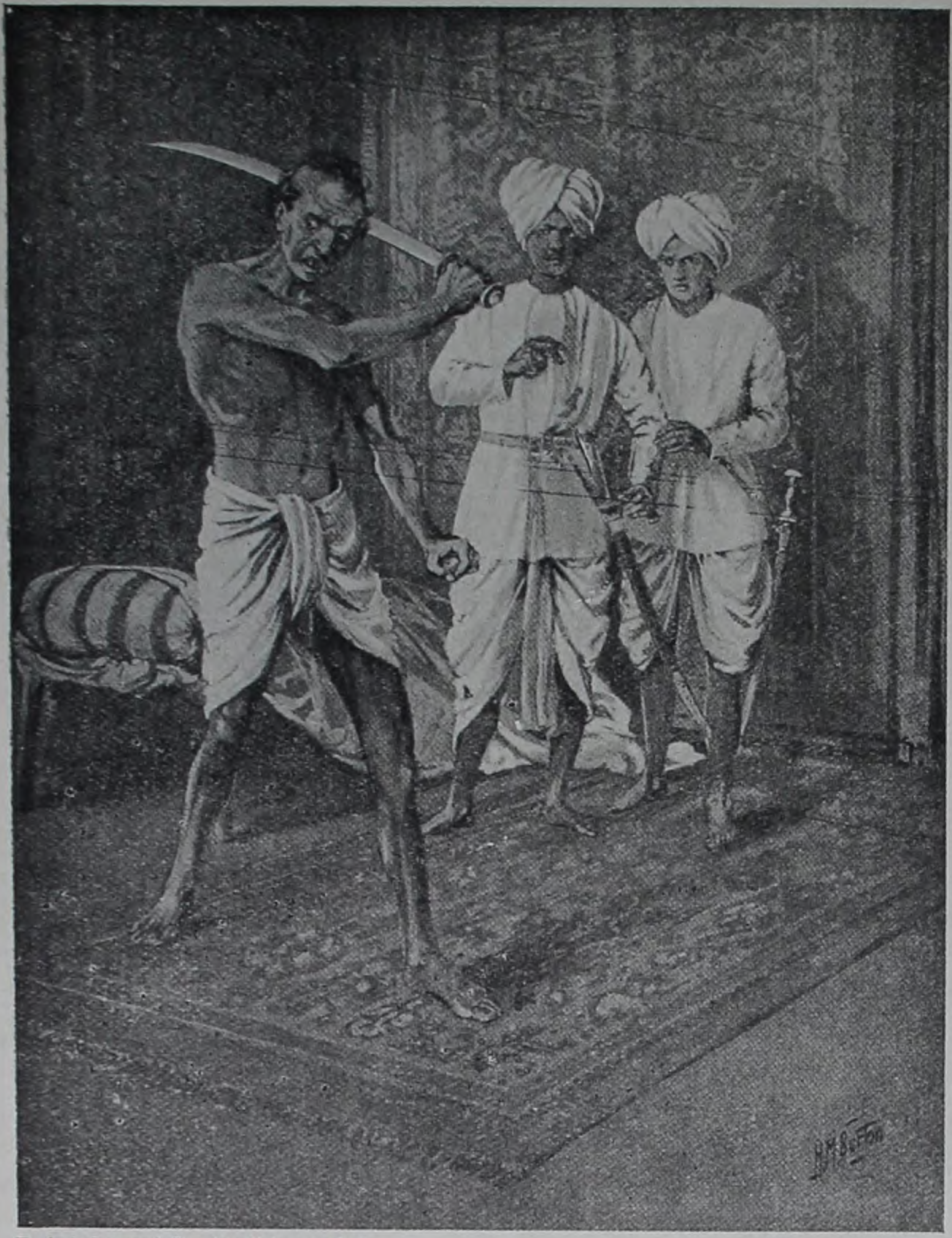
THE END OF THE BUDDHIST MONKS, A.D. 1193.

By the time Muhammad Ghori overran Northern India and founded Muhammadan rule, the only princes still protecting Buddhism were the Palas of Bengal, whose capital was Bihar. One of the invading generals, Muhammad Bakhtiyar Khilji, boldly attacked Bihar with a few followers, whereon the Pala king fled and left the monks to their fate. Most of them were slaughtered, and Buddhism finally disappeared from India. Their sacred books, which no one left behind could read, much puzzled the conqueror from the West.

Aibak, a Turkomān, bought as a slave by Shahābu'ddīn Ghōri, and still legally a slave, although commander-in-chief, when his nominal owner died. Kutbu'ddin Aibak, soon after his master's death, made himself the first Sultān of Delhi, and it is noteworthy that several of his contemporaries with whom he set up close alliances, matrimonial, social and other, were military chiefs and lords in Sind, Bihār, and other provinces, and at the same time technically slaves of the great Shahābu'ddīn Ghōri. One of them was Shamsu'ddīn Iltutmish, a Turkomān and Governor of Bihār, who practically succeeded Kutbu'ddīn Aibak as Sultān. Later on, Ghiyāsu'ddīn Balban, yet another prominent man of the same class, after long acting as prime minister, seized the throne and became an important monarch. But with his effete grandson this odd dynasty of "slave kings" came to an end after existing for about eighty years, and gave way to the Turkomān Dynasty of the Khiljis in 1290. It produced one remarkable woman, Razīyatu'ddīn, who was a capable ruler from Delhi on behalf of an incompetent brother for a short time after 1236.

The days of the "slave kings" were no doubt days of horror in many respects, but remarkable acts of peace were nevertheless, performed under their able direction. Ghiyāsu'ddīn Balban, for instance, was a conspicuous patron of Persian literature, and the beginning of the "Indian practice" of that language (*Muhāwara-i-Hind*) is due to the men of letters who flourished under him.



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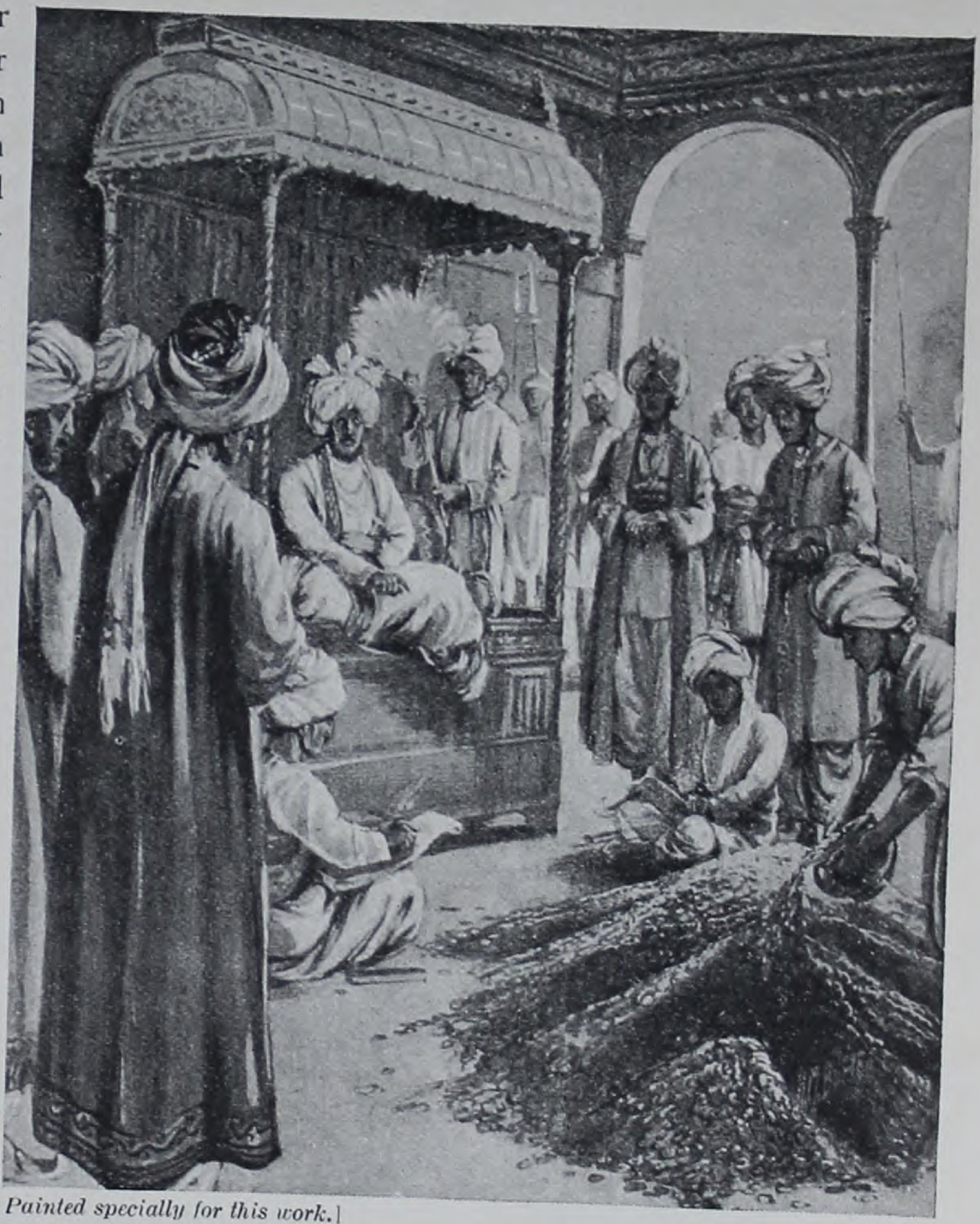
THE LAST ACT OF MALIK NAIB KAFUR, A.D. 1316.

In the course of an extraordinary career, a Hindu eunuch slave became the renegade Muhammadan favourite of 'Alau'ddin Khilji of Delhi, on whose behalf he executed a wonderful series of raids into Southern India which are still remembered. He then became 'Alau'ddin's Minister, and on his death controlled the country as an atrocious tyrant. One night on retiring to rest he took a sword from an attendant, flourished it wildly and gave it back, whereon he was at once run through and killed

However inexcusable the many cruelties perpetrated by the members of this dynasty may have been, their destructive zeal was due to fanaticism. It was a duty to God, in the eyes of the early Muhammadan invaders, to abolish all images and all temples and institutions of any religion not after their own pattern. With them the long days of toleration, which had so distinguished the rulers of India, disappeared. But the world owes the celebrated tower near Delhi, known as the Kutab Minār, to Shamsu'ddīn Iltutmish, and to Kutbu'ddin Aibak the foundations of the great mosque beside it, which he built out of the beautiful Hindu temples erected by Anangpāla six hundred years previously, producing a blend of Muhammadan style with Hindu construction that is not only striking in its comeliness, but invaluable to the history of modern Indian architecture. Wherever the lieutenants of these rulers went they erected and endowed mosques, colleges, and other religious institutions, whilst destroying every existing thing of the kind that was Hindu and stood in their way. Hindu learning came to a standstill for a long while, and Buddhism disappeared for good in the very first year of the conquest, 1193, when Bakhtiyār Khilji, one of the generals of Shahābu'ddīn Ghōri, took Bihār, and brought to a pathetic end the last monastery of Buddhist monks there, which was still flourishing under the patronage of the Pāla Dynasty of Bengal.

The Khilji Dynasty was short-lived, lasting only thirty years, but it did great things nevertheless, and was represented by at least two remarkable men who made history: the fanatical, cruel, arbitrary and yet capable 'Alāu'ddīn Khilji, who in 1294 made the first successful attempt to extend the Muhammadan power southwards, and the energetic slave Malik Kāfūr, who was a military commander of high capacities and overran the Deccan in South India to the great enrichment of himself and his master. In Malik Kāfūr's career the political possibilities of Oriental life are again prominently brought to notice. He was a Hindu renegade and a eunuch, the first of many such to rise to great social heights and to become a leader and administrator of consequence in both military and civil life. In 1320, the Khiljis were succeeded by the Tughlaks, who came of a mixed, high-class Turkomān slave and Hindu descent, were governors of the Panjāb, and were placed on the throne by nobles rebelling against the Khiljis. They lasted ninety years and produced a remarkably capable but unbalanced ruler in Muhammad Tughlak, who reigned for twenty-six years (1325–1351), and has been described as "learned, merciless, religious and mad". He certainly tried some wonderful schemes. Without any adequate cause, and for a time only, he moved the capital seven hundred miles from Delhi to Dēogiri in the Deccan, to which he gave the name of Daulatābād, forcing the people of Delhi to migrate first there and then back again. He grossly misapplied his armies on vainglorious expeditions, where they suffered unspeakable hardships and accomplished nothing. He tried to oblige his people to accept copper and brass tokens as silver coins, and issued a stamped leather note currency without any bullion support behind it; schemes which not even his vengeance when opposed could make to succeed. He committed wholesale massacre on altogether insufficient provocation and finally he ruined his kingdom. All the while his own opinion of himself was that he was a perfectly just ruler and that to obey him was to obey God. But the most remarkable thing about him is that he died from natural disease undisturbed in his bed, thus proving the awe in which his mad abilities kept those about him. This man of contradictions was eloquent of speech, sober and moral in his life, an accomplished scholar in Arabic, Persian and Greek philosophy and learning of all kinds, and conspicuously brave. Fortunately for India he was succeeded by his cousin, Firōz Shāh Tughlak, a man of peaceful ways and lofty character, who reigned for thirty-seven years (1351–1388).



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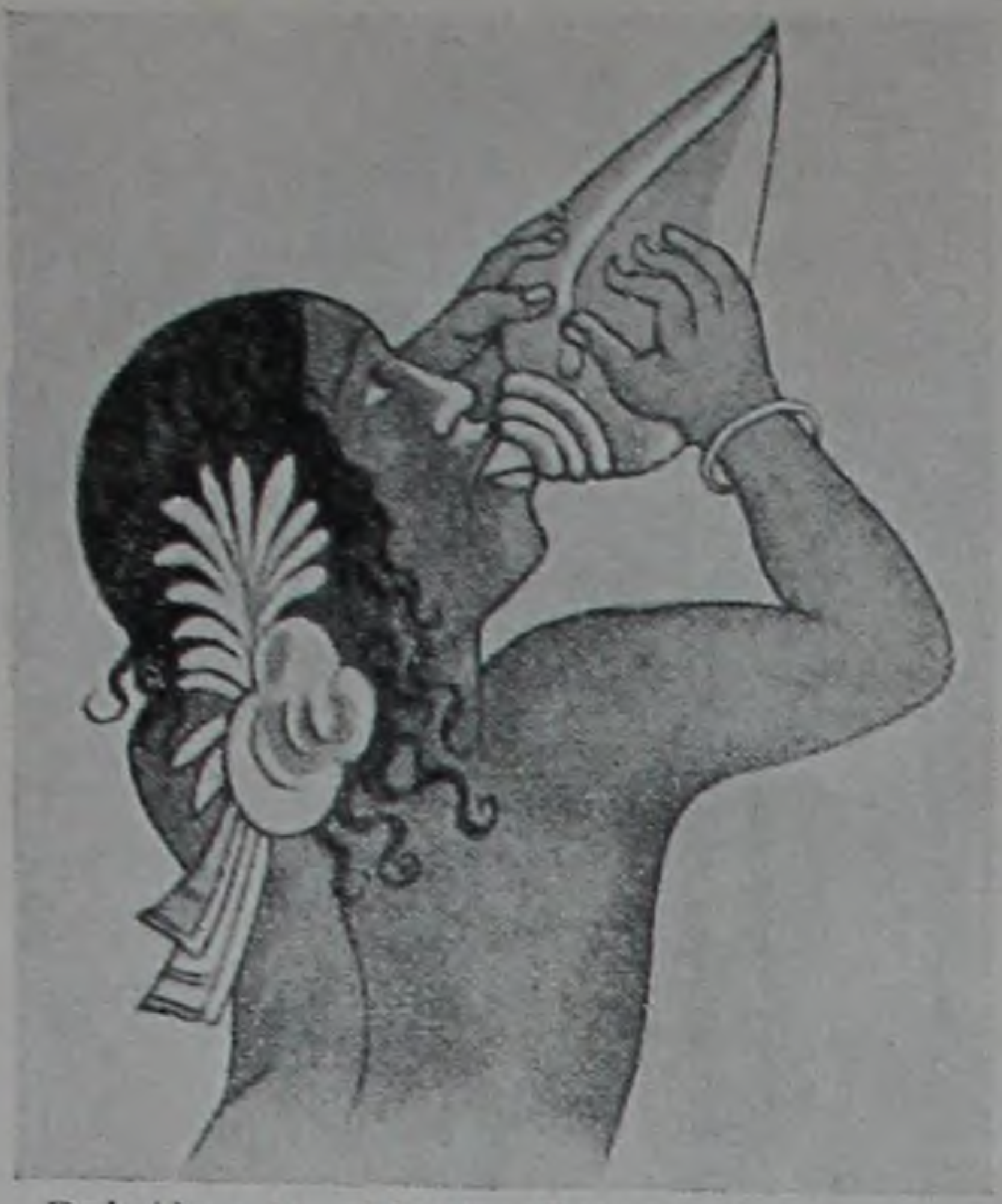
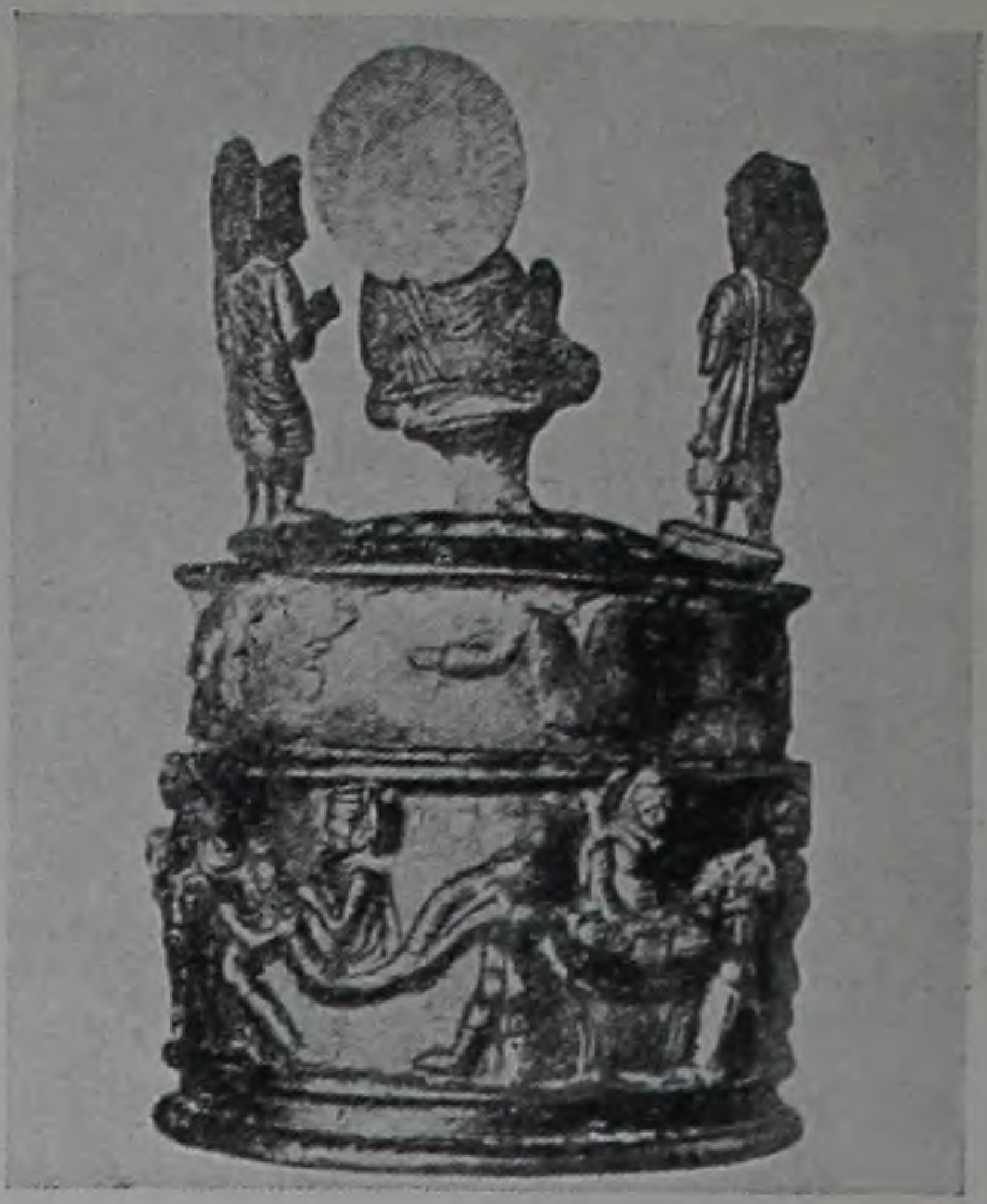
MUHAMMAD TUGHLAK ORDERS HIS BRASS COINS TO PASS FOR SILVER, A.D. 1330.

Muhammad Tughlak, who reigned at Delhi from 1325 to 1351, was the author of many curious schemes. One of these was an attempt to force the people to accept, as silver, copper and brass money, on which he had engraved: 'He who obeys the King, truly he obeys God". The penalty of refusal was death, but the measure ignominiously failed nevertheless.

Under the earlier Khiljis the times were no doubt hard, and to make matters worse at the beginning of their ascendancy there occurred in 1291 one of those memorable

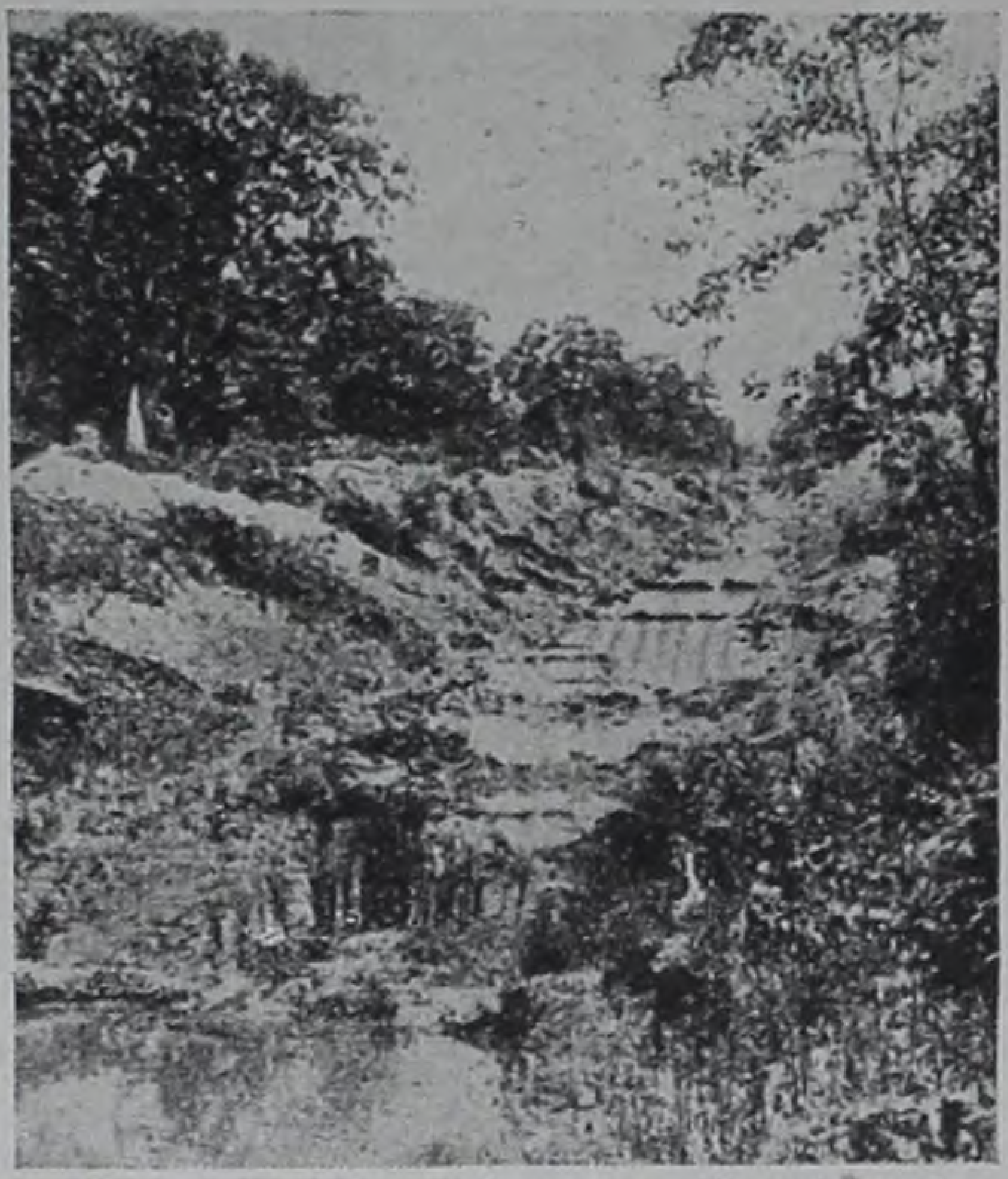


Painting in Ajanta Caves, about A.D. 500, showing head decoration and conch shell used as a musical instrument.



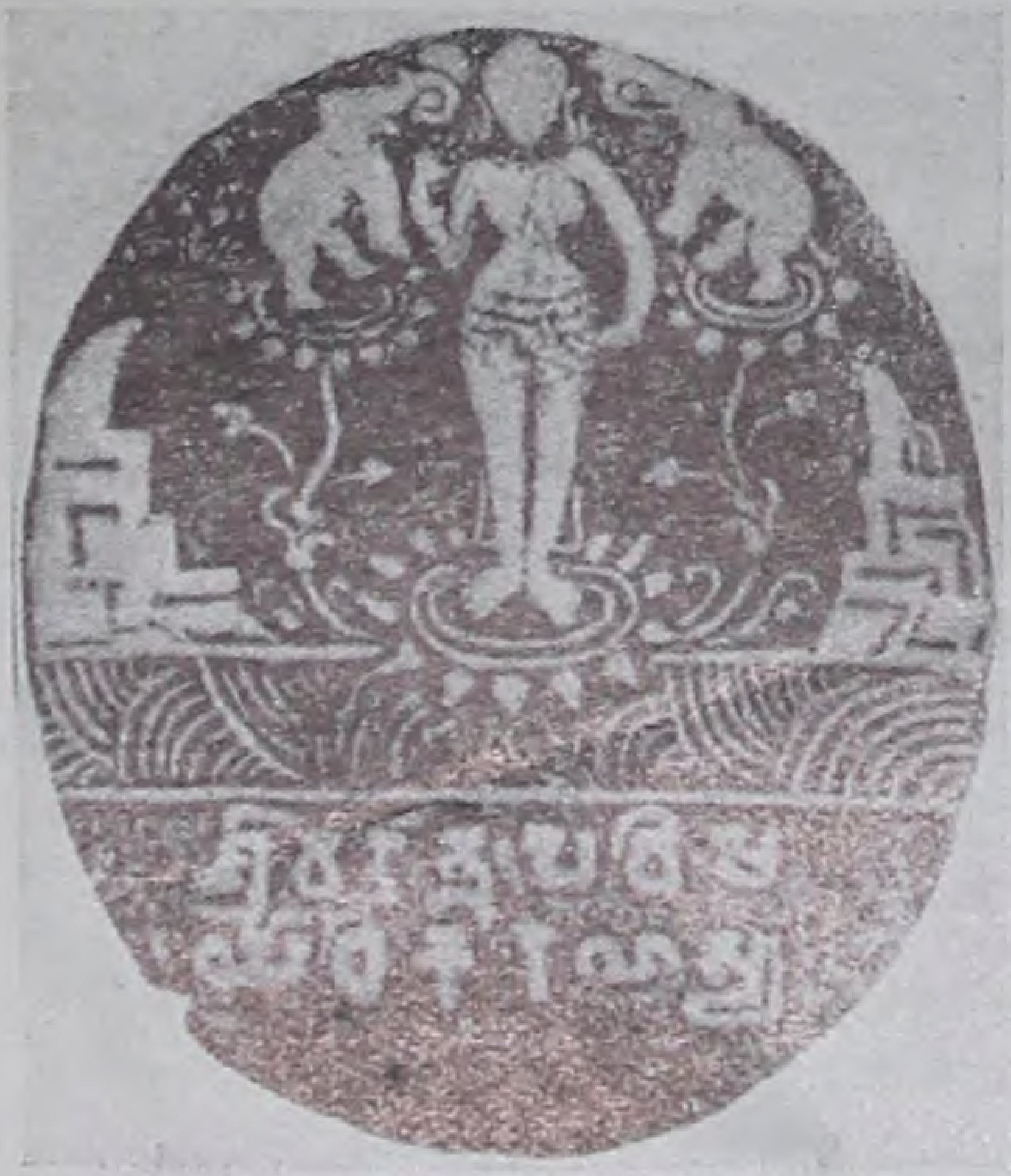
Copper-gilt relic casket (*circa* A.D. 100), containing fragments of bones said to be those of Buddha.

general famines that have periodically devastated India from all time, and this one, of course, fell with full severity on the unfortunate Hindus. But like the "slave kings", both the Khiljis and the Tughlaks liked to show their capacity for the works of peace and employed the treasure wrung elsewhere from the Hindus in enlarging and beautifying their capital at Delhi, and even the wild 'Alāu'ddīn Khilji, who amongst his other disqualifications for uncontrolled power was illiterate, essayed unsuccessfully to imitate the Kutab Minār. Under the unstable but scholarly Muhammad Tughlak the literature of Islām naturally flourished in all its branches. His successor, Firōz Shāh Tughlak, was a born builder and engineer, and spent all his long reign in constructing an adequate capital, Firōzābād, near Delhi, where to this day is to be found in Firōz Shāh's Lāt (pillar) a famous specimen of one of Asōka's inscribed iron pillars (*stambha*), which he removed from Ambālā. But he did a much greater service to his country in creating a system of canals from the Jumna to the Sutlej, some of which have been utilized by British engineers in more recent times.



Jumna-Sutlej canal, a magnificent work constructed by Firoz Shah Tughlak (A.D. 1351–1388), one of the greatest administrators India ever had.

The Tughlak Dynasty hung on till 1414, after a fashion, but its practical end came in 1398 with the invasion from the west of the Mongol chief Tīmūr Lang (the lame), better known to readers of histories written in English as Tamerlane. At the beginning of the thirteenth century a new terror had commenced to harass the population of Central and Western Asia in the form of depredations attended with unspeakable cruelties by the Mongol nomad tribes, who had united under a single ruler, usually known as Chinghiz Khān. Called by the Indians Mughals and by the English Moguls, these tribes began to worry North India in the days of the "slave kings", and while the capable Khiljis were in power they raided incessantly but ineffectively, some of them settling as Muhammadans at Mughalpur near Delhi. These unlucky settlers were, however, wiped out by a characteristic act of treachery perpetrated by 'Alāu'ddīn Khilji in 1297. But a real

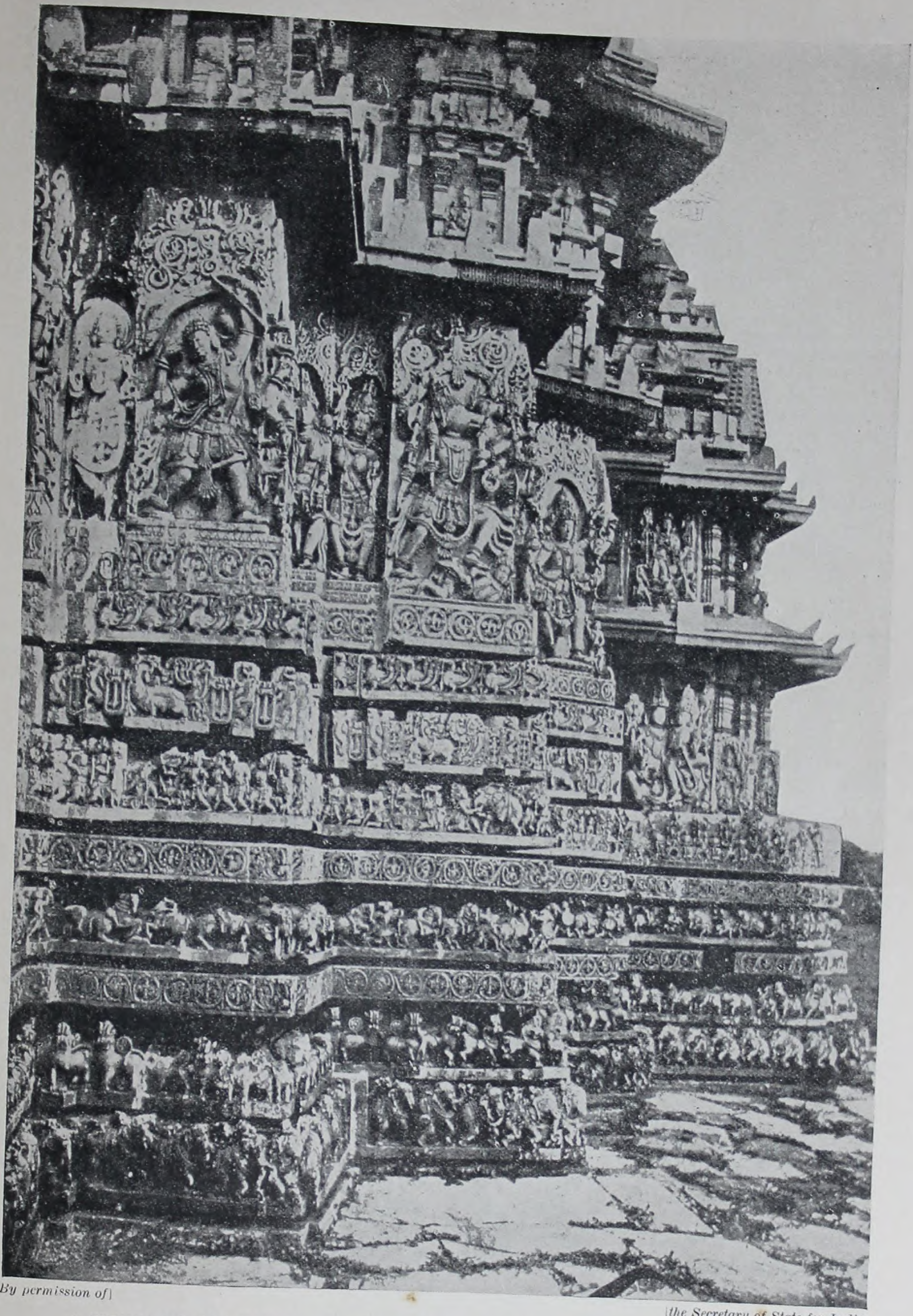


From originals in Indian Section]

The copper seal of the Warden of the Frontier of Srivadra. A.D. 6th or 7th century.

[Victoria and Albert Musuem.

An earthenware printing block, Bannu district, 5th century.



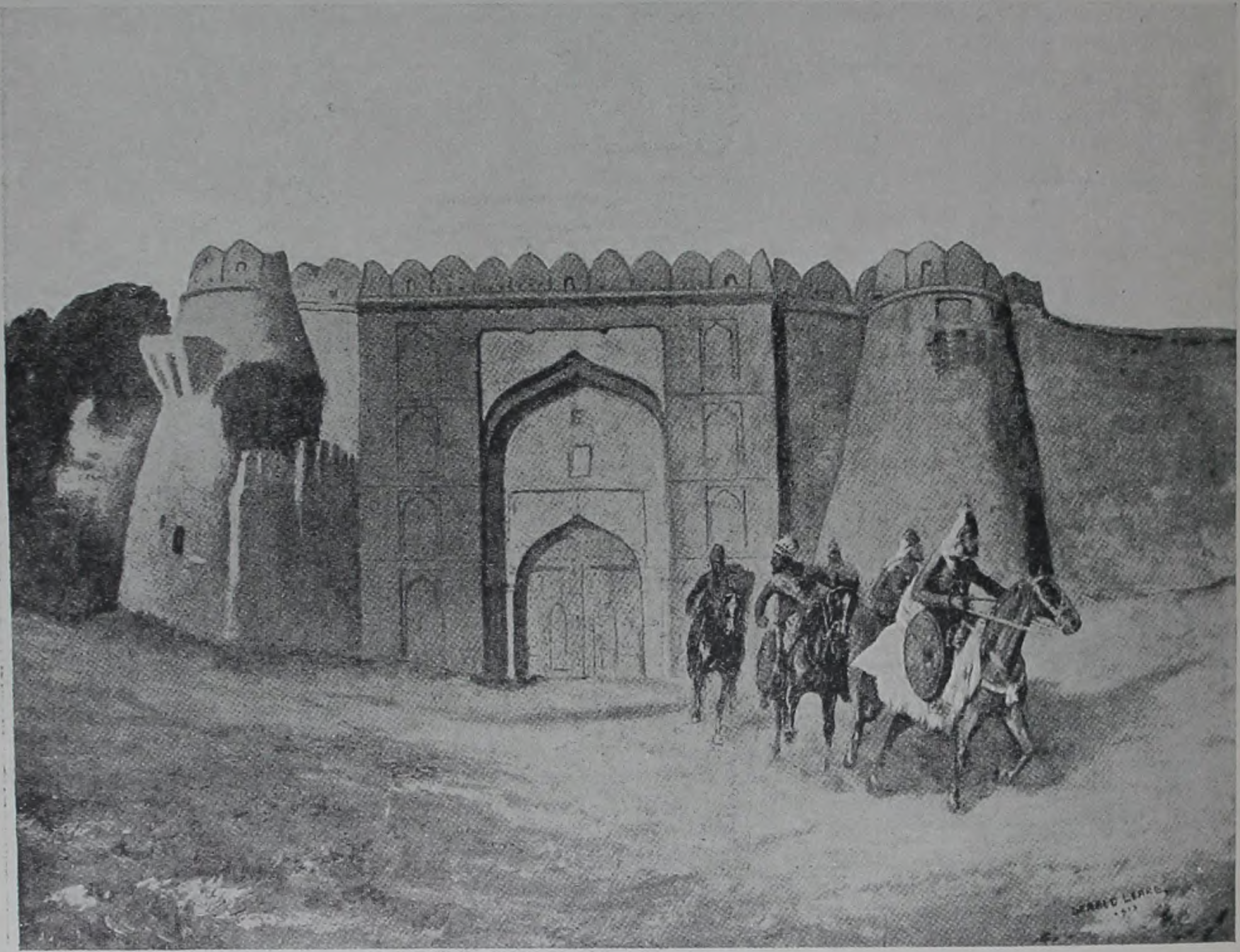
By permission of] [*the Secretary of State for India.*

A CORNER OF THE HOYSALESVARA TEMPLE AT DWARASAMUDRA (HALEBID), A.D. 1244.

The Hoysala-Ballala Dynasty of Mysore (1048–1310) came to the front in consequence of the trouble that arose on the deaths of the great contemporary South Indian monarchs, Kulottunga Chola in 1118 and Vikramanka Chalukhya in 1128. They were magnificent rulers, and built splendidly at their capital, Dwarasamudra, now represented by the ruins at Halebid in Mysore. The great temple of Hoysalesvara, built by Vira Somesvara Hoysala (1234–1254), is acknowledged to be the acme of South Indian architecture.

saw a great deal of it. The ordinary citizens who lived under it were left alone to do largely as they pleased socially, with recurring intervals, not necessarily close together, of sheer nightmare, times of overwhelming horror, which they regarded much in the light of the epidemics and famines to which also they were always liable. As each bad period passed by, life recovered its ordinary routine more or less completely. Sometimes, of course, there was no recovery, and what was left of the villages and towns departed miserably elsewhere, but this was by no means commonly the case.

Among the troubles that afflicted the Hindus were the forcible methods of conversion adopted by the Muhammadans: by the sword, by taxation by the administration of the law, by terrorism and by intermarriage. In a desperate hope for easier times whole tribes went over to Islām, at any rate nominally, and many existing Muhammadan families trace their "conversion" to this period, and as a matter of course the mixed families of Musalmān immigrants could not be Hindus. All this produced its effect on Hinduism, for Buddhism disappeared for good and Jainism lay low. Especially effective were the destruction of temples and religious foundations, which drove the religion to the home and its simpler faith, and the doctrine in the Muhammadan creed, "There is no God but God", paraded publicly before minds already imbued with the monistical teachings of the Vaishnava schools of Sankarāchārya and Rāmānuja. On the other hand, the mode of conversion adopted by the Muhammadan invaders naturally brought about its own revenge and reacted on their form of Islām. The converts, and through them their foreign leaders, were unable to resist the Hindu philosophy and trend of thought. They never got over either



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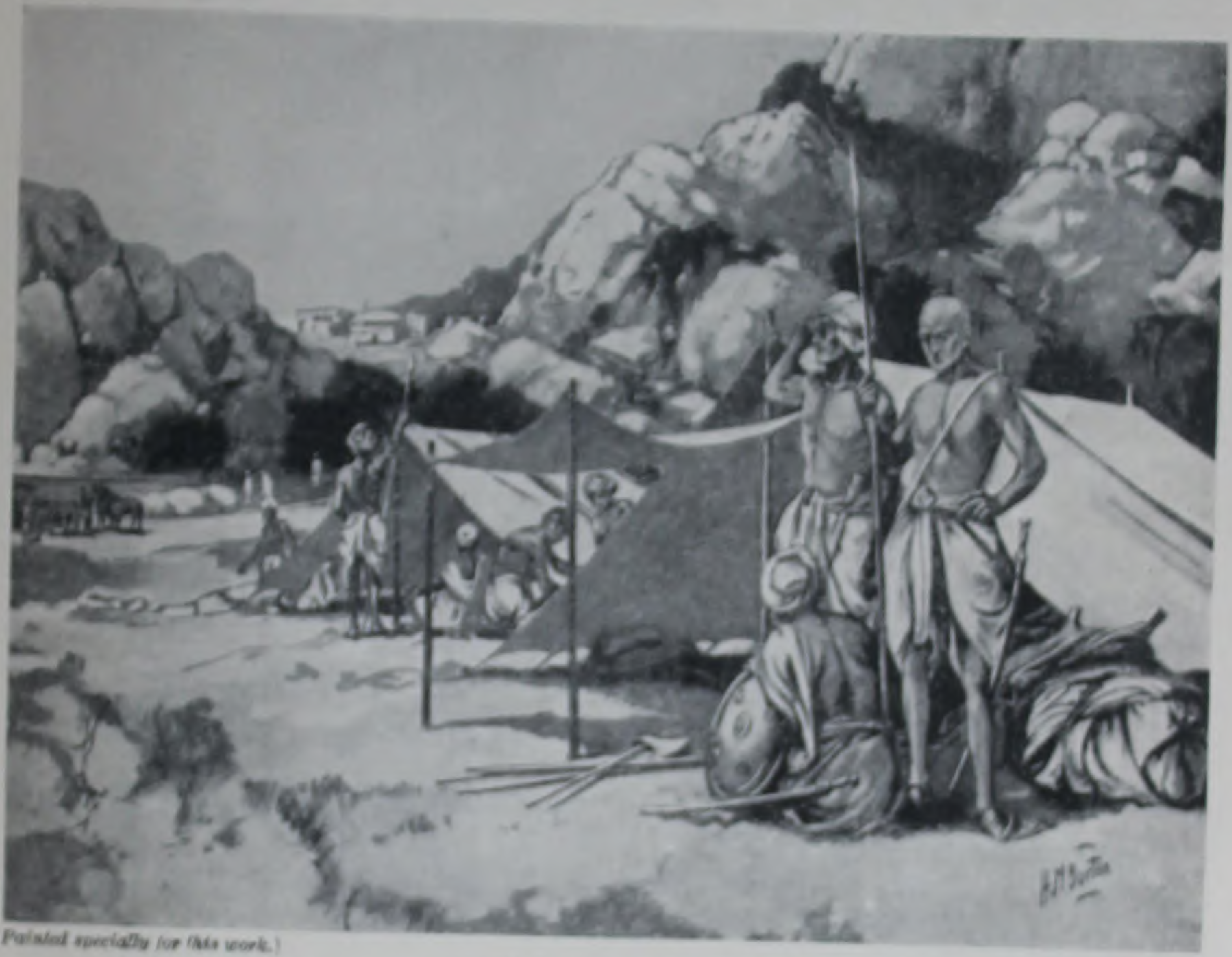
THE FLIGHT OF SULTAN HUSAIN SHARKI OF JAUNPUR, A.D. 1479.

From 1394 to 1479 Jaunpur, now in the province of Agra, was the seat of the famous Sharki (Eastern) Kings, who were powerful military commanders, great builders in a style of their own, and distinguished patrons of Persian and Arabic literature. The last of the line was the unlucky Sultan Husain, who was so uniformly beaten by Bahlol Lodi, the Pathan king of Delhi, that defeat was said to have become a second nature to him. Finally, in 1479, he fled to the Ilyas-Shahi King of Bengal, under whose protection he lived for many years.

the native superstitions or the caste system, and so for the people Muhammadanism in India has taken on a form peculiar to itself and in its essence is Hinduism modified by the teaching and philosophy of Islām.

The influence of the Muhammadan flood over Hindu India on religious practice and belief reached its full height practically within the period of the pre-Mughal rulers, which thus becomes a most important time in Indian history. Left to itself, the Hindu religion had evolved to this extent: belief in one God of love with the worship of minor gods and their images for help in practical life, in an individual soul, in salvation by faith and devotion (*bhakti*, adoration), in teaching through the vernacular, in the guidance of set preceptors (*guru*, weighty), in initiation with a password and a sacramental meal, and, finally, in orders of ascetics. The great promoter of all this was Rāmānanda (*c.* 1350–1400), a Southerner and member of Rāmānuja's sect, but without its exclusiveness, and he had one immensely influential disciple in Tulsī Dās (1532–1623), who used the story of the *Rāmāyana* to teach his doctrine of *bhakti*, or salvation by the adoration of God (Rāma), in one of the finest poems ever written in the East.



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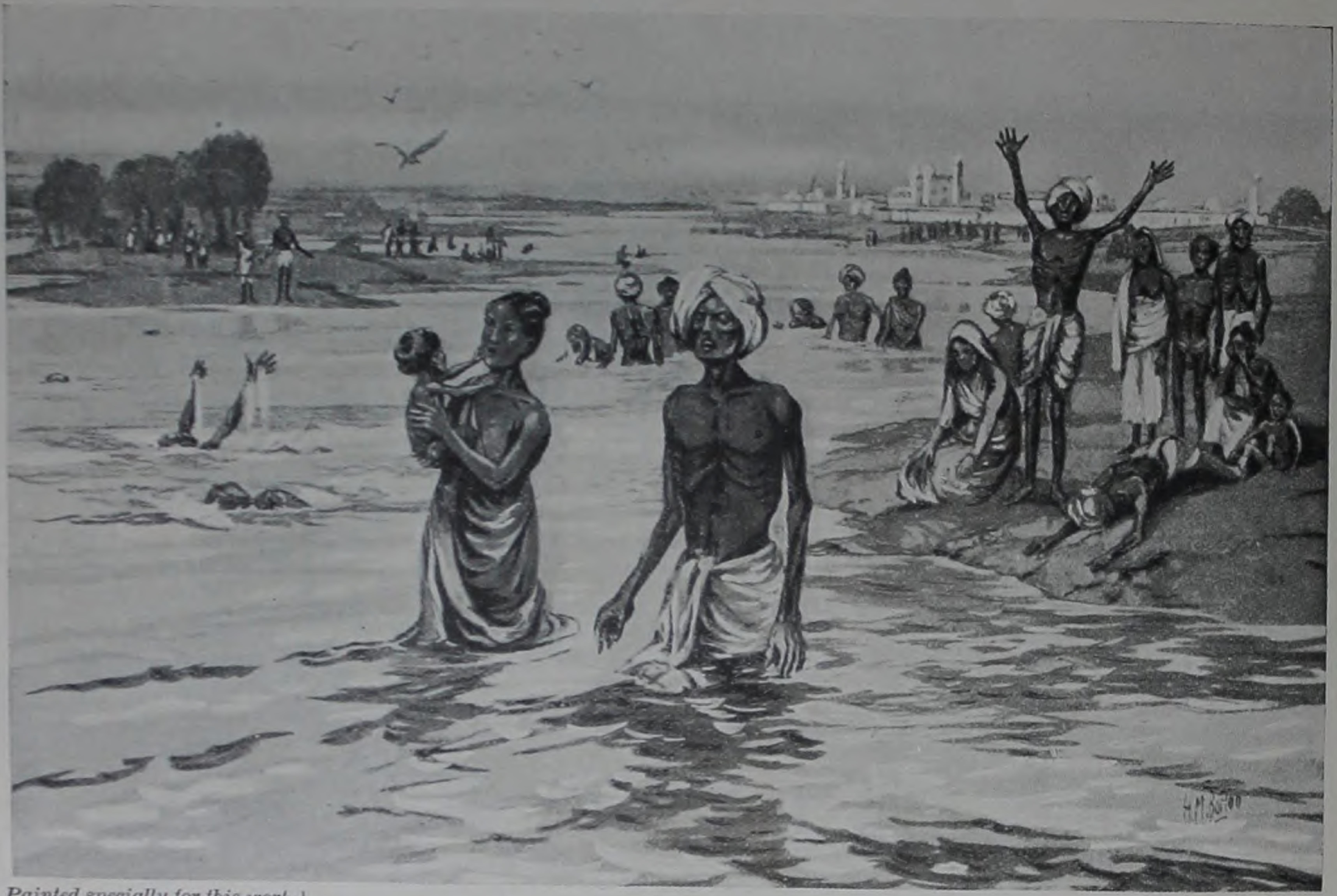
THE FOUNDATION OF AN EMPIRE, 1339

A long series of raids by the Muhammadan powers at Delhi had devastated the Deccan by the opening of the fourteenth century. During a lull in the operations a petty chieftain of Anagundi, Sangama I, succeeded in establishing (1339) the dynasty of Vijayanagar, the last Hindu Empire in India. The Empire finally fell at the battle of Talikota (1565), and its magnificent capital is now the ruins of Hampe.

Alongside the cult of Rāma arose that of Krishna, which produced much beautiful poetry in various tongues from Bengali on the east to Marāthi on the west. The difference between them is that the latter appeals to emotional excitement, using the erotic elements in the fabled life of Krishna for that purpose. All the modern Bhāgavatas are followers of sects which recognize one or other of two main divisions of these two cults.

Between 1480 and 1518 Kabir, a most remarkable man and low-class Muhammadan disciple of

Rāmānanda, preached a deistic doctrine distinctly affected by Muhammadan influence. While his teaching is Hindu in form and he calls God "Rām", he vigorously condemned the theories of caste and incarnation and the practice of idolatry; the first of course without effect. His sayings and epigrams, however, on the other two points have had an enormous sway over modern Indian peasant and working-class theology, and are popular everywhere. His sect, the Kabīrpanthis, include both Hindus and Musalmāns. In Guru Nānak (1469–1538) Kabīr had a follower in one sense even greater than himself, for he founded the religion of the Sikhs (Disciples) in the Panjāb, a sect which included many kinds of men. Later on, his tenth successor, Guru Gōbind Singh (1675–1708), turned it into a military Order, the Khālsa, which embraced all the Hindu warlike elements in the north-west, thus creating that Sikh military population with which the British have had so much to do. Nānak condemned idolatry and Gōbind Singh abolished caste within the Khālsa; but caste has, nevertheless, come back among the members, just as it has done elsewhere in India. Kabīr's great object was to unite Hindu and Musalmān, but, nevertheless, the Mughals never had a more implacable enemy than the Sikhs. The deistic teachers had a great effect on the vernacular literature, and produced popular works in many languages and dialects.



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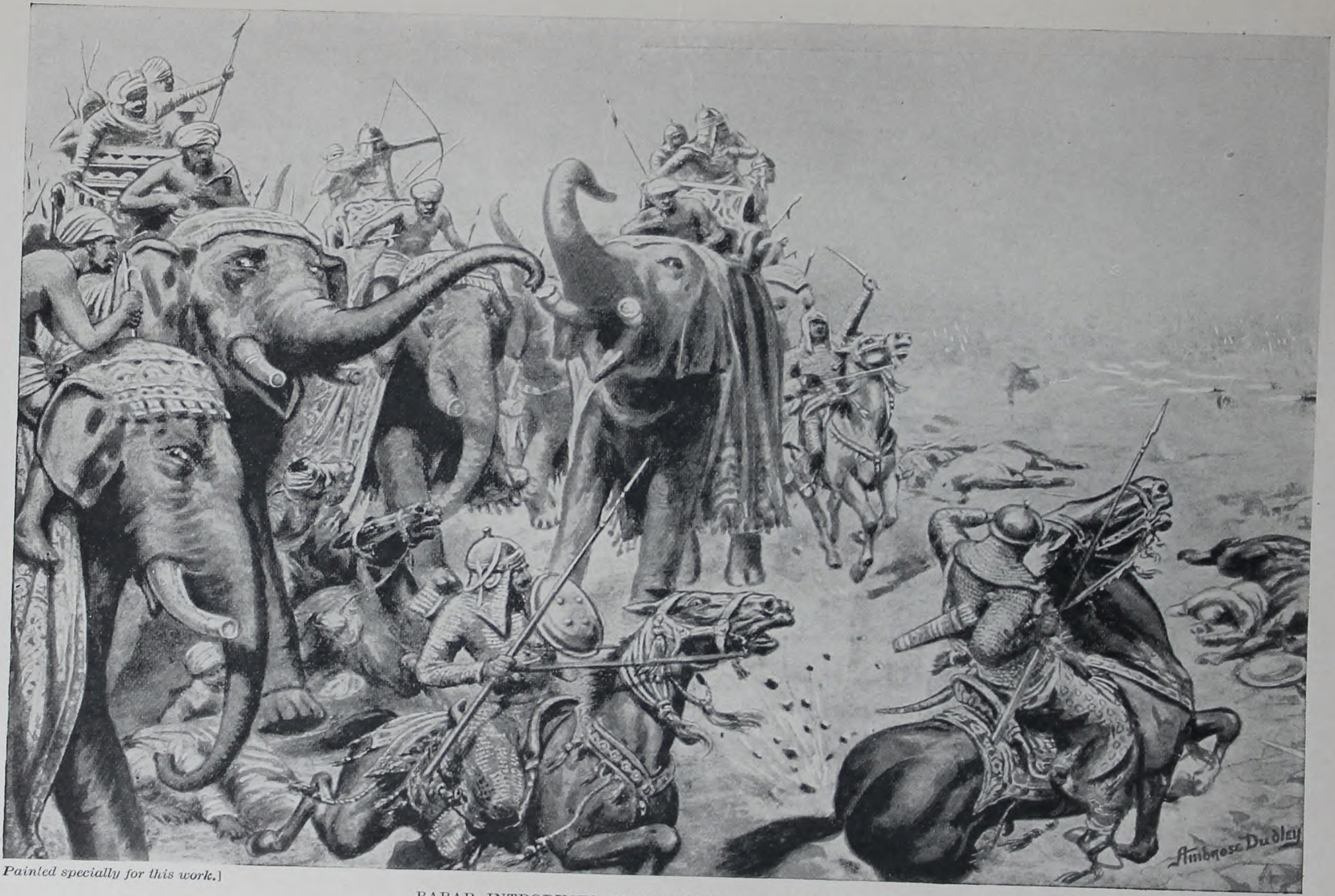
FAMINE SUFFERERS DROWN THEMSELVES IN THE JAMNA, 1289

Firoz Shah Khilji overthrew the dynasty of the Slave Kings of Delhi in 1289. In the same year a terrible famine occurred throughout Northern India. It is best described in the actual words of the contemporary chronicle: "In the Siwalik (Himalayan foothills) the dearth was greatly felt. The Hindus of that country came into Delhi with their families, twenty or thirty of them together, and in the extremity of hunger drowned themselves in the Jamna."

In Southern India, too, the Hindu religion steadily developed, and in the fourteenth century there arose at Vijayanagar a Canarese teacher, Madhvāchārya, who taught an exclusive dualistic Vaishnava doctrine (*dvaita*), and founded a sect, the Srīmādhva, which is numerous and influential. It inculcates caste, personal cleanliness and temple ritual. Also, among the Saivas there was produced in Tamil, during the thirteenth and fourteenth centuries, the *Saiva Siddhānta* (established truth), books for teaching their special system of philosophy by a series of *āchāryas* (teachers).



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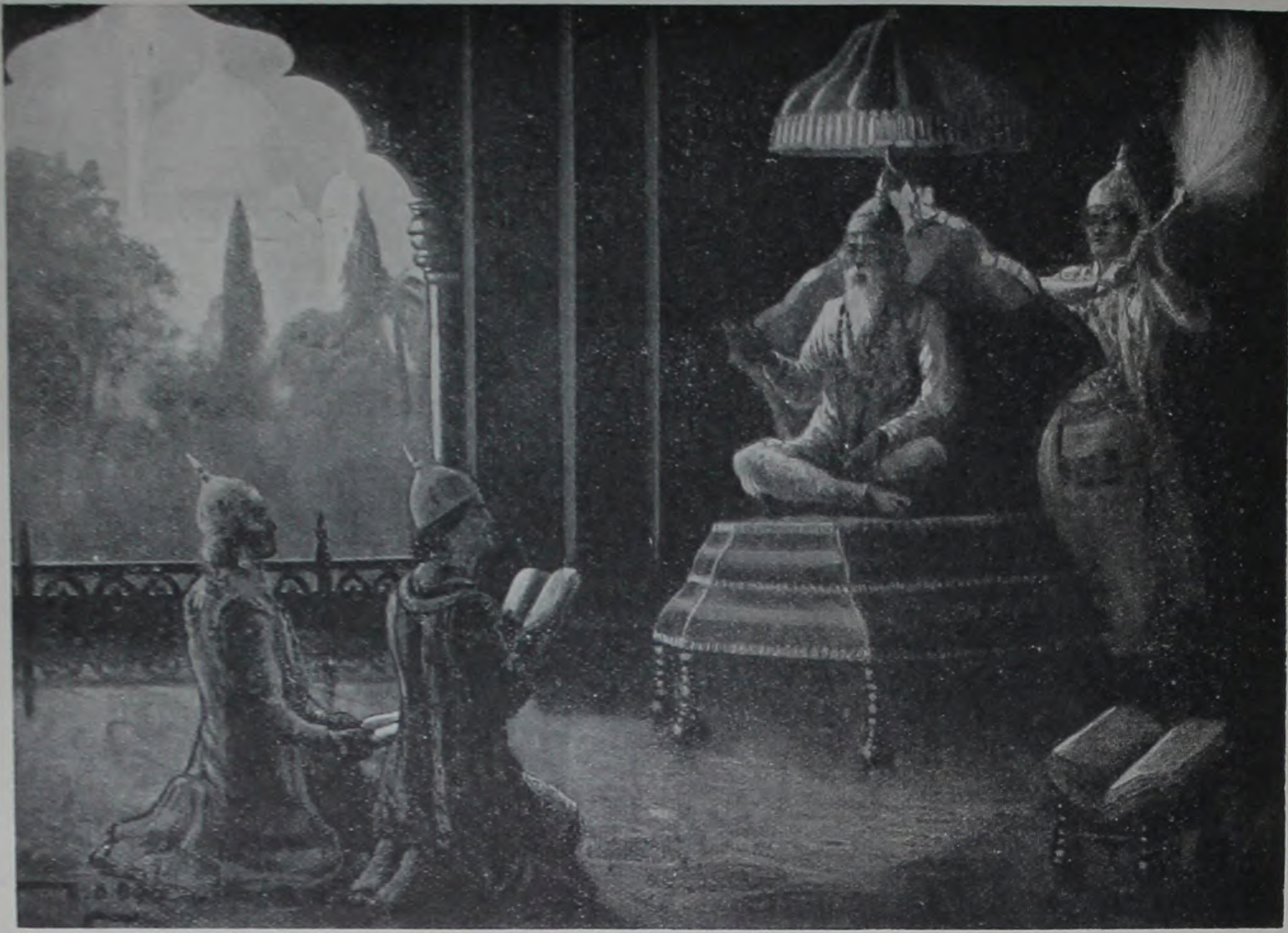
BABAR INTRODUCES FIELD GUNS AT PANIPAT, 1526.

The great Mughal prince, Babar, on invading India, was met at Panipat, not far from Delhi, by Ibrahim Lodi, who, like Porus ages before him, relied on his elephants. Babar utterly routed him by the same tactics as those of Alexander, helped by seven hundred field guns then a novelty. It took some time for the Indian chiefs to grasp the change, and the tactics were repeated at Kachwaha in 1527 and Ghagra in 1529, and enabled Babar to found the Mughal Empire.



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THE MEDIEVAL REFORMER KĀBIR AND HIS SONS 1510.

Among the most remarkable and influential of the medieval religious reformers was Kabir (1480-1518), the author of many a pithy couplet and epigram. He was a Muhammadan weaver who followed the Hindu philosophic reformer Ramananda, and though he called God by the Hindu name of Ram, he taught a pure monotheistic deism still accepted by many of the poorer classes.

But underneath all the Hindu philosophies of the thoughtful and educated, and the veneer of Muhammadan teaching, there has run continuously from end to end of India, and still runs as strongly as ever, a rich vein of aboriginal animistic superstition. To the Hindu the unseen but ever-present spirit that can harm and sometimes help is the hero or godling, to the Muhammadan he is the saint, and to the aborigines simply the spirit, "devil" as the British have taught them to call him. All such beings or creations of the mind exhibit everywhere a strong family likeness, and they and the ceremonies connected with them are to the illiterate public—still an overwhelming body in India—as important as all the rest of their religious notions. Time, conquest and philosophy have brought this about in India: for the Hindu public a belief in a supreme God, plus the orthodox gods, plus the aboriginal spirits; for the Muhammadan public a belief in a supreme God, plus the saints; for the aboriginal tribes their spirits, in the general body of which the Hindu gods and the Muhammadan saints are included.

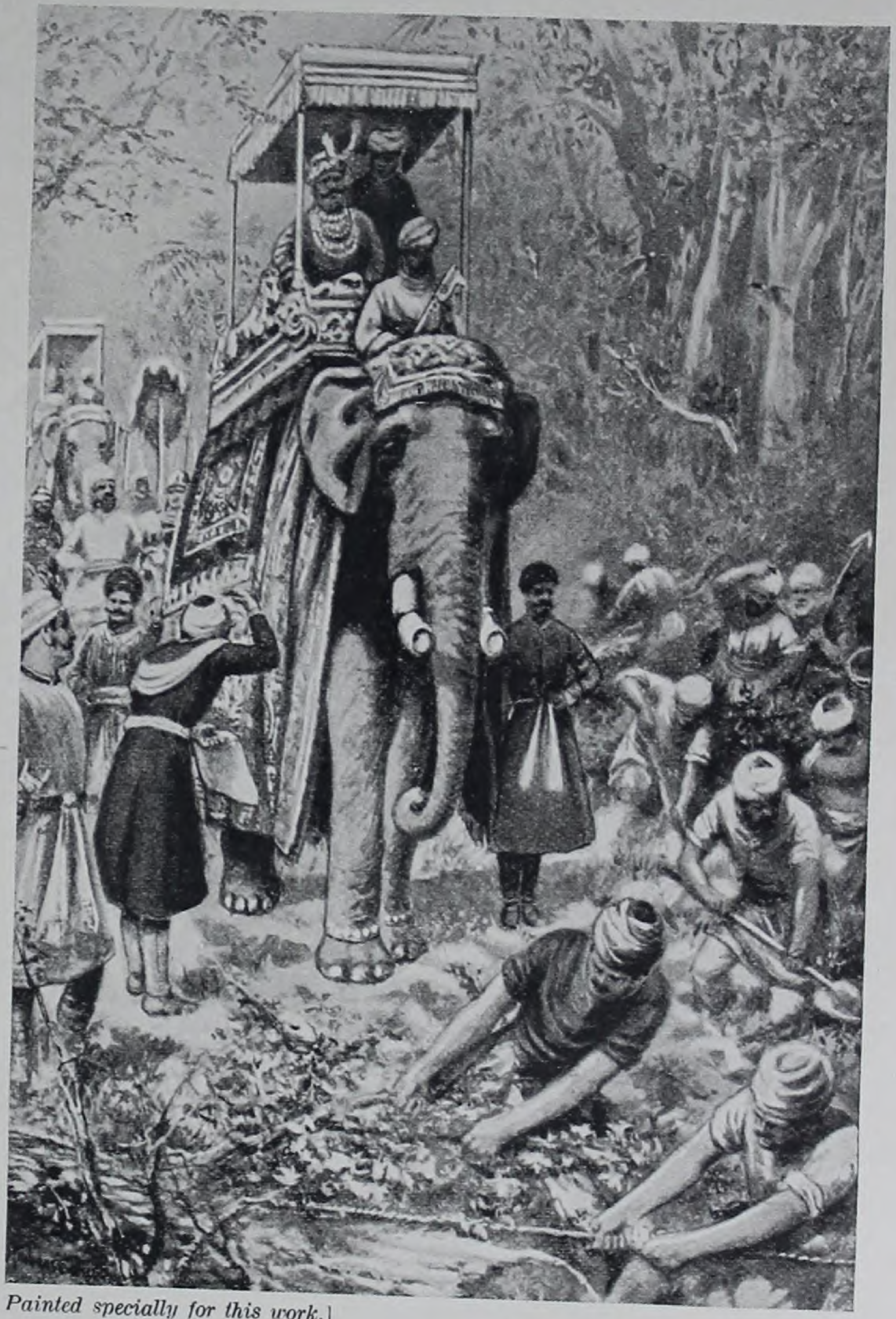
THE MUGHAL EMPIRE (1526–1774)

BĀBAR (1526–1530) was a pure Mongol (Mughal), being descended on his father's side from Tīmūr, and on his mother's from Chinghiz Khān, and had already had a remarkable career when he was summoned to India in 1524, to intervene in the quarrels of the Lōdis, his whole youth having been spent in fighting. His hereditary principality was Farghāna (Kokhand), now in Russian Central Asia, and after having been driven out of that, seizing Kābul and trying to regain Tīmūr's Empire of Samarkand, he had turned his attention to India in 1519, when he occupied the Panjāb for a time, having performed the remarkable feat of introducing European artillery into the campaign. So when he was invited to India he was fully prepared.

In 1526 he fought a battle at Pānipat, fifty miles north of Delhi, the natural scene of many a fight through all time in India, where he showed himself to be a general after the type of Alexander, effectively using his new weapon of artillery against the ancient Indian system of using elephants, slew Sultān Ibrāhim Lōdi, and was proclaimed Bādshāh (enthroned king) at Delhi and Agra. Two more decisive battles, one against the Rājpūts at Kānwāha (Khānuā, near Fatehpur Sīkrī) in 1527, and the other against the Afghān ruler of Bihār on the Ghāgra (Gogra) in 1529, made him military master of all Northern India. But that was all he could manage, and he died in 1530 before he could consolidate his conquests. Polished, literary, fearless, strong-willed, of great military capacity, affectionate and a passionate admirer of the beauties of nature, he has left a pleasing and naïve record of himself in his Memoirs (*Tūzak-i-Bābari*), though he could not accomplish more before his death than the foundation of the Mughal Empire.

Bābar's successor was his son, Humāyūn (1530–1556), an amiable man, highly educated, with a strong taste for science; generous and merciful, but too weak and unstable for the times, and so he passed a troubled life on the throne, generally off it and fighting to regain it. In 1539 Shēr Khān, a Sūr Afghān, ruler of Bihār, seized the throne from him, and, as Shēr Shāh Sūr, established a short-lived but notable dynasty. He was a remarkably able man, reforming the coinage and laying the foundations of a revenue system afterwards made famous by the Emperor Akbar. His dynasty soon broke up, and Humāyūn recovered his throne from the Sūr family in 1555, only to be accidentally killed in the next year. His successor was the great Akbar (1556–1605), born and brought up in exile and in a hard school indeed.

Akbar was only thirteen when his father died, and was at first under the tutelage of Bairām Khān, Khān Khānān (Lord of lords), a powerful and imperious Turkomān commander, under whose régime Akbar overcame his first enemy, the Hindu leader Hīmu, a man of humble origin, as the form of his name implies. He had, nevertheless first made himself Minister of the last feeble Sūr king and then usurped the throne of Delhi as Rājā Bikramājīt (Vikramāditya). The defeat of Hīmu confirmed his hereditary rights to Akbar. In four years' time (1560) Akbar got rid of



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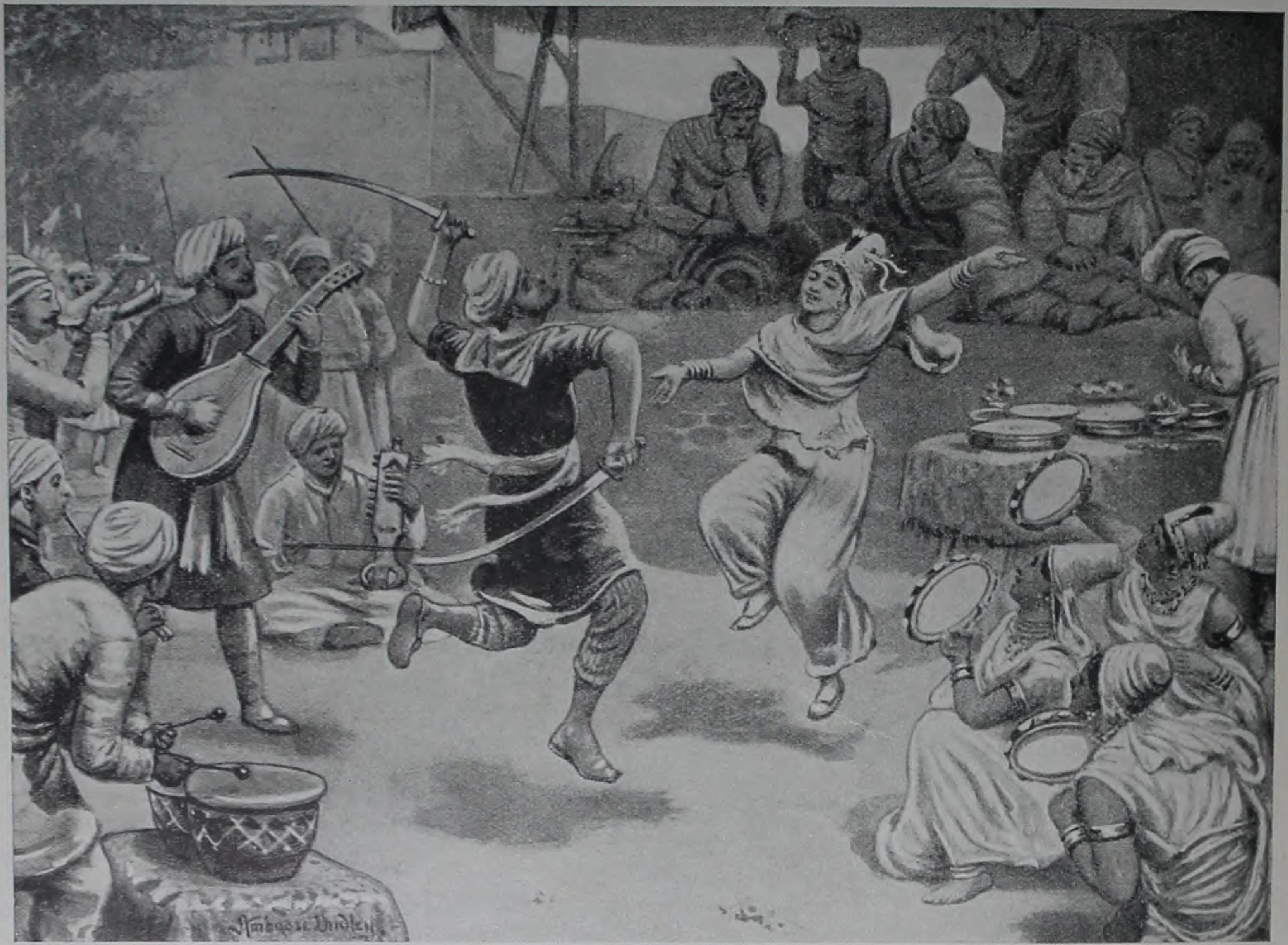
AN INSPECTION OF SHER SHAH SUR'S GREAT NORTH ROAD, 1542

Sher Shah Sur was the father of modern Indian Administration, following the lead of his great predecessor, Firoz Shah Tughlak of Delhi (1351-1388), and giving it to his successors, Akbar the Great (1556-1605), Warren Hastings (1774-1785) and Lord Dalhousie (1848-1856). Among his beneficial works was the Great North Road, now part of the Grand Trunk Road of Northern India.

his mentor, and then for thirty-five years he fought and laboured without ceasing to create and consolidate his great empire. In the course of the almost continuous war that followed his assumption of independent power, Akbar commenced his empire-building in 1567, by reducing the most powerful of the Rājpūts, the Sisōdhias of Chitōr, and driving them to Udaipur, to be defeated again twenty years later on. After Chitōr, Surat (Gujarāt) fell finally, and then in due time Patna, Kābul, Kashmīr and Sind. But all this took up the forty years of the reign, and it gave birth to many a well-known tale dating from these times: the self-sacrifice by fire (*jauhar*) of the Rājpūt women at Chitōr; the heroic story of the princess, Chānd Bībī of Ahmadnagar; the "lightning" campaign in Gujarāt, from which Fatehpur Sīkrī obtained its name of the City of Victory (*fateh*). In the meanwhile, Akbar had demanded the submission of the Deccan, and on the refusal of the rulers there he attacked them, with the result of the fall of Ahmadnagar and the great fortress of Asīrgarh by 1601. By this time he was too old to do more, but he bequeathed an empire from the Krishna to the Himālayas and from Bengal to Afghānistān. He never quite succeeded in his design of conquering all India and making Hindu and Musalmān live together in harmony, and died in 1605, disillusioned, disappointed and disgusted with the behaviour of all his sons. He aimed very high, believing himself to be the Viceregent of the Most High, heaven-sent for the better government of the people. He certainly did his best, and with the Buddhist Asōka and the Christian British Queen this Muhammadan ruler was one of the three greatest sovereigns that India has seen.



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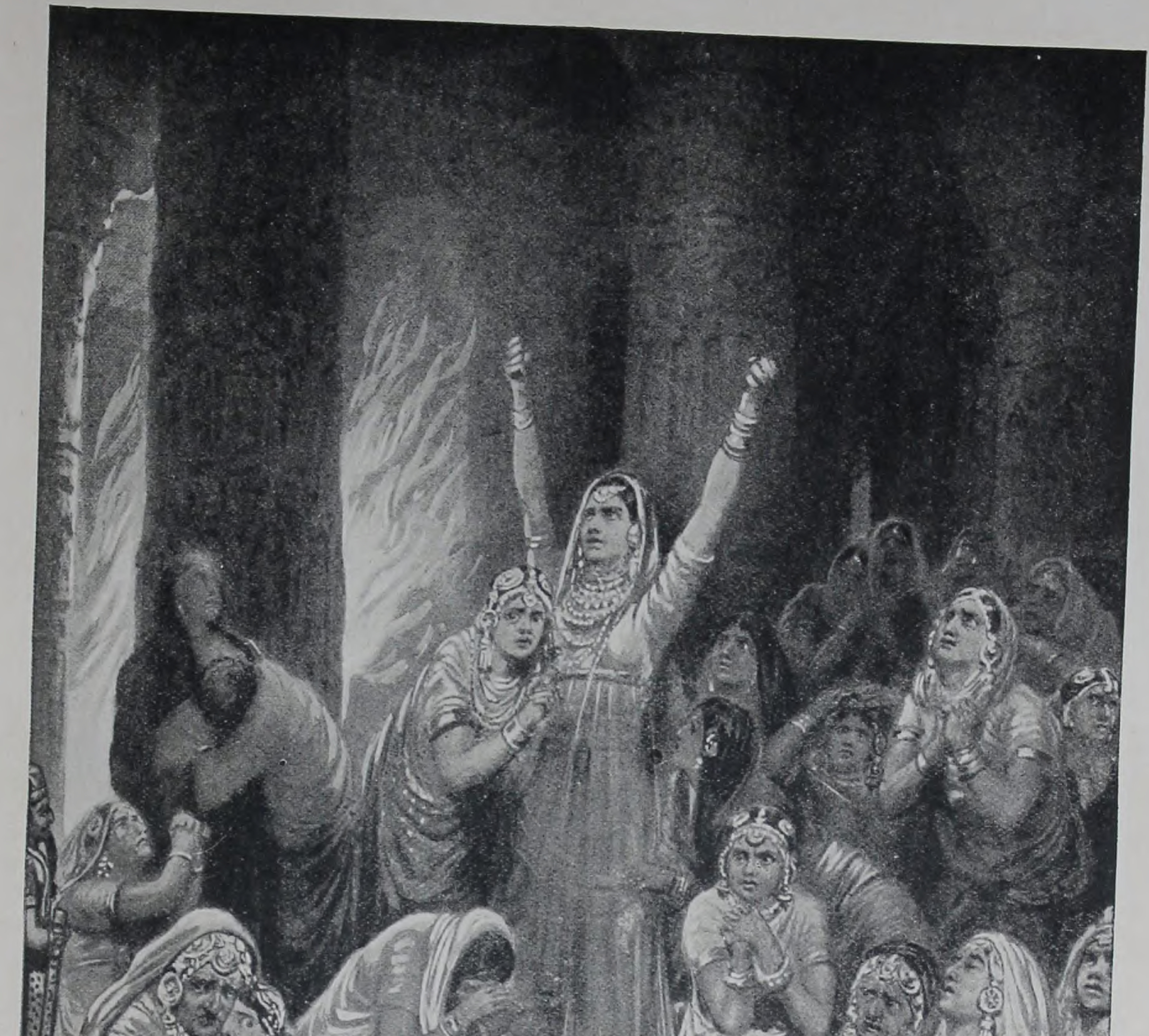
REJOICINGS AT THE BIRTH OF THE EMPEROR AKBAR THE GREAT, 1542.

The second Mughal ruler in Northern India was Humayun, who reigned nominally from 1530 to 1556, but for sixteen years of that time (1539-1555) he was a fugitive from Sher Shah Sur and his successors of the Sur tribe of Afghans, who ousted him from Delhi. So his son, Akbar, afterwards the great Mughal Emperor, was born at Amarkot, an unimportant fortress in the Rajputana desert, and brought up in a very hard school.

While Akbar was thus laboriously building up the Mughal Empire, the seed was being sown of a yet



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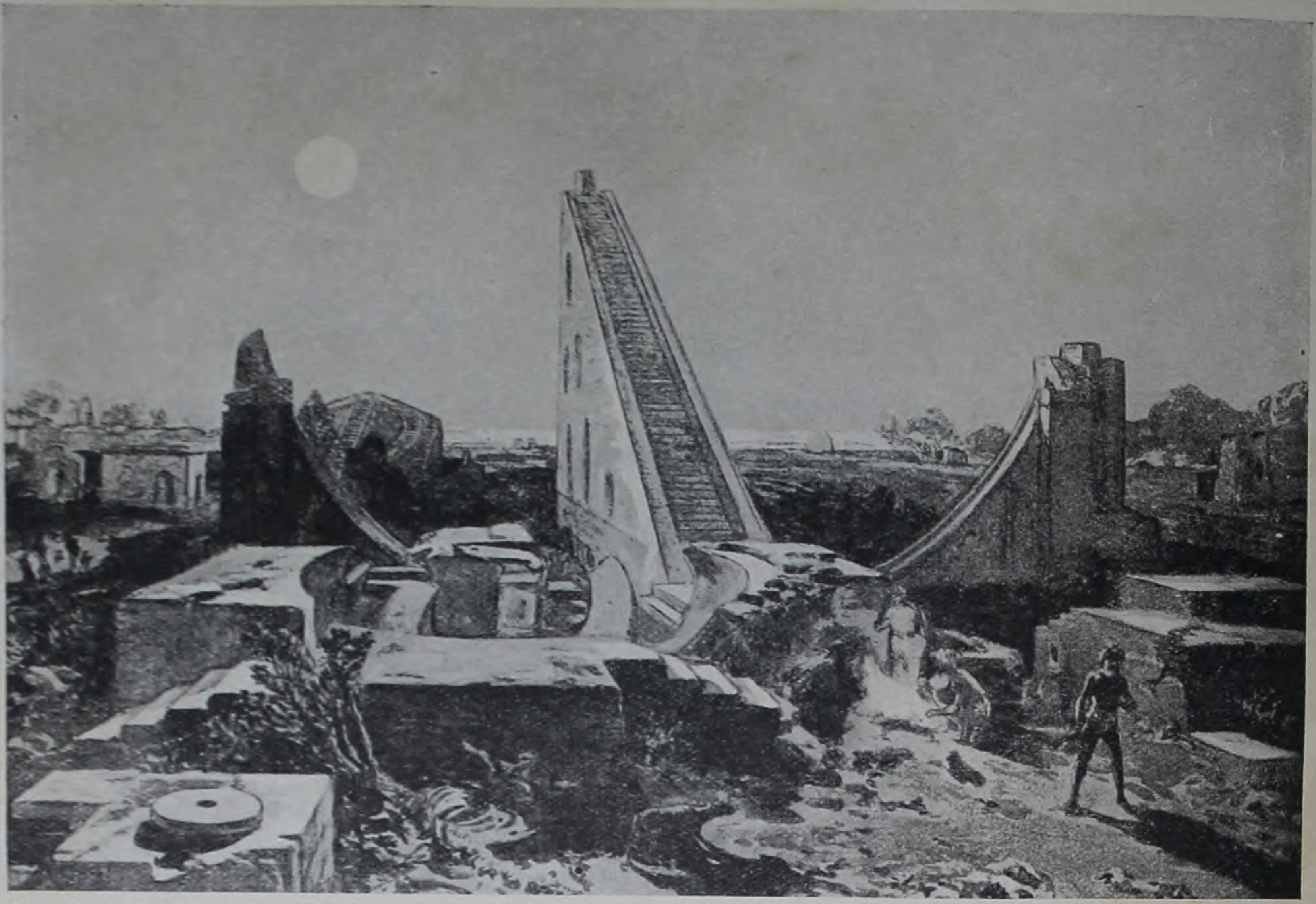
THE RAJPUT CEREMONY OF JAUHAR (HOLOCAUST), 1567.

This terrible ceremony has frequently been performed in Indian history. The most famous instance occurred when Chitor was taken by the Emperor Akbar in 1567 The description in the contemporary chronicle is sufficiently impressive : "*Jauhar* is the name of a rite among the Hindus. When they know for certain that there is no escape, they collect their wives and children, goods and chattels, heap firewood around the pile, and fire it with their own hands. After the burning is accomplished, they rush into the fight, and give themselves over to death."



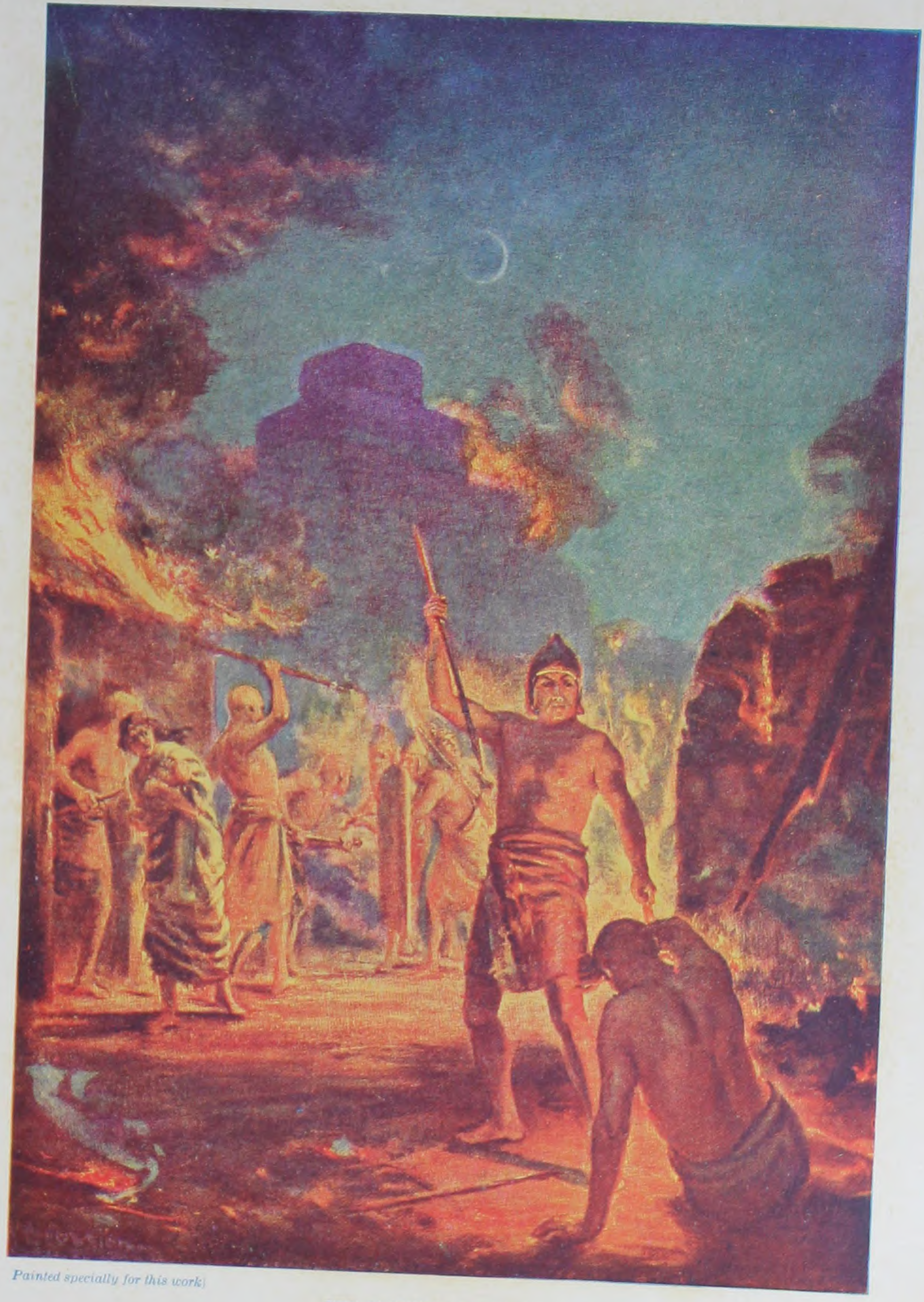
From the Indian Section] [*Victoria and Albert Museum.*

JAI SINGH'S OBSERVATORY AT DELHI, 1719.

Raja Jai Singh Sawai (the Excellent) of Jaipur (1693-1743) was a famous man of science. He built five observatories, viz. at Delhi, Benares, Mathura, Ujjain, and Jaipur. He was a benevolent governor under the Mughal Emperors, and built a large number of *sarais* (inns) and markets for the convenience of the people.

more vigorous plant that was ultimately to destroy his handiwork. In the days of the Lōdis, the Portuguese Bartholomeu Dias de Novaes had doubled the Cape of Good Hope in 1486 In 1498 Vasco da Gama visited Calicut on the Malabar (Western) coast, and the reports of its riches induced further expeditions eastwards, until the great Affonso D'Albuquerque created a province in 1510, built a magnificent city, the Goa Dourada (Golden Goa) of travellers, and set up an important State, which had the monopoly of European trade in 1595. The first great blow to Portuguese power in India was the fall of its chief correspondent in international trade, the Vijayanagar Empire, in 1565. The mad proselytizing policy of Philip II, as King of Spain and Portugal, completed its downfall by 1625, so that it was never of any serious consideration thereafter. But before the end of Akbar's reign the Dutch and the English had arrived to join in the Indian trade with Europe, and had come into conflict with the Portuguese and each other. Nevertheless, in Akbar's time the Europeans can hardly be said to have had any influence of consequence in India, and so far it is hardly necessary to note anything further than the fact that on the 31st December, 1600, Queen Elizabeth gave her charter to the "Governor and Company of Merchants of London trading into the East Indies". Thus came into existence what was eventually to become after many vicissitudes a ruling power in India, known to the common people as Kampani Bahādur.

Akbar was much more than a military conqueror. He was a real leader of men and had all the instincts of a very great administrator. Quite early in his career, when only twenty-two, he abolished the poll-tax on non-Muhammadans and then the tax on Hindu pilgrimages, imposed by his undiscerning predecessors, and he always discouraged oppression in the collection of his taxes, showing that, even at that young age, he understood that in order to rule successfully it is necessary to secure the good will of the people as a whole. He married Hindu princesses, and his successor Jahāngīr was the son of one of them. He raised Rājpūts to the highest positions and they fought loyally for him. Rājā Mān



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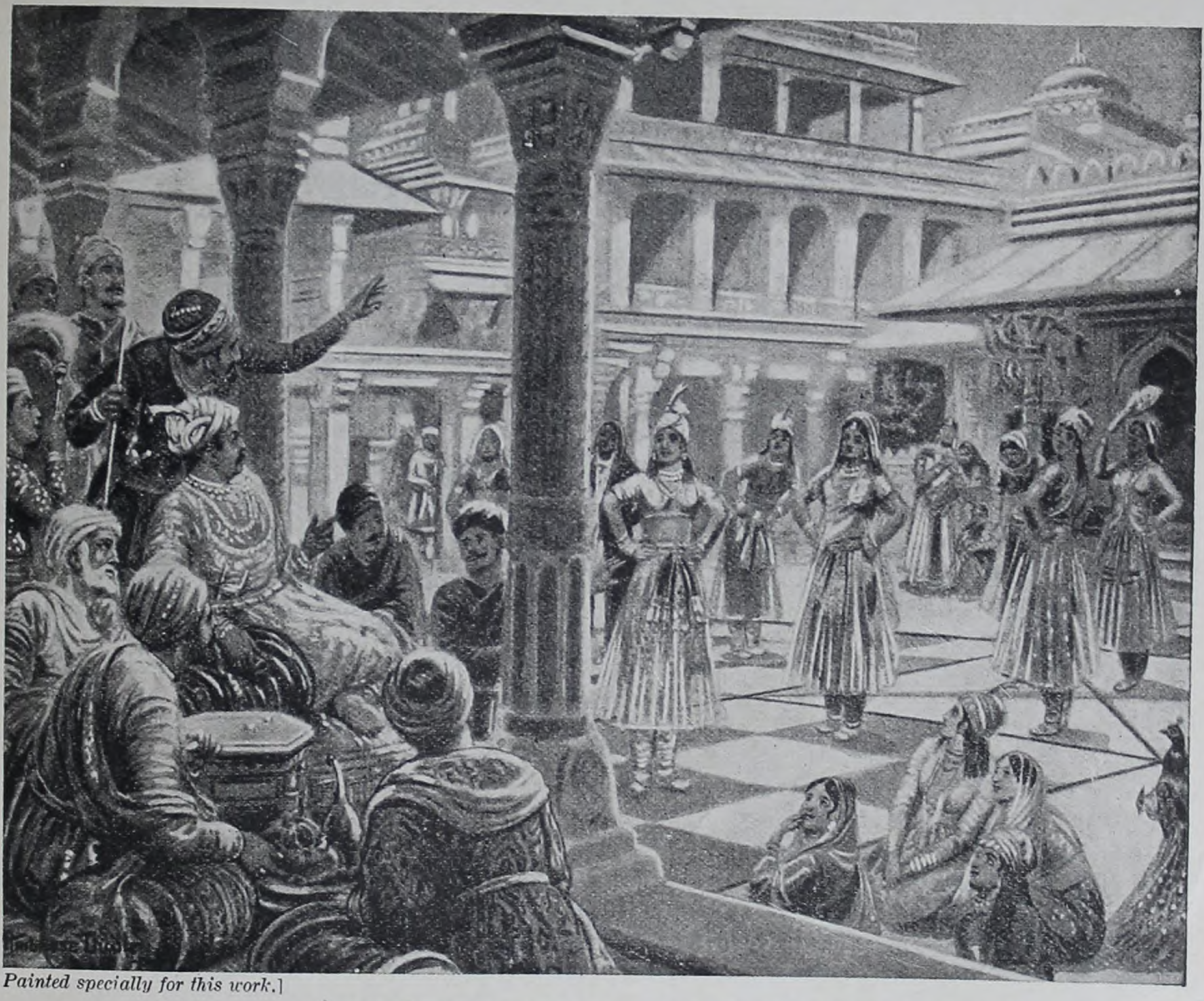
THE BURNING OF LAGASH.

In the reign of the ill-fated reformer, Urukagina, Lagash was attacked by her hereditary foes, the men of the neighbouring city of Umma, who massacred the inhabitants, sacked and burnt the city, and set even the temples of the gods on fire. Through the reforms, by which Urukagina had succeeded in stamping out corruption among his officials, the state had been disorganised and the army weakened—hence the city fell an easy prey to her enemies.

Singh Kachhwāhā of Ambēr (Jaipur) was his governor in Kābul, Bihār and Bengal. One of his best friends was the clever and capable Rājā Bīrbal, a Brāhman. And last but not least there was Tōdar Mall, the devout Hindu of the Khatri caste of Oudh, who was not only a good general, but also one of the greatest of all Indian administrators, to whom the British Empire owes the basis of its land revenue system, the foundations of which had been laid by Shēr Shāh Sūr. In his time the land revenue produced about nineteen millions sterling, and all the taxes about as much more, while the army practically corresponded to the modern British yeomanry in form, with artillery attached, and it was raised by the *jāgīrdārs* and *mansabdārs*, or, as we should say, by lords-lieutenant and their deputies. Akbar was, however, faced with the universal and perennial trouble of a militia force, the making of false returns of strength, and he introduced elaborate regulations to try and prevent it. All the internal arrangements of the time are embodied in a work which has attracted universal attention, the Institutes of Akbar (*Ain-i-Akbari*), compiled for the Emperor by a bosom friend, Shēkh Abu'l-Fazl, who is looked on by his compatriots as one of the greatest masters of Persian style. Akbar was a great man as well as a great king, and, like his forerunner Asōka, he ruled his country for the benefit of the people with toleration and tact.

Akbar was succeeded by his eldest son, Jahāngīr, who reigned from 1605 to 1627 : a man very different from his father. Talented, intemperate, self-indulgent and good-natured when things went to his satisfaction, Jahāngīr was otherwise a ferocious tyrant. Among his many evil deeds in his father's lifetime he caused Abu'l-Fazl to be murdered in 1602. He was clever enough, however, despite his weakness, to keep his great inheritance together and his rebellious sons at bay, with the help of his famous intriguing



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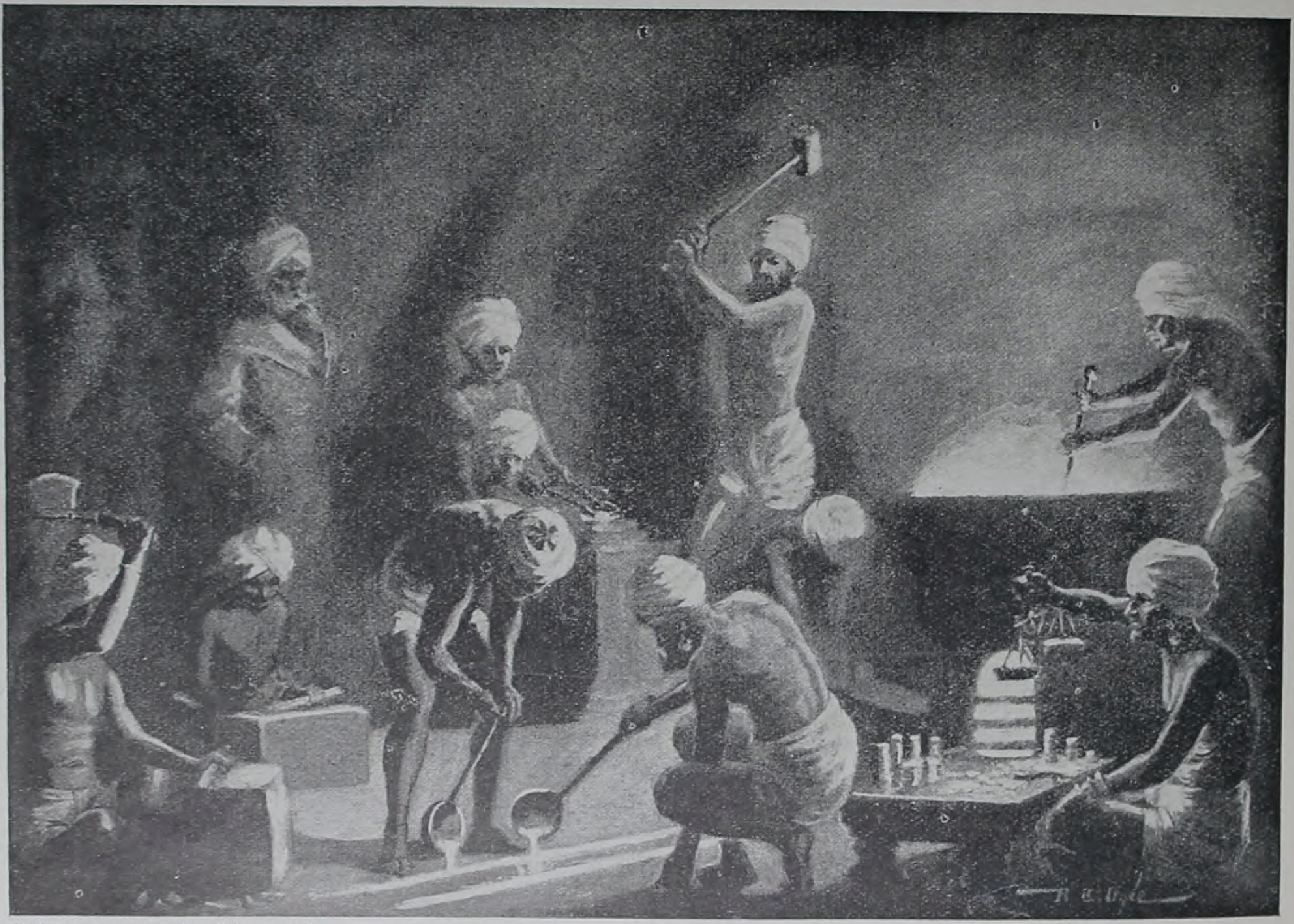
AKBAR PLAYS DRAUGHTS WITH LIVING PIECES AT FATEHPUR SIKRI, 1575.

The game of *pachisi* or *chaupur* is played with pieces on a cross chess-board by two opponents, whose object, under certain rules governed by the throw of cowries or dice, is to get all their men into the centre of the cross first. Akbar was fond of playing the game with the slave girls of his Court as pieces, and constructed a Pachis Board at Fatehpur Sikri for the purpose, near the Diwan-i-Khas.

consort, Nūrjahān (Nūrmahal), to whom and her capable brother Asaf Khān he practically left the government. Like many other great Indian rulers, Jahāngīr was a highly educated man, and wrote his own Memoirs (*Tūzak-i-Jahāngīri*), in which he reveals his character in the most intimate manner, and there are also good descriptions of him by the British Ambassador, Sir Thomas Roe, who was three years in India from 1615. Jahāngīr was an æsthetic lover of natural beauty, spending every summer in Kashmīr, where his immense and beautiful buildings still abound.

After Jahāngīr came his magnificent son, Shāhjahān, who reigned for thirty years (1628–1658), till he was deposed by his equally famous son, Aurangzēb. His wife was Nūrjahān's niece, Mumtāz Mahal, for whom the world-renowned mausoleum at Agra, commonly called the Tāj, was constructed. Shāhjahān reduced the whole Deccan to obedience in a seven years war (1630–1637), but beyond that his reign is chiefly remarkable for the splendour of his Court and buildings. Under him the country enjoyed peace on the whole, but the mildness of his own rule was much marred by the cruelties he permitted his subordinates to perpetrate. He led a moral life so long as Mumtāz Mahal held sway over him, but after her death he strayed into the paths of a useless sensuality.



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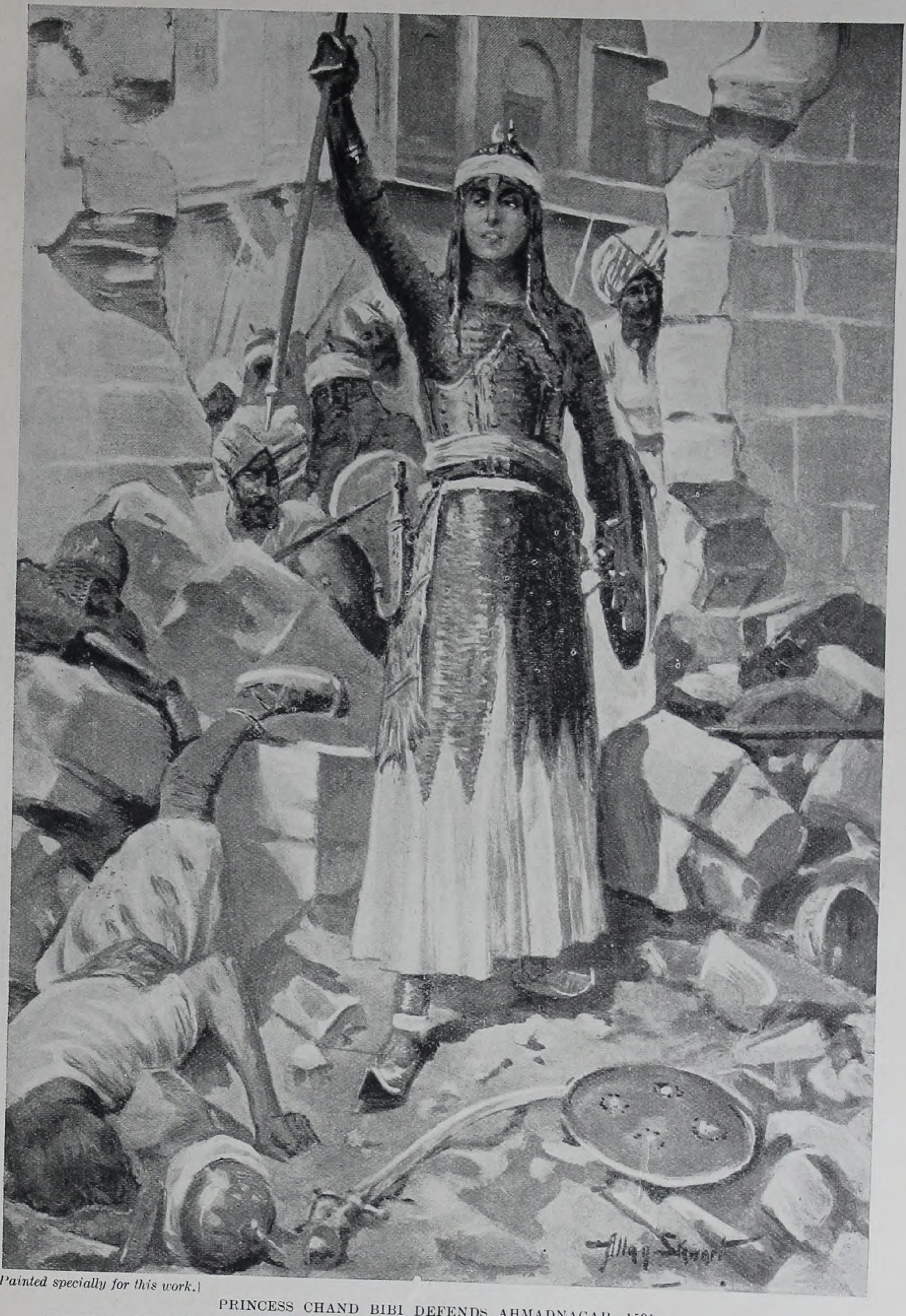
COINING MONEY FOR AFFONSO D'ALBUQUERQUE AT GOA, 1510.

The great Affonso D'Albuquerque, who created an Empire for the Portuguese along the coast of India, between 1506 and 1518, was a remarkable administrator. Among other things, wherever he went he set up a coinage of Portuguese money mainly for the encouragement of trade, and some of the novel denominations he introduced are still in existence.

In 1657 Shāhjahān became seriously incapacitated for all business, and the result was that his four sons fought for the supremacy, in which after a considerable struggle the third son, the wily and capable Aurangzēb, triumphed, and the others met their deaths. In the next year, with the help of his sister, Raushanārā, Aurangzēb deposed his father, who was allowed to live on in luxury and sensuality till 1666, when he died in the veranda of his palace at Agra, whence he could behold his great creation, the Tāj. He was at last buried beside the woman he had loved beyond all others. The redeeming feature of his latter end was that he had with him, as an elevating companion his



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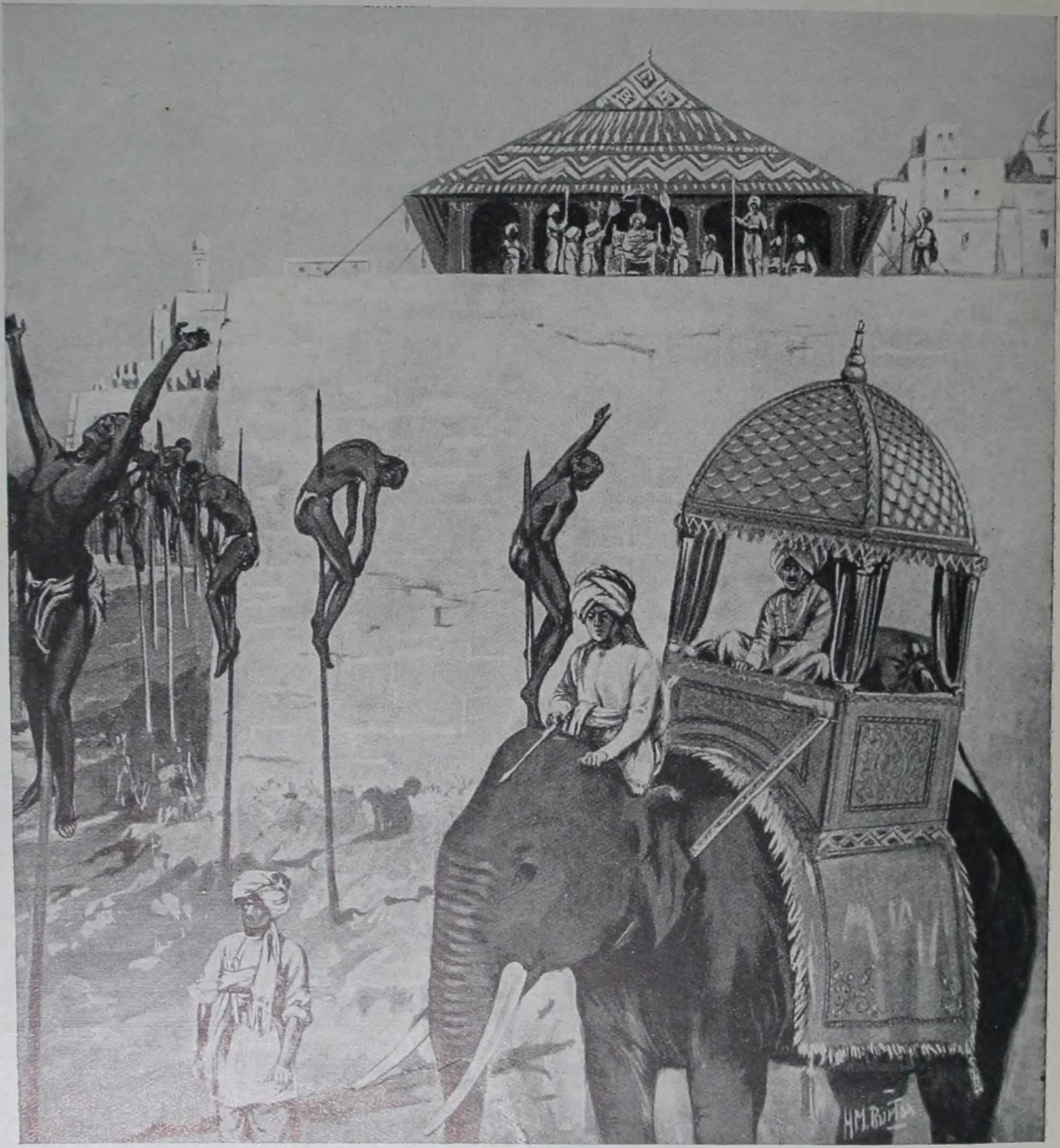
PRINCESS CHAND BIBI DEFENDS AHMADNAGAR 1595

Chand Bibi, sister of Burhanu'l Mulk, the Nizam-Shahi King of Ahmadnagar, made a gallant and successful defence of that city in 1595 against the forces of Akbar. During the siege the assailants constructed a ramp across the ditch and made a breach in the wall of the fort whereupon Chand Bibi, dressed and armed as a man, led a famous sortie through the breach.

other daughter, Jahānārā, "an example of female modesty, beautiful, heroic, witty, generous, elegant, accomplished", whose grave near Delhi has still only grass above it, according to her request: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind."

Aurangzēb, known equally well to Indian historians as Alamgīr, was forty when he came to the throne, a man of strong character and fixed ideas. He reigned forty-nine years (1659–1707), and throughout that time he remained a fanatical Musalmān, never deviating from his principles and his



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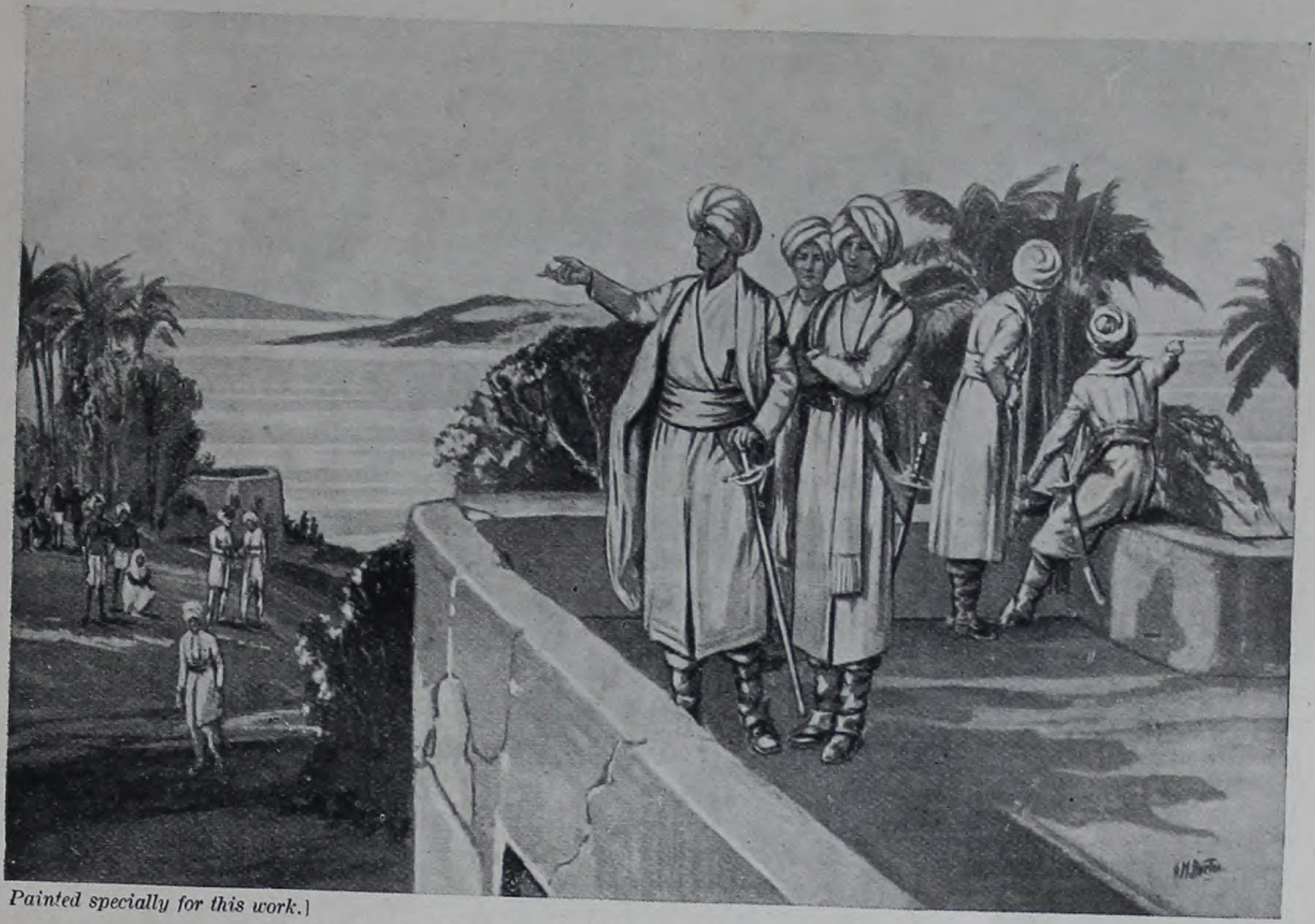
A SAVAGE LESSON, 1606.

Soon after Jahangir's accession, his eldest son Khusru rebelled unsuccessfully at Lahore, and the Emperor thought he would give him a warning by compelling him to ride on an elephant between long lines of his companions impaled on stakes. Jahangir's own words describing this are: "I directed a number of sharp stakes to be set up in the bed of the river, upon which thrones of misfortune and despair I caused the three hundred traitors who had conspired with Khusru to be impaled alive."



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HUMPHREY COOKE TAKES POSSESSION OF BOMBAY, 1665.

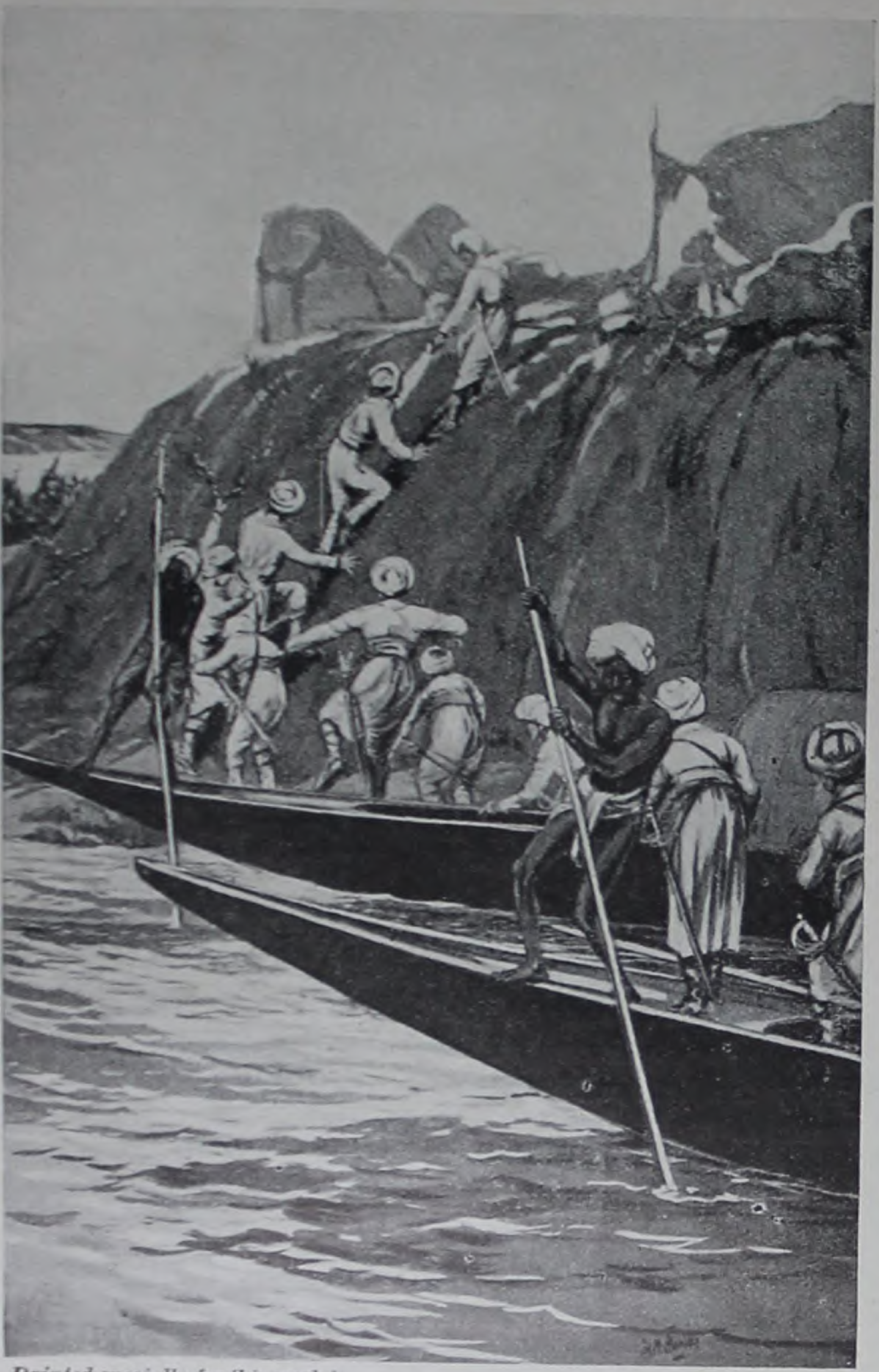
The first Governor sent from England to take over Bombay from the Portuguese was Sir Abraham Shipman, whose expedition fared very badly for nearly three years. Most of the party died, including Shipman himself, but at last, in 1665, a small mud fort on the Island of Bombay was handed over to his secretary, Humphrey Cooke. The European dress of the period in India was that of the natives except as to breeches and boots.

notion of duty : to suppress infidels and idolaters and all heretics from his own sect, the Sunni Muhammadans. He was a capable man, a brilliant writer, an astute diplomatist, a courageous military commander, an able administrator, a just judge, and of ascetic personal habits ; but no considerations of his own advantage or public policy ever made him swerve from his fixed principles. The actions which his austerity induced him to perform broke up the Empire he sought so assiduously to extend and maintain all the years of his long life for the sake of what he considered to be the benefit of his people : their conversion, willing or unwilling, to his sect of Islām. His was the career of a bigoted missionary, invested with imperial authority, who carried out settled ideas to their logical end regardless of results, and it failed disastrously.

But for all his ill-treatment of those who disagreed with his religious views Northern India enjoyed profound peace for at least twenty years of his reign. His acts, however, in the end brought about rebellion and the complete alienation of the Hindus. He reimposed the poll-tax on unbelievers (*jizya*), destroyed sacred buildings and schools, built mosques in such holy places of the Hindus as Benares, and tried to kidnap the children of Rājpūt chiefs for "conversion". He did not massacre, but he worried perpetually. His clever defeat of his able eldest brother, Dārā Shikōh of the large tolerant heart, had much to do with the further history of India, and one cannot help wondering what would have happened had Dārā Shikōh triumphed and held the Empire together by his religious tolerance and not split it to fragments as did Aurangzēb by his fanaticism.

The European intruders into India had not advanced far enough in Aurangzēb's reign to affect the general history of his Empire, though they had progressed considerably towards the end of it, but a new and for the time a much more menacing power had come into existence soon after he assumed imperial authority. The old Mahārāshtra (Rāshtrakūta) Hindu power of the Deccan once again appeared in the form of the Marāthās under the able Sivaji, who was the son of Sāhuji Bhōnslā, a soldier of fortune and a fiefholder under the Bījāpur kingdom in the Deccan. He afterwards became one of the greatest generals and military and civil administrators of Indian history. Sivaji began by annexing territory from Bījāpur, and before his death in 1680 he had acquired practical supremacy for his people over all Western India. But he had done much more. He had created the Marāthā nation as the champion of Hinduism.

After Sivaji's death, Aurangzēb succeeded in getting possession of the remaining Musalmān kingdoms of the Deccan, Bījāpur and Golkōndā, but the Marāthā power was ever becoming more efficient and the Emperor's religious policy had destroyed the efficiency of his own unwieldy armies, and thus the now very aged man of eighty-nine was forced into retirement and death at Aurangābād, not far from which he lies buried at Khuldābād in an unhonoured grave, in contrast to that of his great predecessor Akbar, which is still honoured by Hindu and Muhammadan alike. After the death of Aurangzēb (1707) the history of India is much concerned with the doings of the three great Brāhman ministers of the ineffective successors of Sivaji at Poona, better known to history by their Persian title of Pēshwā (leader).

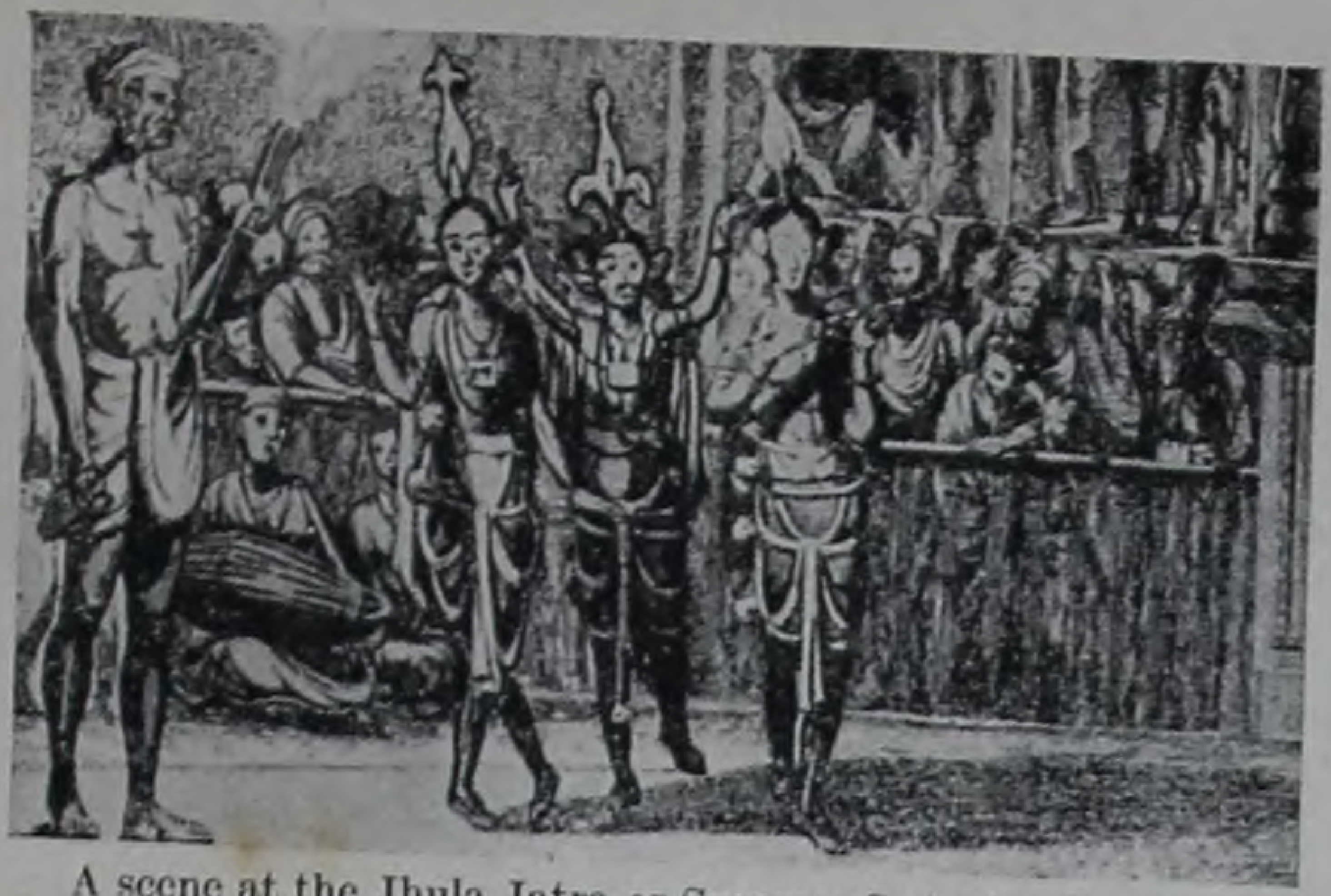


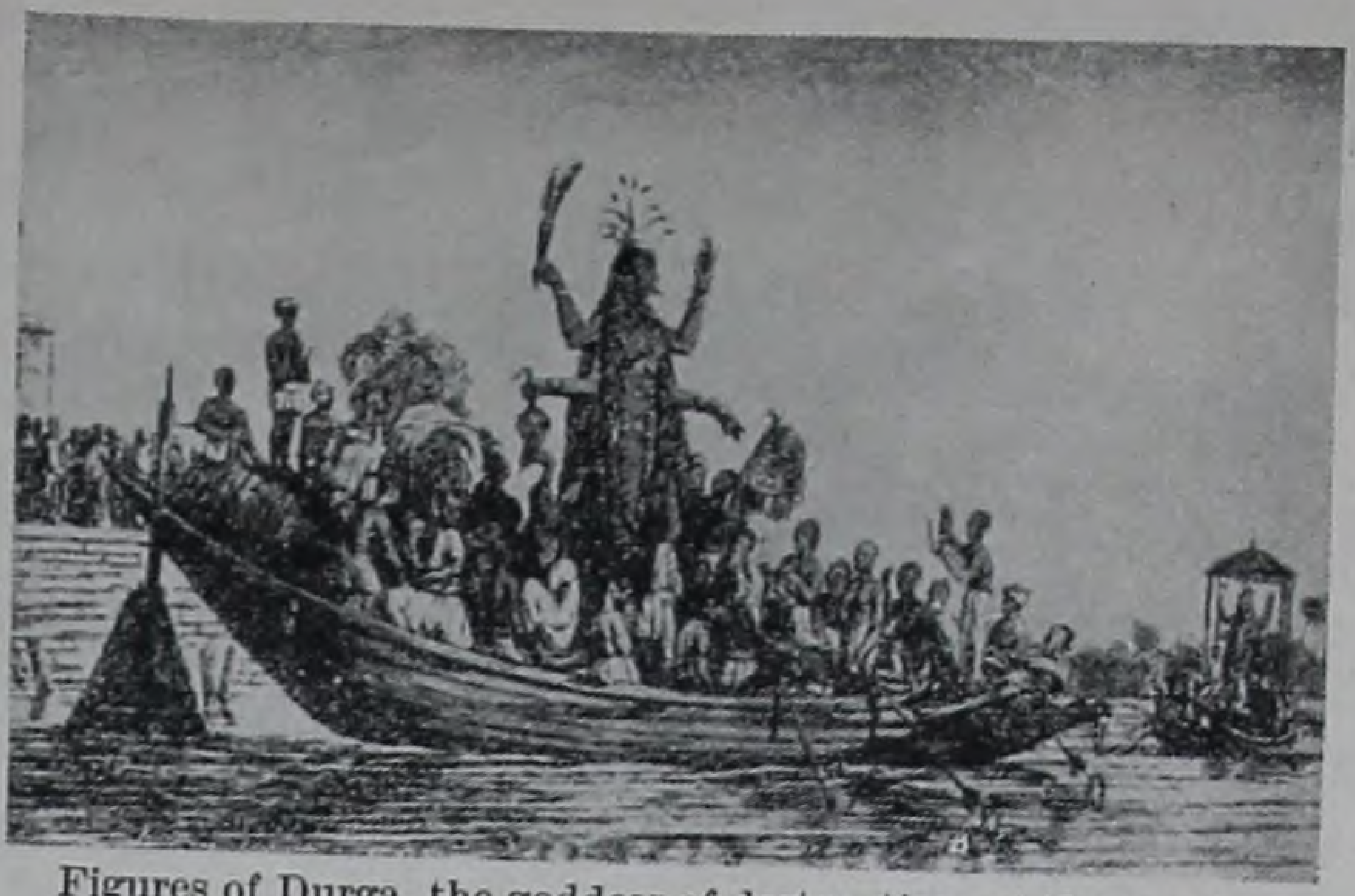
Painted specially for this work.]

JOB CHARNOCK FOUNDING CALCUTTA, 1690.

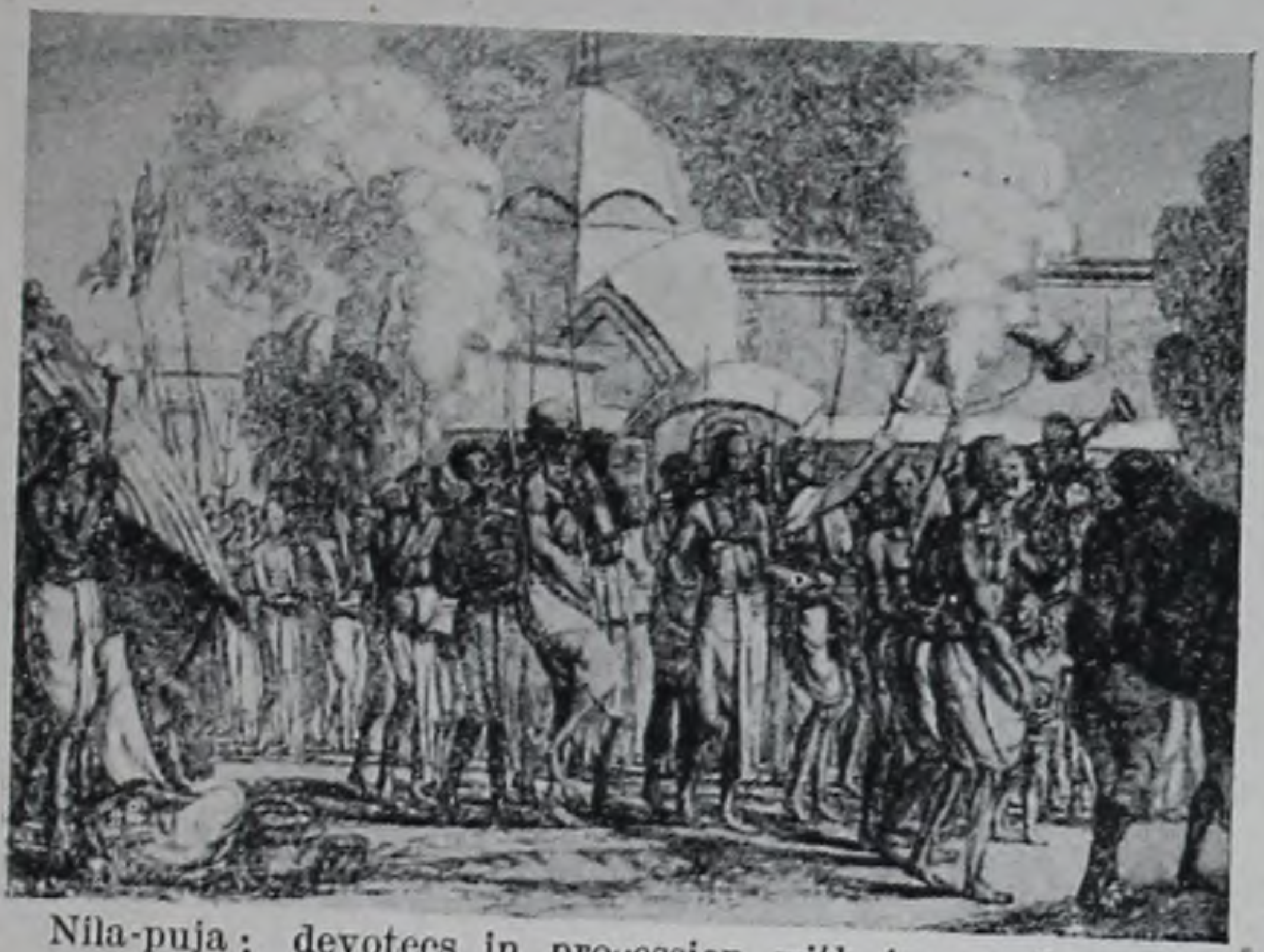
In 1686 the noted factor, Job Charnock, fixed upon the site of Calcutta Satanati) and built a wattle and daub factory on the banks of the Hugli from which he had to flee on account of troubles between the British and native authorities. He went to Madras until these were over. In 1690 he returned to Bengal, and with an armed party proceeded to Satanati and scrambled up the mud bank in the rains, to find only the remains of a burnt hut, out of which eventually grew the great capital of Calcutta.

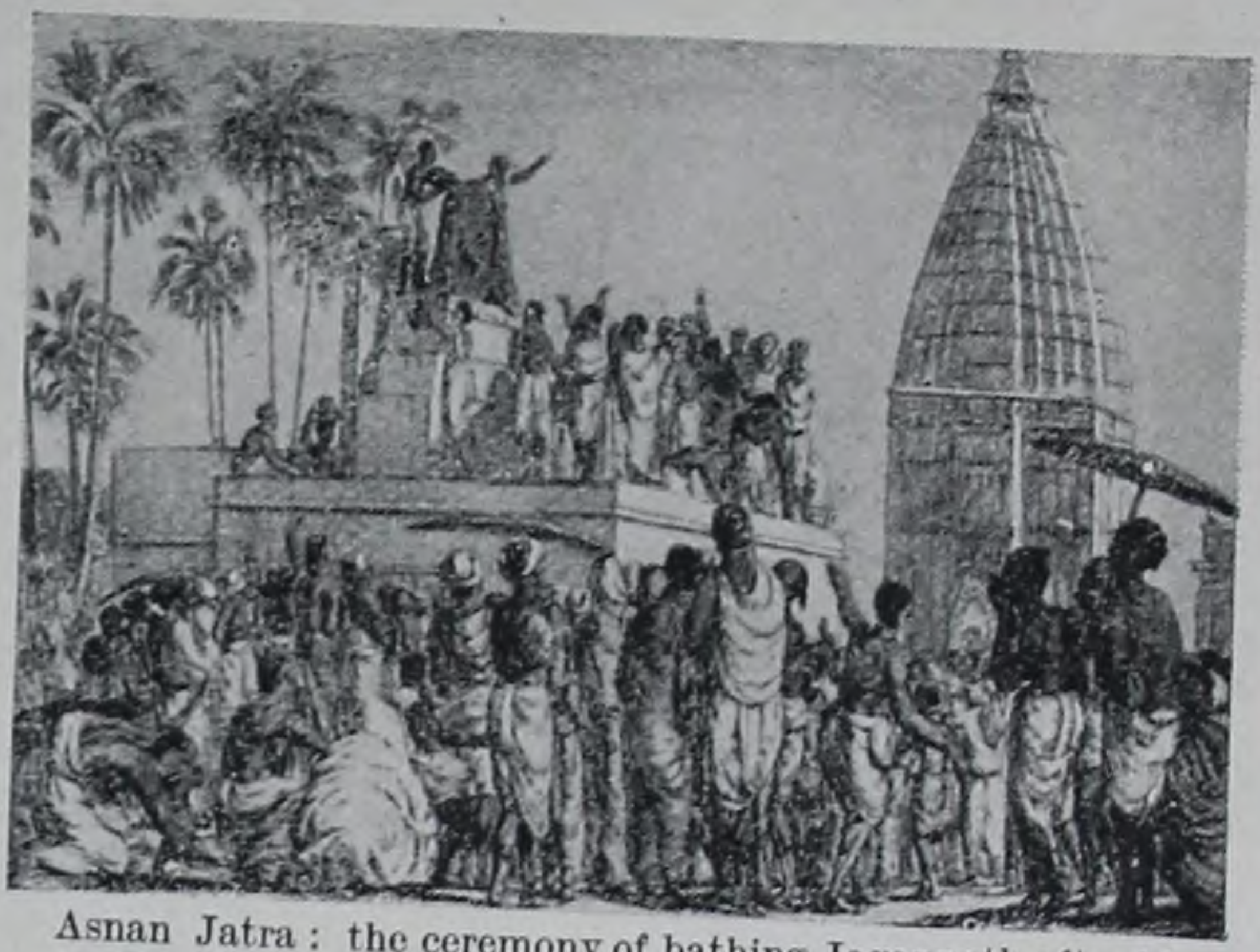
The condition of India for the next fifty years was just chaos with "hell let loose" at times in places. Nominally there was sovereignty at Delhi, but there was no physical empire, nor were there any emperors that ruled. The political history of the time resolves itself into the varying struggles of local peoples and personages for sovereign power, and the rise of new States and authorities. Out of the general mêlée certain important powers and personages emerged. Thus there were two foreign invaders who, for a brief while, wrote their names large on the page of Indian history. In 1739, Nādir Shāh, the famous Afghān usurper of the Persian throne, swooped down on Delhi, and committed the notorious massacre there, carried off an immense treasure, and last, but not least, took away with him hundreds of skilled artizans. Nine years later (1748) his successor in Persia, Ahmad Shāh Durrānī, founder of the Durrāni (Abdāli) Dynasty of Afghānistān, invaded the Panjāb and annexed it. In 1756 he repeated the sack of Delhi, disappearing with his plunder, except for intermittent raids into the Panjāb, and did one important, though unintentional, service to India by defeating the Marāthās in 1761 at Pānipat. Among the Indian Muhammadans, kingdoms were set up in Bengal and Oudh, the Rohilla Afghāns made themselves independent in Rohilkhand, north of the Ganges, and in the Deccan a new power, which still exists, arose in 1723, when a Turkomān noble, Chīn Kilich Khān, better known as Asaf Jāh, became independent as the Nizām of Haidarābād, near the older Deccan capital of Golkōndā.

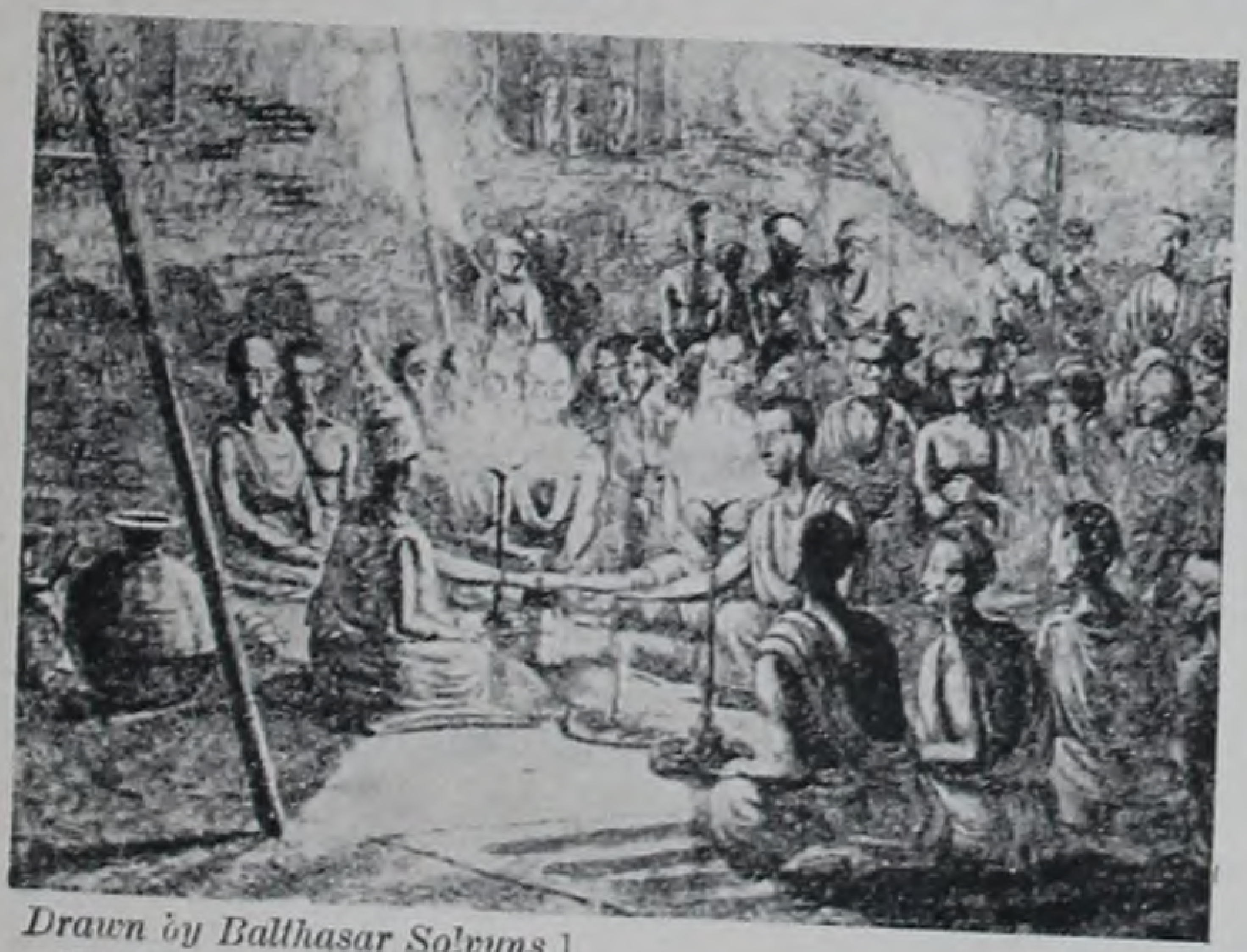

A scene at the Jhula Jatra or Summer Swinging Festival in honour of Krishna.


Figures of Durga the goddess of destruction, at the great Autumn festival of the Durga Puja.

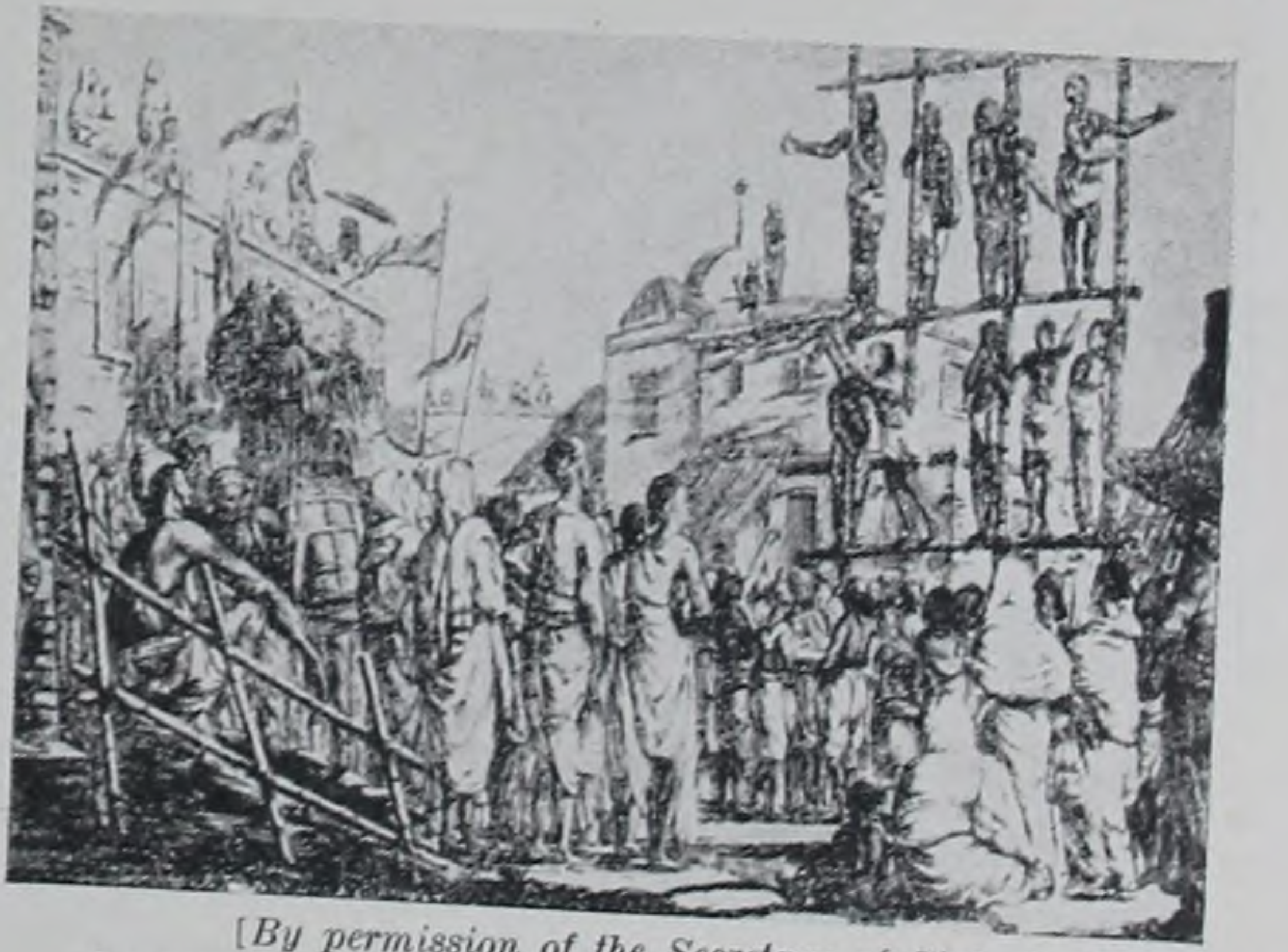
Meanwhile the Sikh Khālsa, or military Order, had become a political confederation, and began to ravage the Panjāb and set up petty principalities. And, lastly, the Hindu Marāthās had rapidly made themselves into an important Indian power under the great Pēshwā, Bāji Rāo, and by 1760 had occupied most of Western India from the Himālayas to Mysore. But in 1761, on the historic field of Pānipat, Ahmad Shāh Durrāni and his Muhammadan allies utterly defeated the Marāthās, and broke the power of the Pēshwās, leaving it to the Holkars of Indōr, the Gaikwārs (Gāyakwād) of Barōda, the Sindhias of Gwāliōr, and the now extinct Bhōnslās of Nāgpur, all families of humble Marāthā origin, to revive the power of their nation for a while, with the help of an army thoroughly organized and armed on the European model of the time The Marāthās, of course, sacked the unfortunate Delhi, but they did much more harm


Nila-puja: devotees in procession with iron spikes run through their tongues in honour of Mahadev (Siva).


Asnan Jatra: the ceremony of bathing Jagannath after his miraculous arrival at Serampore in one night from Cuttack.


Drawn by Balthasar Solvyns.]

The final ceremony at a Hindu marriage (*biyah*): joining the hands of the bridal pair over a brass vessel of water.

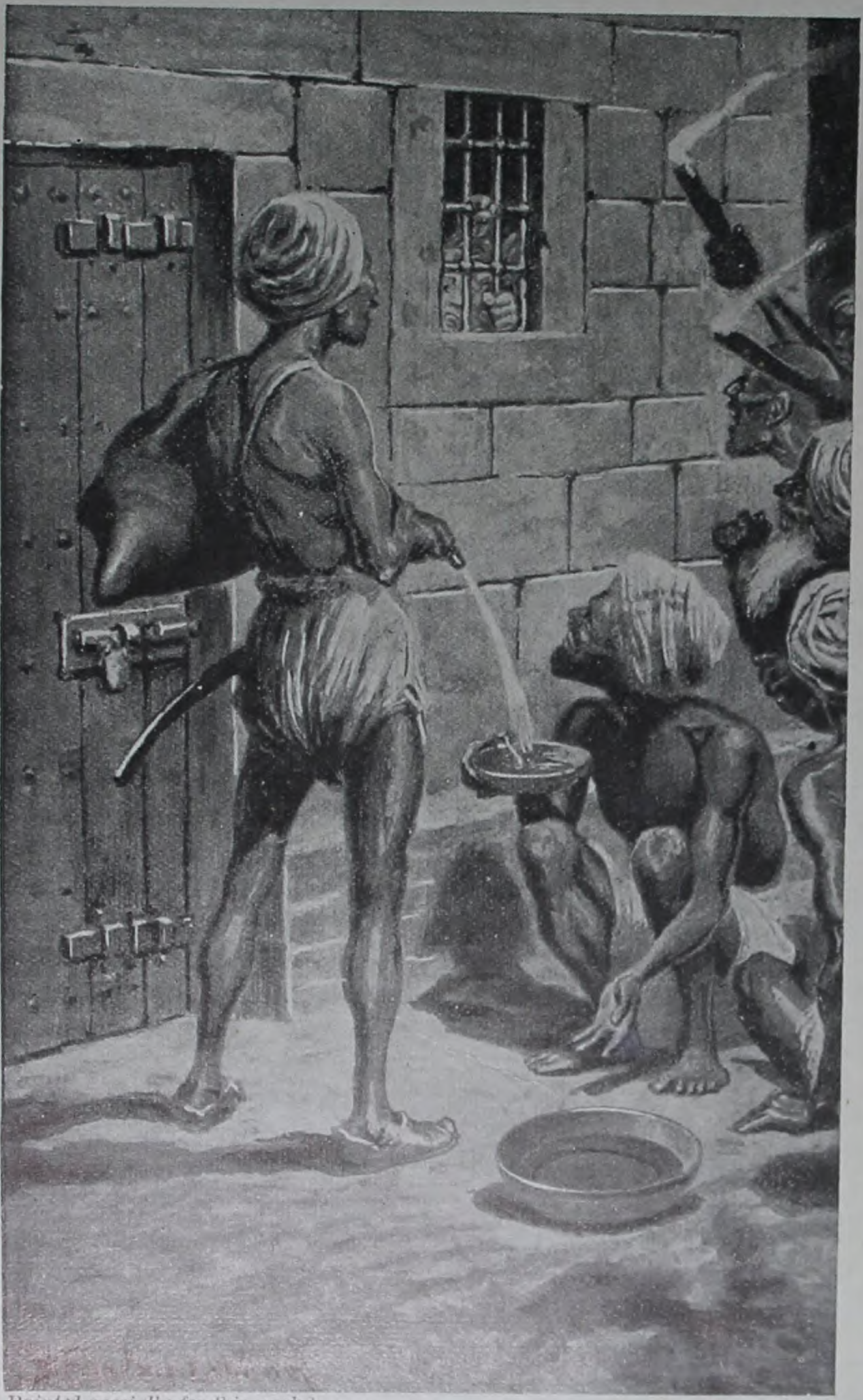

[*By permission of the Secretary of State for India.*

Sannyasis (devotees) throwing themselves on to boards studded with nails carried on men's shoulders

HINDU CEREMONIES IN BENGAL IN THE EIGHTEENTH CENTURY.

than this. Their rule included the levy of a heavy tribute (*sardēsmukhi*), and the extraction of the *chauth*, nominally a land-tax of a fourth of the land revenue, as the price of forbearance from ravage, but in reality a terrible blackmail extorted at odd times whenever practicable. The ascendancy of the Marāthās was indeed a national terror, and meant the impoverishment of all but themselves, and the increase of power for that section of the Brāhman caste to which the Pēshwās belonged.

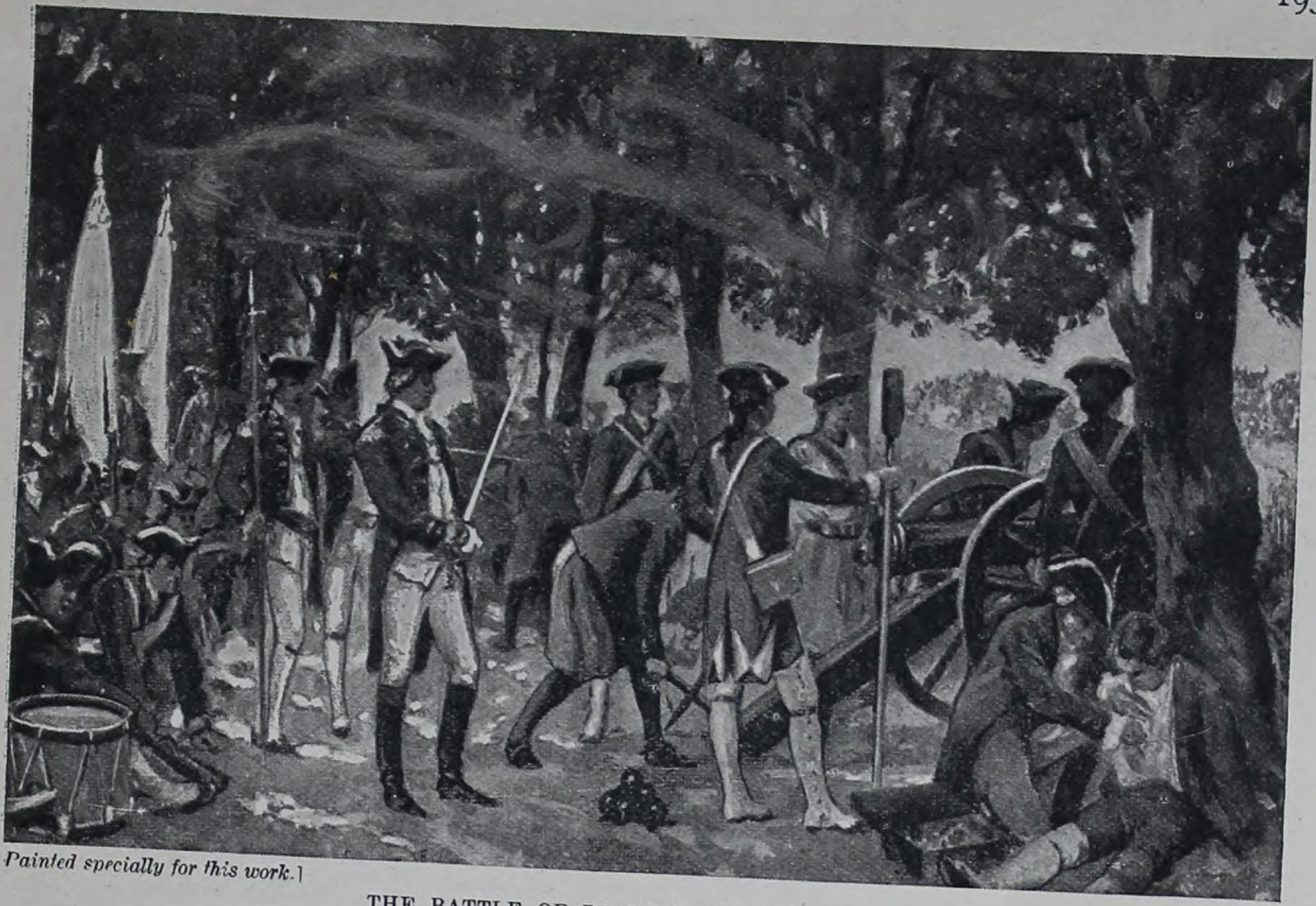
Indefinite and often indiscriminate authority exerted by the Marāthās, the Sikhs and the Muhammadan States of Oudh, Bengal and the Deccan describes the state of India, when yet another power, the British, arose, which was destined to imperial sway on a larger scale than any that had ever been known before. In the seventeenth and eighteenth centuries England, Holland, France, Denmark, Scotland, Spain, Austria, and Sweden all made bids for the seaborne trade between India and Europe; but of these only the companies established by England, Holland, and France rose to any position of importance. The Dutch arrived before the English, the English East India Company being formed in order to compete with the Dutch monopoly of the trade, and all through the seventeenth century there was a long-continued struggle between them for the command of the sea-borne trade, from which they ousted the Portuguese in 1658. This rivalry continued till just before the final triumph of the British in India over all other Europeans. The British East India Company had several English rivals until the time of Charles II (1660–1685), whose five charters gave it rights of rule, and after various vicissitudes it was endowed with political power by Parliament in 1708. The French first came into India as rivals of the British with the Compagnie des Indes in 1664, and for a long while there was a most serious struggle between them for supremacy, culminating in the final defeat of the French in 1761, as the result of want of backing and intelligent interest at home. The brave and capable French leaders in the East left a great legacy behind them in the form of many permanently valuable points in administration, and of teaching the British trading



Painted specially for this work.]

THE BLACK HOLE, JUNE 20, 1756.

The Black Hole was the name of a guard-room lock-up used for refractory soldiers of the garrison of old Fort William in Calcutta. In 1756, Suraju'ddaula, the young and worthless successor of his grandfather, the great Alivardi Khan, Viceroy of Bengal, attacked Calcutta and drove out the English, except 146, who were confined for a whole night in the Black Hole while Suraju'ddaula slept. All but twenty-three died of heat and thirst. The sepoy guard posted outside the barred window amused themselves by ostentatiously pouring out water and drinking it before the eyes of the sufferers.



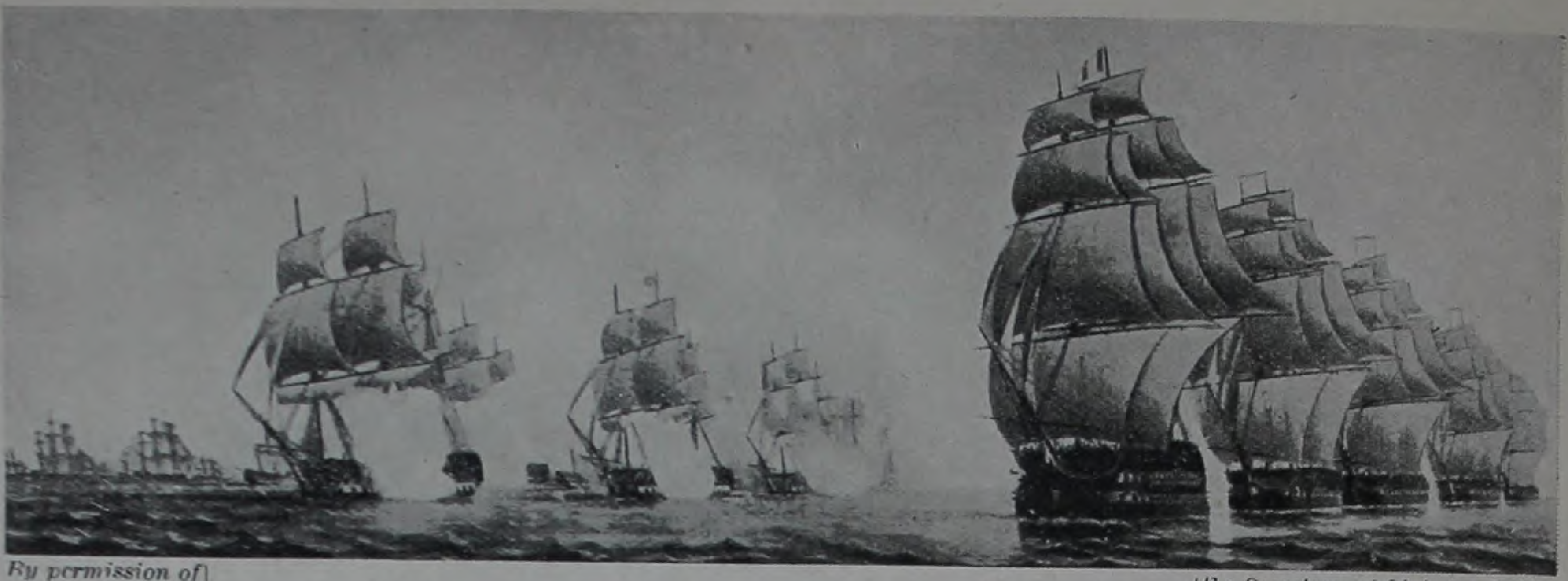
Painted specially for this work.]

THE BATTLE OF PLASSEY, JUNE 23, 1757.

At the end of 1756 Clive arrived in Calcutta from Madras to avenge the proceedings of Suraju'ddaula, whom he defeated in February of 1757, at Dum Dum. Thereupon Suraju'ddaula invited the aid of the French at Chandernagore, which Clive captured. He finally routed the allied forces at Plassey, near Kasimbazar, on June 23, 1757, against enormous odds. Suraju'ddaula, who showed great cowardice on this occasion, fled and was soon afterwards murdered. By this victory Clive made possible the British Empire in India.

community the importance in the then existing conditions in India of empire in order to make trade succeed.

The first attempts of the British Company at attaining practical political power in India were an unsuccessful armed resistance, undertaken with the sanction of James II, in 1686, against encroachments on the part of Shayista Khān, uncle of Aurangzēb and Viceroy of Bengal, and a successful blockade of Surat in 1690, which brought Aurangzēb, much occupied elsewhere, to terms. In 1696 Fort William was built at Calcutta, and trading went on quietly there until 1756, when Surāju'ddaula, the graceless Viceroy of Bengal, attacked Calcutta, inflicting on the European survivors the horrors of the Black Hole, a military guardroom lock-up, where one hundred and forty-six prisoners were confined in one room during a hot July night while the Viceroy slept. Only twenty-three came out of it alive. Revenge was, however, soon forthcoming from Madras in the person of a great man, Robert Clive, who had already become famous. With a very small force Clive badly defeated Surāju'ddaula at Dum Dum, near Calcutta, and in the following year (1757) routed him at the famous battle of Plassey (Palāsi), near Murshidābād, which led to his death and the placing of his uncle, Mīr Jāfir, on the Viceregal throne as the candidate of the British Company. Thus did the British begin to rule, and soon afterwards a quarrel with the new Viceroy, in 1759, backed by the Dutch, led to the end of Dutch power in India. Five years later, in 1764, Sir Hector Munro gained a great victory at Buxar over the forces of the Mughal Emperor, Shāh Alam, and in 1765 there followed the formal British occupation of Bengal, Bihār, Orissa, and part of Oudh by grant from the Emperor. In this year Clive, who had gone to England in 1760, returned for a short while, during which he introduced real imperial sway for the Company, and, by raising the pay of public servants to a reasonable amount, aimed at purity of conduct and loyalty of service in India. To the efforts of this one individual, then, are to be traced, first the origin of British empire in India by his victory at Plassey, and, secondly, the beginnings of the British system of administration. In 1767 Clive left India ill, only to be bitterly attacked by malignant calumny in England and to end his life by his own hand in 1774. Courageous, resourceful, indomitable of will, a born general and a far-seeing statesman: in the words of the final

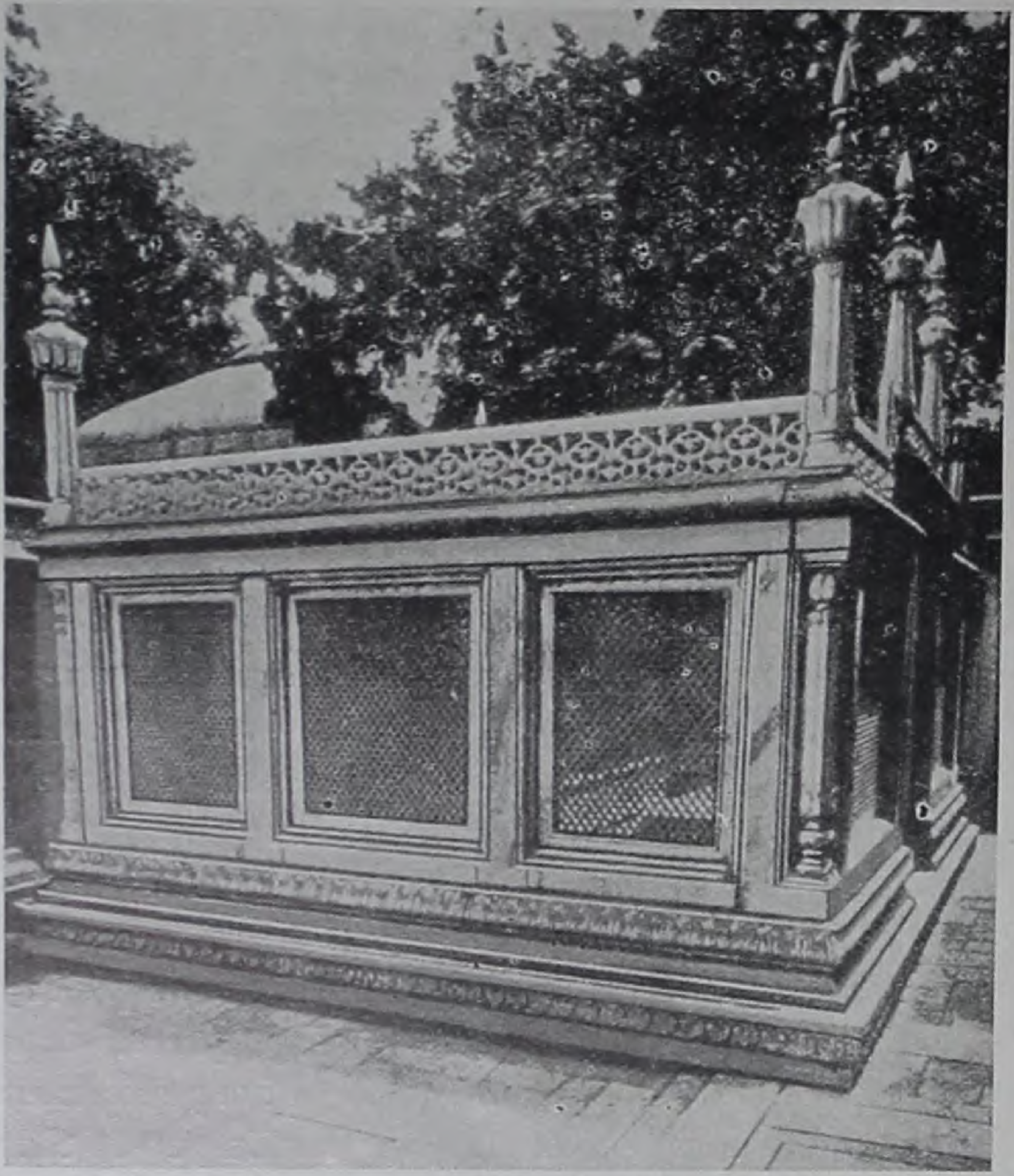


By permission of] [*the Secretary of State for India.*

THE ACTION BETWEEN THE FRENCH AND THE ENGLISH OFF PULO AOR IN 1804.

At the beginning of the nineteenth century Napoleon was the bugbear of the British in India and his intrigues were the cause of a great struggle. In 1804 the ships of the French squadron (in the foreground), under Admiral Linois, were routed by the East India Company's Indiamen under Commodore (Sir Nathaniel) Dance off Pulo Aor, an island in the Straits of Malacca.

judgment of Parliament upon his work, he rendered "great and meritorious service to his country". Clive's rule was followed by five years of mismanagement by incompetent and dishonest officials, in whose time occurred, in 1770, one of the worst famines on record. To them succeeded another great man, Warren Hastings, as Governor of Fort William in 1772 and Governor-General in 1774. Meanwhile in the south there occurred a life-and-death struggle between the French and the English. Dupleix, the able Governor of the French settlements at Pondicherry, had devised the policy of intervening in native politics, captured Madras in 1746, and carried on war against the British till 1754, when his inappreciative masters in France recalled him, and left a really great man to die in poverty and disappointment. After this the British became predominant in the Carnatic, and the French in the Deccan. By 1756 De Bussy, a capable French official, had taken possession of the Northern Circars, south of Orissa, and instituted a form of administration still used in part by the British Government; but by the folly of his superior, Lally, all his work was destroyed at the battle of Wandiwash, near Arcot, in 1760, and French power disappeared from India in 1761, except in so far as French officers and adventurers of note were able to harass British armies by capable leading of those of native rulers until their final destruction by Lord Lake in 1803.

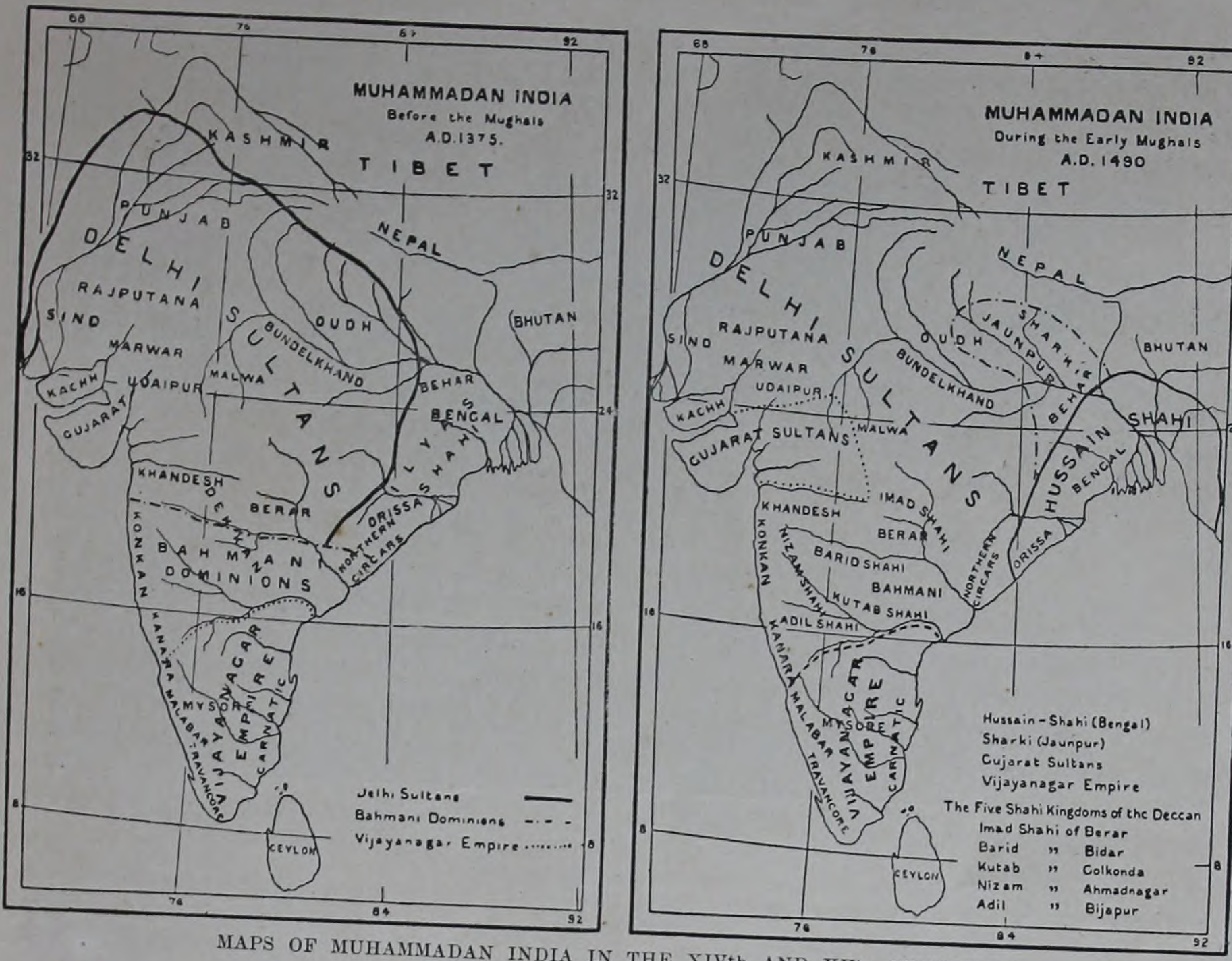


By permission of] [*the Secretary of State for India.*

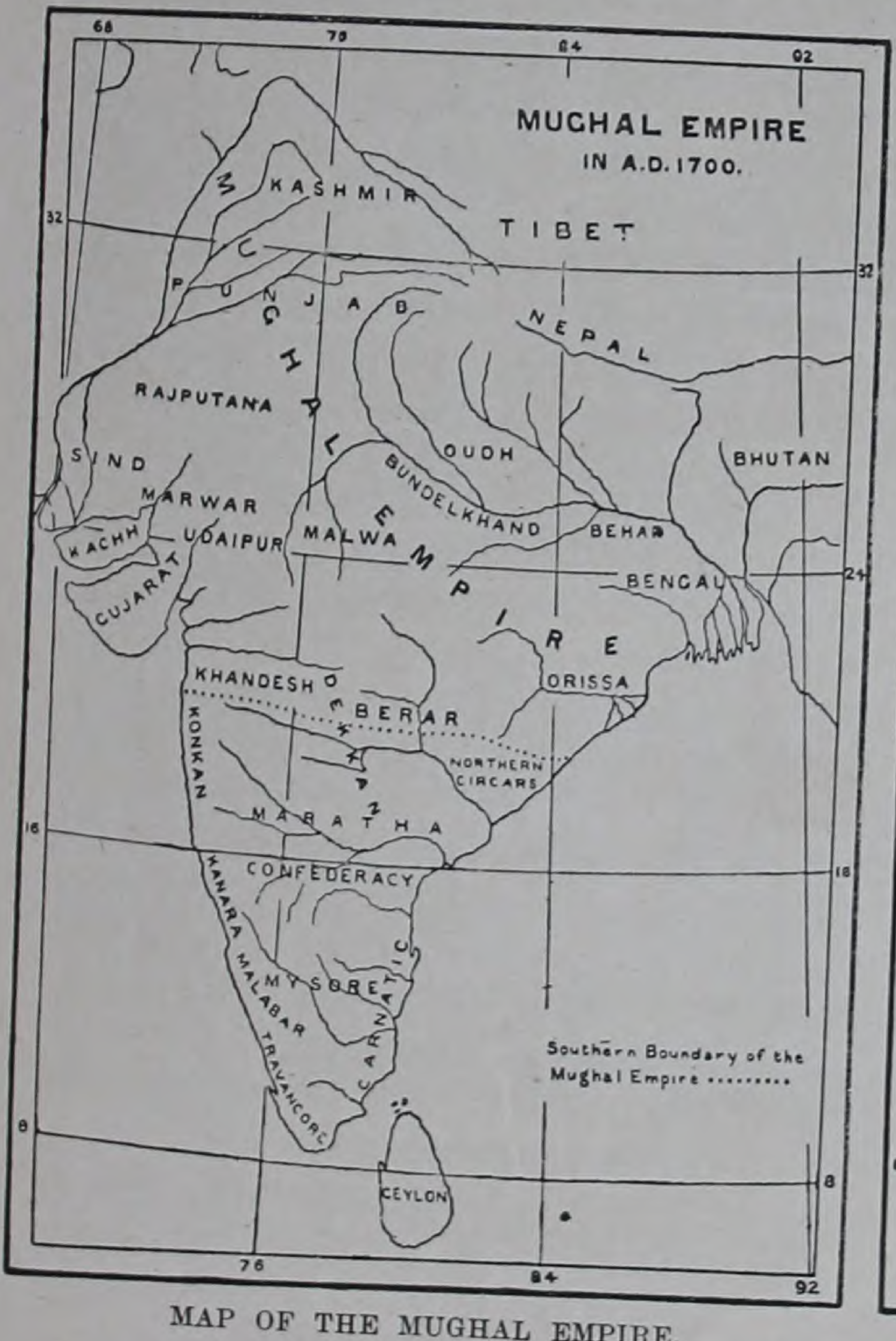
THE TOMB OF JAHANARA BEGAM AT DELHI.

Jahanara Begam, one of the daughters of Shahjahan, generous, elegant and accomplished, has come down to modern times as the model of Muhammadan womanhood and filial devotion. She died in 1680 and was buried near Delhi, in accordance with her will, without a tomb over her. "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." The railings round her grave are among the finest known examples of pierced marble work.

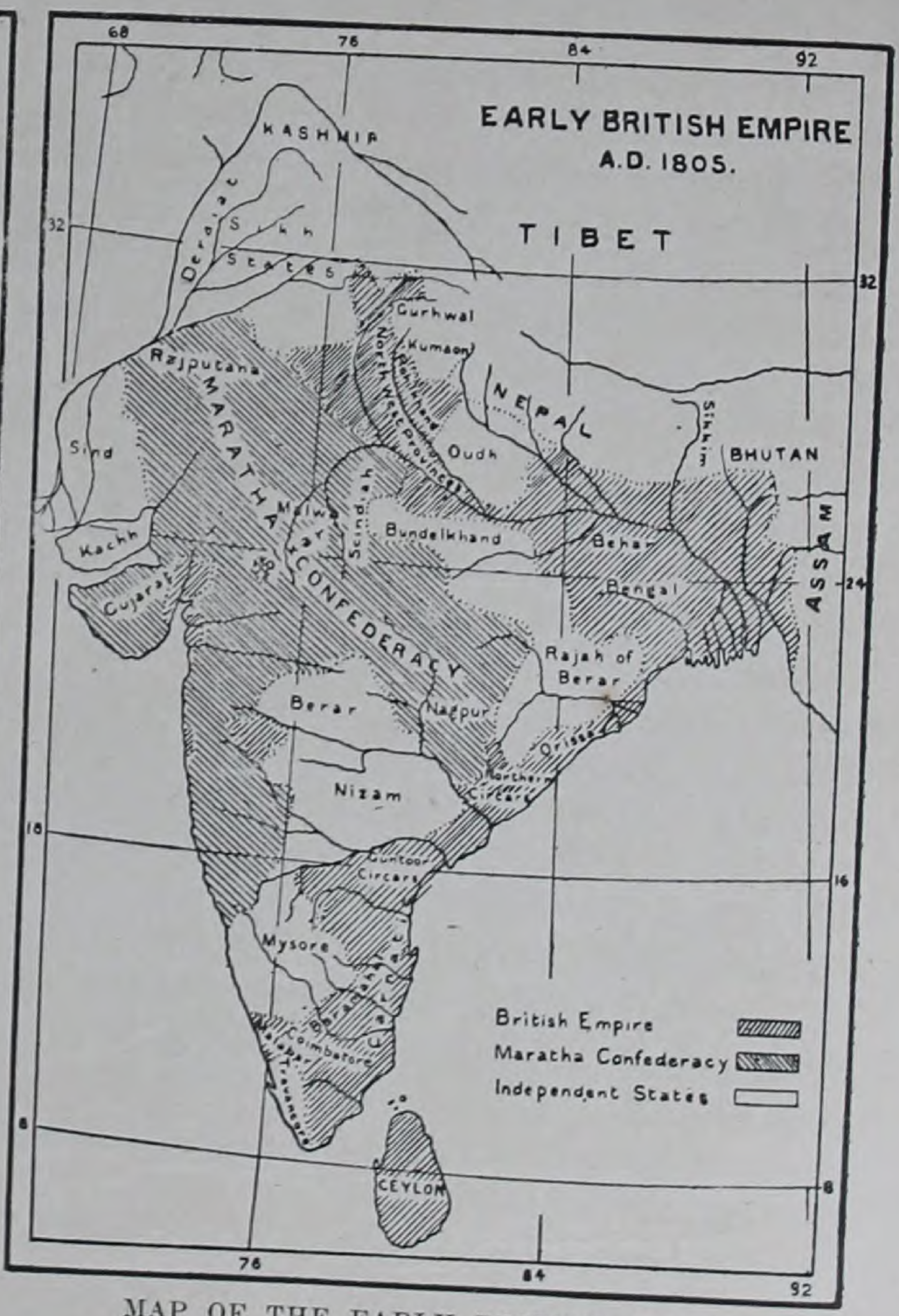
The year 1761 saw the destruction of the Marāthā Empire, the disappearance of French rule in India, and at the same time the rise of a new temporary power in the south. Haidar Ali, an illiterate Muhammadan officer in the service of the Hindu kingdom of Mysore, one of those to survive the ruin of the Vijayanagar Empire, and a man of remarkable energy power of work, resource and general capacity, made himself master of the country owing to the weakness of the


MUHAMMADAN INDIA
Before the Mughals
A.D.1375.
KASHMIR
TIBET
PUNJAB
NEPAL
DELHI SULTANS
RAJPUTANA
SIND
OUDH
BHUTAN
MARWAR
BUNDELKHAND
KACHH
UDAIPUR
MALWA
BEHAR
GUJARAT
BENGAL
ILYAS SHAHI
KHANDESH
DEKHAN
BERAR
ORISSA
NORTHERN CIRCARS
KONKAN
BAHMANI DOMINIONS
VIJAYANAGAR EMPIRE
KANARA
MALABAR
TRAVANCORE
MYSORE
CARNATIC
CEYLON
Delhi Sultans
Bahmani Dominions
Vijayanagar Empire
MUHAMMADAN INDIA
During the Early Mughals
A.D.1490
KASHMIR
TIBET
PUNJAB
NEPAL
DELHI SULTANS
SHARKI
JAUNPUR
RAJPUTANA
SIND
OUDH
BHUTAN
MARWAR
BUNDELKHAND
KACHH
UDAIPUR
BEHAR
HUSSAIN SHAHI
GUJARAT SULTANS
MALWA
BENGAL
KHANDESH
IMAD SHAHI
BERAR
ORISSA
KONKAN
NIZAM SHAHI
BARID SHAHI
BAHMANI
NORTHERN CIRCARS
KUTAB SHAHI
ADIL SHAHI
KANARA
MALABAR
TRAVANCORE
MYSORE
VIJAYANAGAR EMPIRE
CARNATIC
CEYLON
Hussain-Shahi (Bengal)
Sharki (Jaunpur)
Gujarat Sultans
Vijayanagar Empire
The Five Shahi Kingdoms of the Deccan
Imad Shahi of Berar
Barid " Bidar
Kutab " Golkonda
Nizam " Ahmadnagar
Adil " Bijapur
68
76
84
92
32
24
16
8

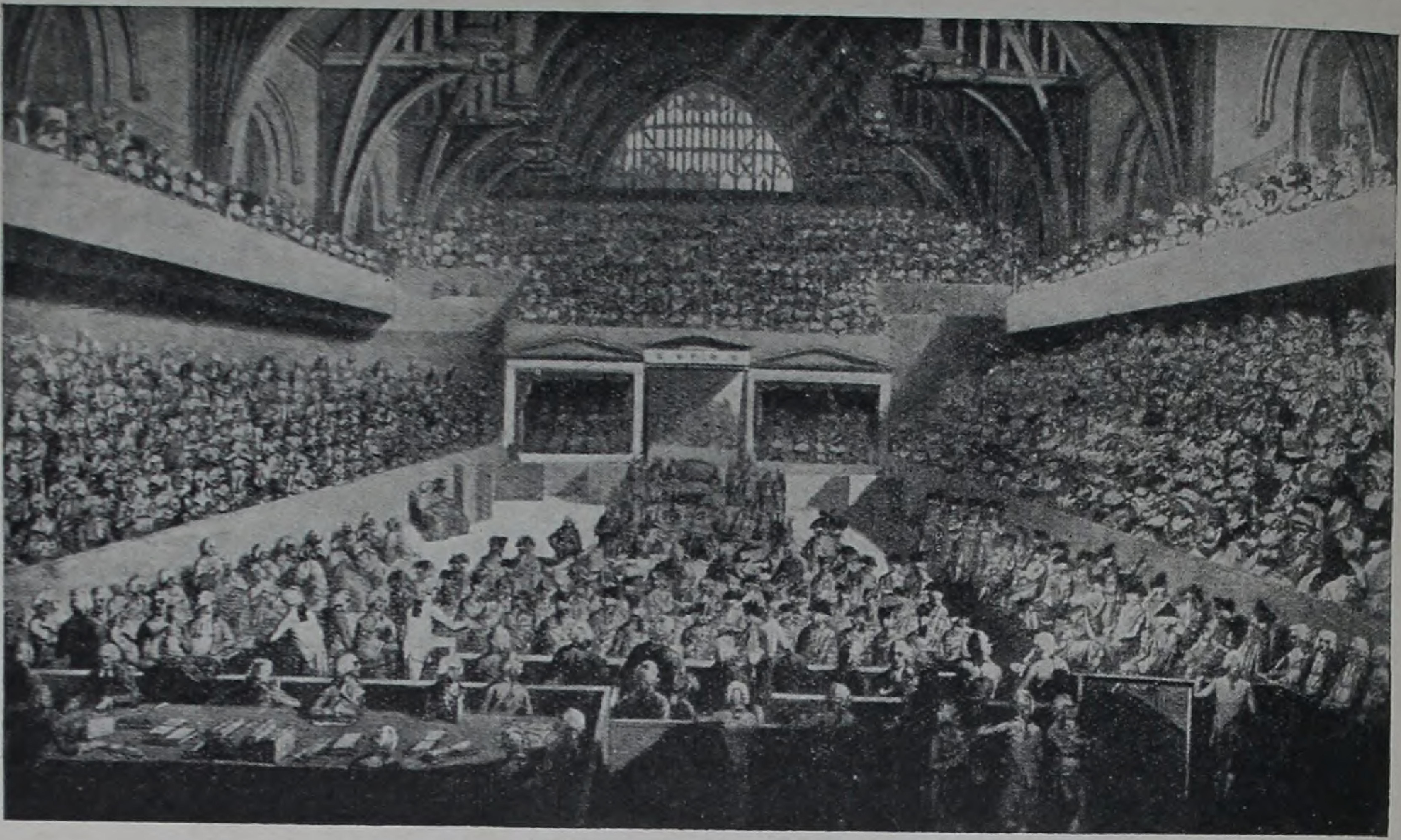
MAPS OF MUHAMMADAN INDIA IN THE XIVth AND XVth CENTURIES.


MUGHAL EMPIRE
IN A.D.1700.
KASHMIR
TIBET
PUNJAB
NEPAL
MUGHAL EMPIRE
RAJPUTANA
SIND
OUDH
BHUTAN
MARWAR
BUNDELKHAND
BEHAR
KACHH
UDAIPUR
MALWA
BENGAL
GUJARAT
KHANDESH
DEKHAN
BERAR
ORISSA
NORTHERN CIRCARS
KONKAN
MARATHA CONFEDERACY
KANARA
MALABAR
MYSORE
CARNATIC
TRAVANCORE
CEYLON
Southern Boundary of the Mughal Empire
68
76
84
92
32
24
16
8

MAP OF THE MUGHAL EMPIRE.


EARLY BRITISH EMPIRE
A.D. 1805.
KASHMIR
TIBET
Derajat
Sikh States
Gurhwal
Kumaon
North West Provinces
Rajputana
NEPAL
Sikkim
BHUTAN
MARATHA CONFEDERACY
Sind
Oudh
Malwa
Sindhia
Bundelkhand
Behar
ASSAM
Kachh
Gujarat
Bengal
Rajah of Berar
Berar
Nagpur
Orissa
Nizam
Northern Circars
Guntoor Circars
Mysore
Coimbatore
Carnatic
Travancore
CEYLON
British Empire
Maratha Confederacy
Independent States
68
76
84
92
32
24
16
8

MAP OF THE EARLY BRITISH EMPIRE.



THE TRIAL OF WARREN HASTINGS, 1788.

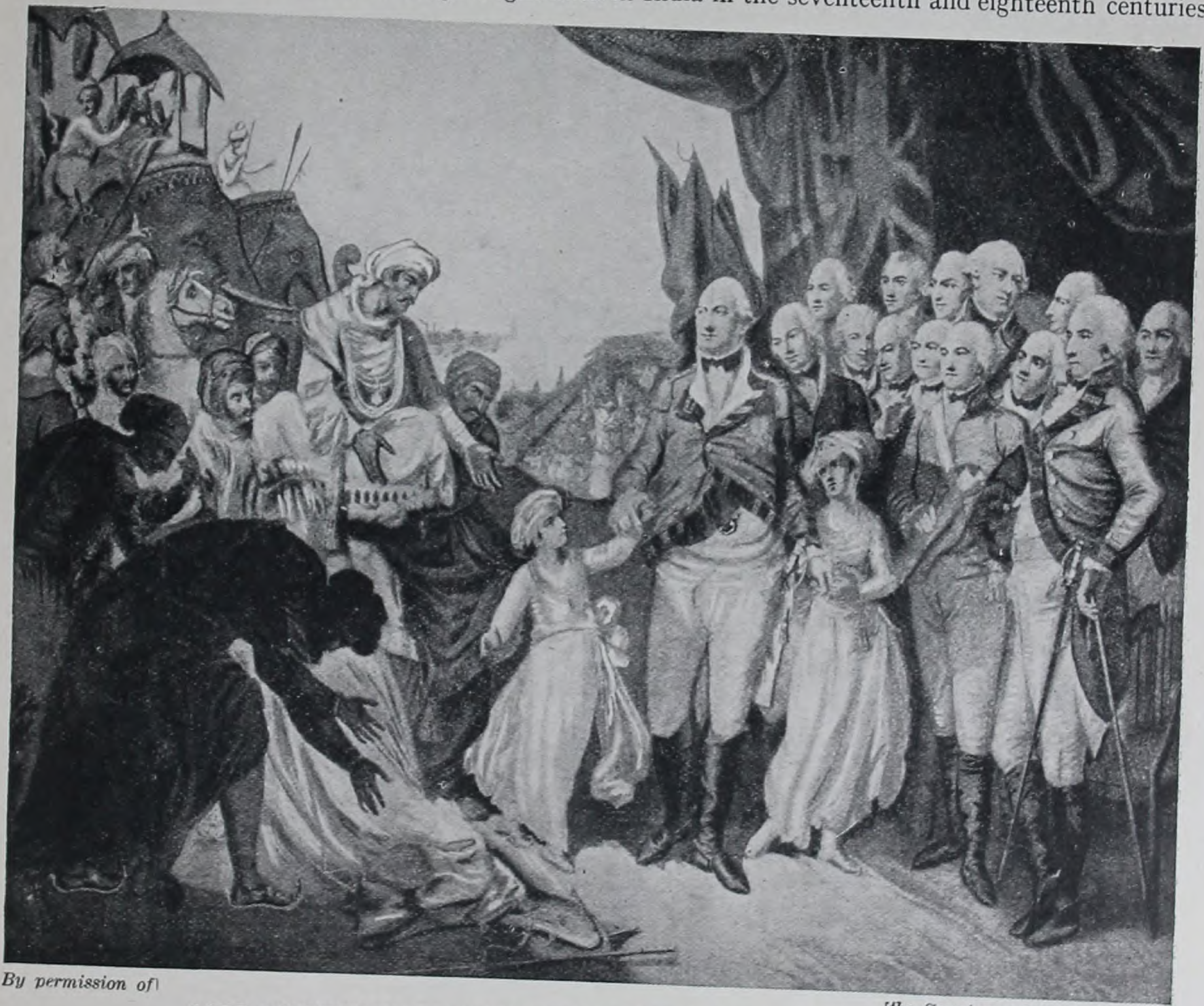
Warren Hastings, the first Governor-General (1774-1785), was with Clive the founder of the British Empire in India, but during his administration he made many enemies. On his retirement he was pursued by them with extraordinary rancour, which led to a trial before Parliament, lasting nine years (1786-1795). He was acquitted on all charges, but received no reward whatever for his magnificent services to his country.

Marāthās after their defeat at Pānipat by Ahmad Shāh Durrāni. In 1769 he was a serious menace to the British at Madras, and it was not until 1780 that he was beaten by Sir Eyre Coote, to die unsubdued, however, in 1782, but acknowledging the coming power of the British in pathetically prophetic terms. Thus, when Warren Hastings was called to govern, the English were in actual power over a considerable portion of India, and were alone among the European peoples in having any foothold in the country.

All the great Mughal Emperors, from Bābar downwards, were men of cultured taste, which showed itself in literature, architecture, and the arts generally, and because their work is the most recent, the remains are nowadays the best preserved in India, and the most widely renowned over the world. The influence of the Mughal architecture is foreign, as these rulers brought the Persian style of the sixteenth century with them: at first modified by the ideas of the Indians employed as builders and subsequently by the introduction of Italian stone-inlay. Their buildings are, however, among the most beautiful in the world in any style, and remarkable indeed, from Akbar's tomb to his father, Humāyūn, at Delhi and his buildings at Fatehpur Sīkrī, to Shāhjahān's great masterpiece, the Tāj at Agra, and his superbly magnificent palace at Delhi. Like their architecture, the literature of the Mughals was mainly Persian, so much so that some of the most famous works in that language were composed in India under their influence. But under them was initiated a new literature, which promises to be of permanent value and to go down to posterity as one of the most important of the world. The rough *lingua franca* of the camp, Urdu, has been transformed into the highly polished and cultivated literary tongue now known as Hindustāni, in which have been and are still being produced works of general importance and reputation in every branch of study, æsthetic and practical.

Perhaps no one fact shows the effect on popular domestic affairs of the general influence of the Mughal sovereignty and of the chaos at its latter end more than the state to which religion was reduced among the people under its sway. No proselytizing by force or otherwise was able to turn them as a whole from their ancient faith and they remained essentially Hindu, but after the days of the tolerant Akbar, the indifferent Jahāngīr, the unstable Shāhjahān at first tolerant and then intolerant, and the sympathetic Dārā Shikōh, no teacher or reformer of note arose, until long afterwards in the days when the Pax Britannica became established. Tulsi Dās, the great poetical teacher of salvation by faith, died in 1623, and Dādu, the deistic follower of Kabīr, the last to found a sect (Dādupanthi) of any consequence, died in 1603. After them, indeed, the sects and divisions of Hinduism lived on in places, but only after a fashion, under repression and discouragement, and the result was this: scholarship sank low, and a coarse, ignorant ritualism was the rule, covering a grossly immoral idolatry with all its worst features on the surface—immolation of widows, hook-swinging, ascetic torture, and so on. This was the Hinduism of the first days of British rule, and that which greeted the earlier English residents in the country, and is described in their records: a very different form of religion from that which had gone before and that which was to come afterwards and to exist in our own time.

Since the Mughal days the dominating influence on the people's daily life has been that of the British, and its present trend is largely due to the direction given it by the great Robert Clive. One of his lasting services to his countrymen, and that which brought about the subsequent attack on him, was his enforcement of the principle that honesty is the best policy in all public administration. The principle adopted by the Company in his day was to give grotesquely inadequate salaries, and to allow private trade within the limits of the country to make up for them, probably on the anticipation that servants so far beyond control would in any case peculate. It led to all sorts of evil: to demoralized habits of unlimited peculation both from the Company and from the people, high and low, and to endless insubordination, for, when once a man had acquired a private estate under the terms of his employment, dismissal had no terrors for him, and he proceeded to act for his own advantage in successful defiance of his masters. It led also to continuous bickering and trouble between the Company and their servants. But though in the records of the times the average Englishmen in India in the seventeenth and eighteenth centuries



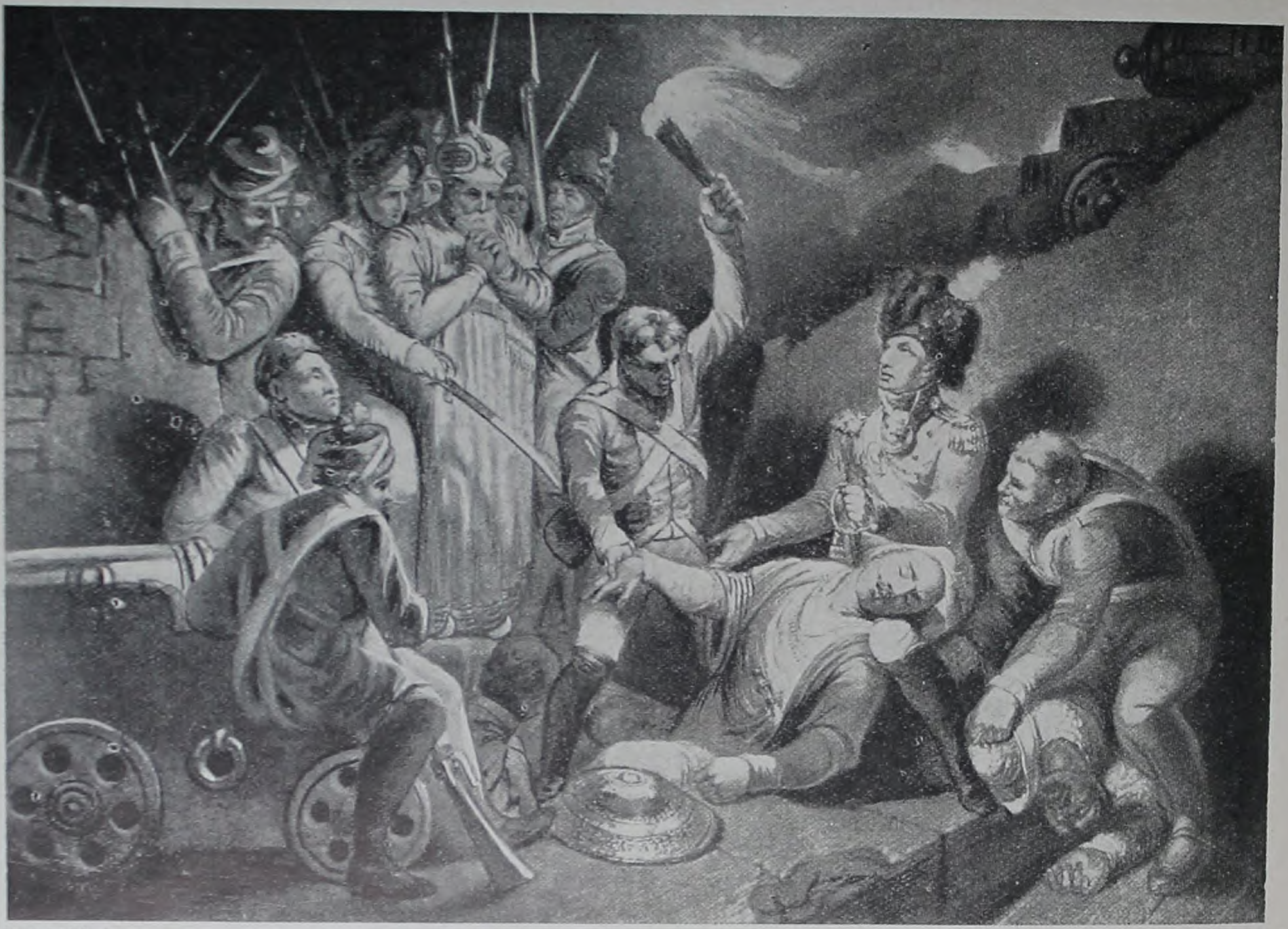
By permission of [*the Secretary of State for India.*

LORD CORNWALLIS RECEIVING THE SONS OF TIPU SAHIB AS HOSTAGES, 1792.

Tipu Sahib (1782-1799), the troublesome successor of Haidar Ali of Mysore, carried on a desultory war in the Madras Presidency against the English for many years. In 1790 he attacked Travancore, which induced the Governor-General, Lord Cornwallis to take the field in person. Tipu Sahib was subdued for the time being and in 1792 had to pay a heavy indemnity, giving his sons as hostages for the payment.

are not revealed to us as men of a high class of character or mental attainments, their leaders were wonderfully acute men of business and judges of those with whom they had to deal, carrying on successfully a large trade under extraordinary difficulties of financing and merchanting. Their account system was at first bad, and so arranged as to provide opportunities for hiding peculation, until Streynsham Master considerably discouraged it by a new and more correct method of book-keeping in 1678, thereby rendering a service to India the effects of which are felt to this day.

The Company's servants led isolated and not very elevated lives as a rule, and much of their time was taken up with undignified quarrelling among themselves, but many of them nevertheless acquired a knowledge of the Indians, their habits, religions, customs and history, which, though not by any means accurate, was much to their credit, considering their opportunities for literary study. There is a point also in their lives which has been much misunderstood and misreported in the past. Large fortunes under the system of private trading were made in individual cases and comfortable competences in others, but as a rule Englishmen in India at that time were unsuccessful in "shaking the pagoda tree". Most of them died in the country, many in debt, while many others left but little property behind them, and not much of that ever found its way to heirs at home.



Painted by] [*R. K Porter.*

THE FINDING OF THE BODY OF TIPU SAHIB AT SERINGAPATAM, 1799.

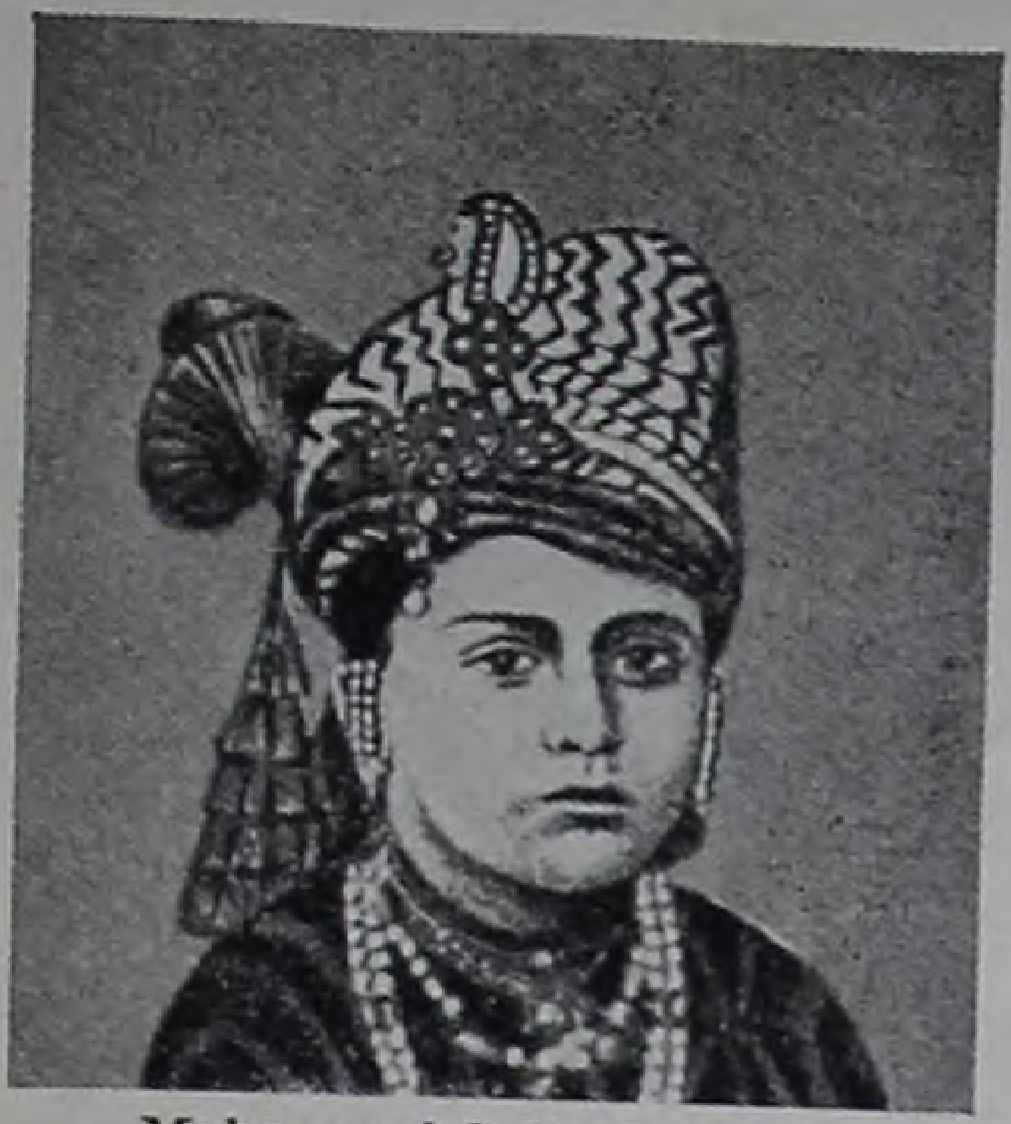
The fourth and last Mysore War lasted exactly two months, and on April 4, 1799, Seringapatam, the fortress of Tipu Sahib, the ruler of Mysore, was stormed by General Baird in seven minutes, Tipu himself being killed in the breach in the wall. Mysore was handed back to the Hindu Wodeyar Dynasty, which still holds it.

BRITISH RULE (*from* 1774)

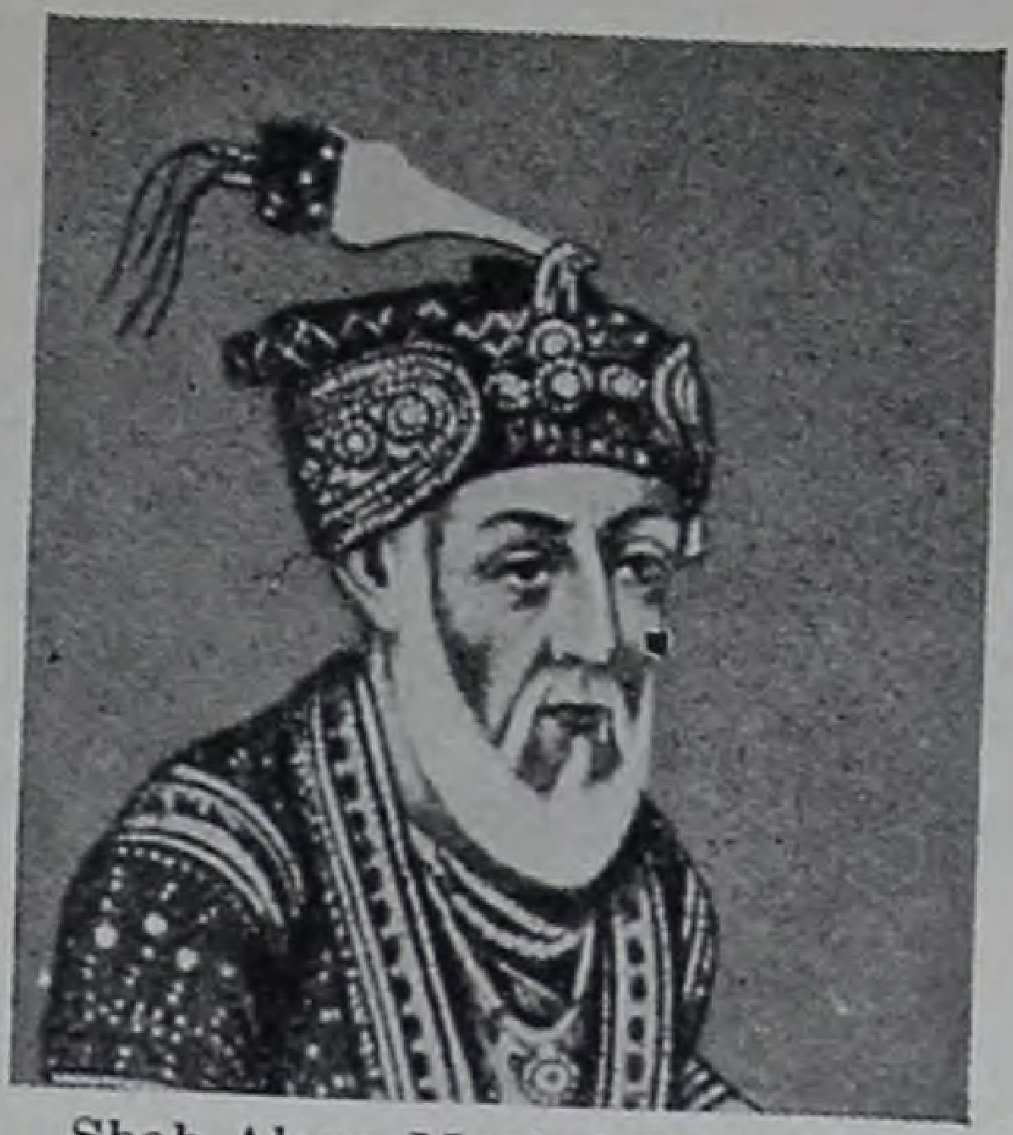
THE RULE OF THE EAST INDIA COMPANY (1774—1858)

THE CHILDHOOD OF A GOVERNMENT

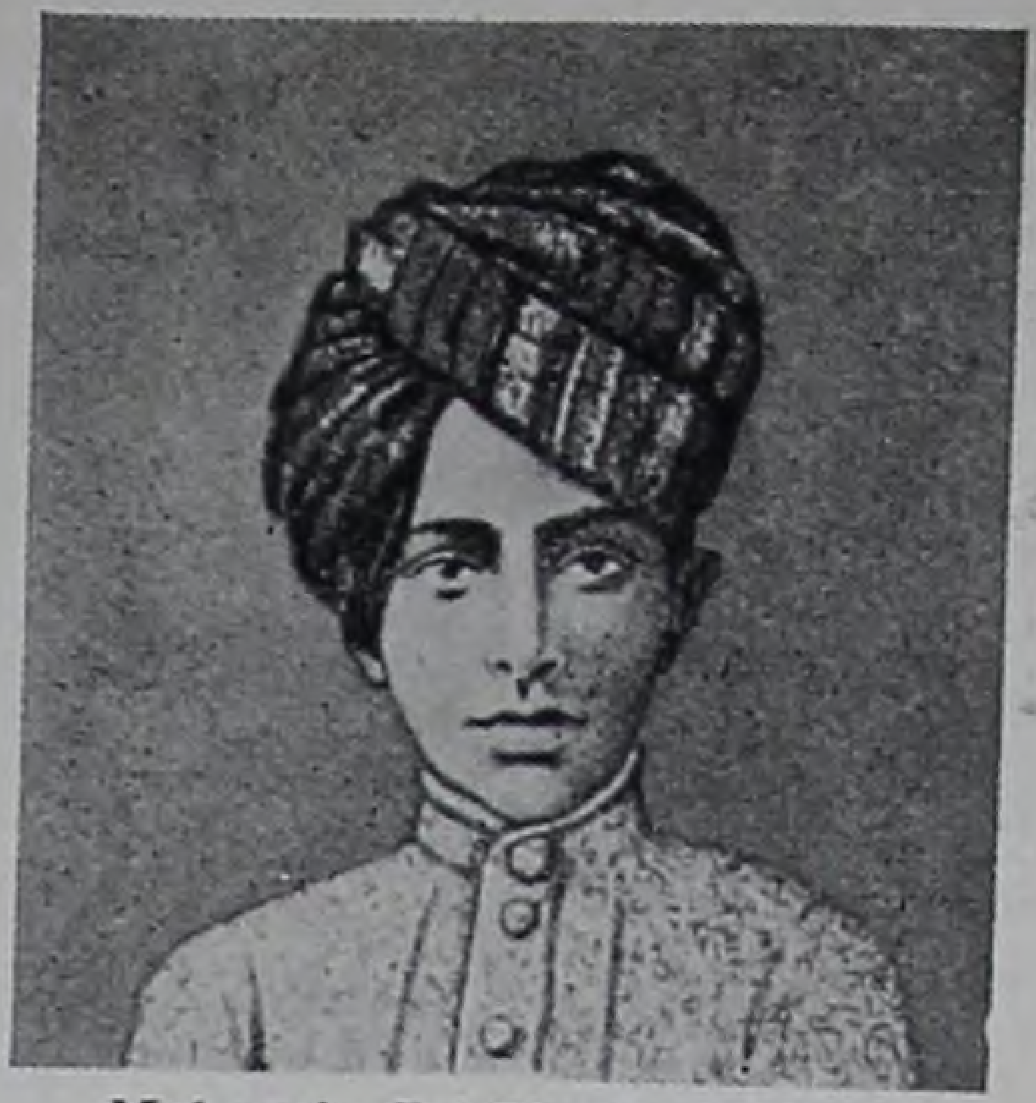
THE system initiated by Clive and kept up till the formal establishment of British imperial power in 1858 was that the Mughal Emperor reigned, but the British East India Company ruled wherever its territory



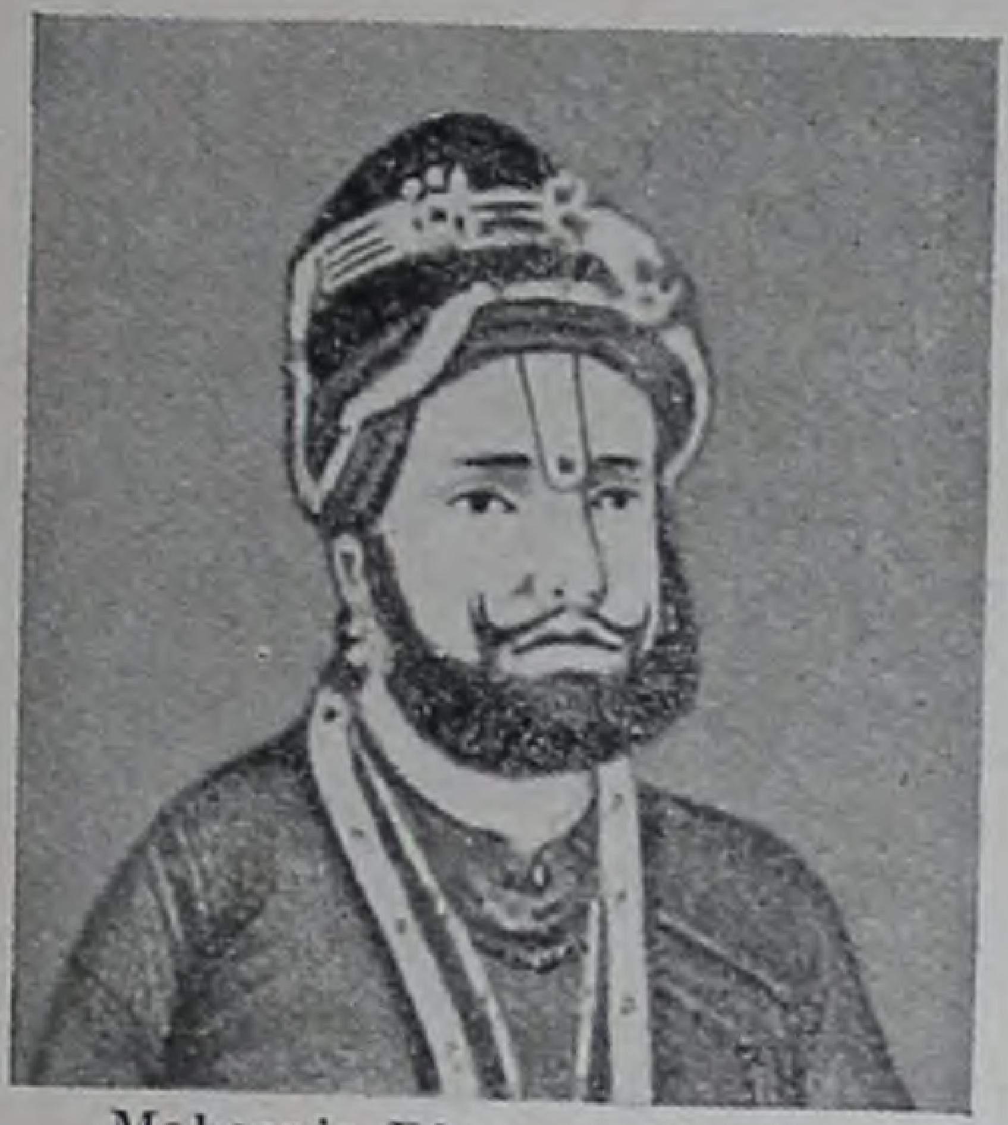
Maharawal Salivahan of Jaisalmer, 1891.



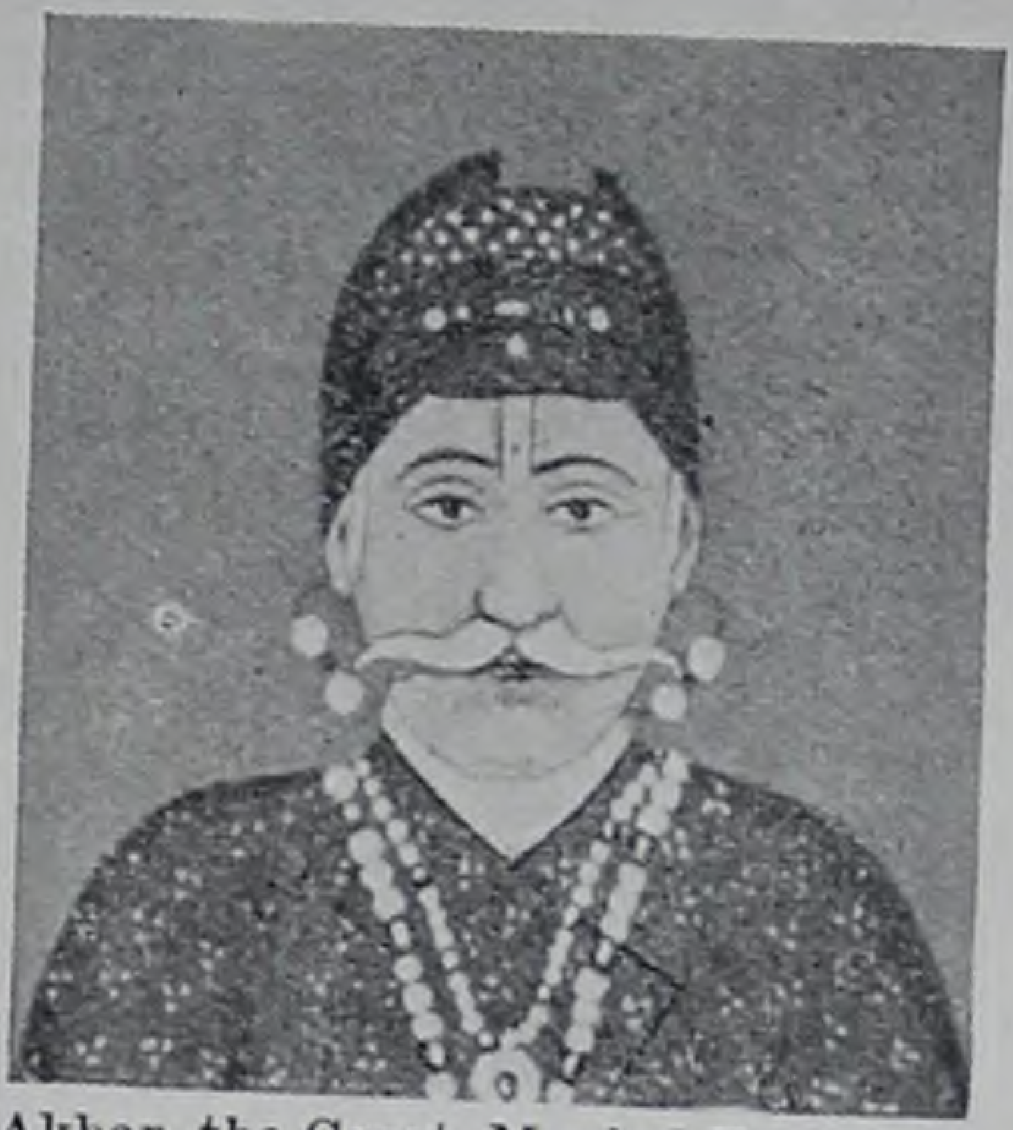
Shah Alam, Mughal Emperor, 1759-1806.



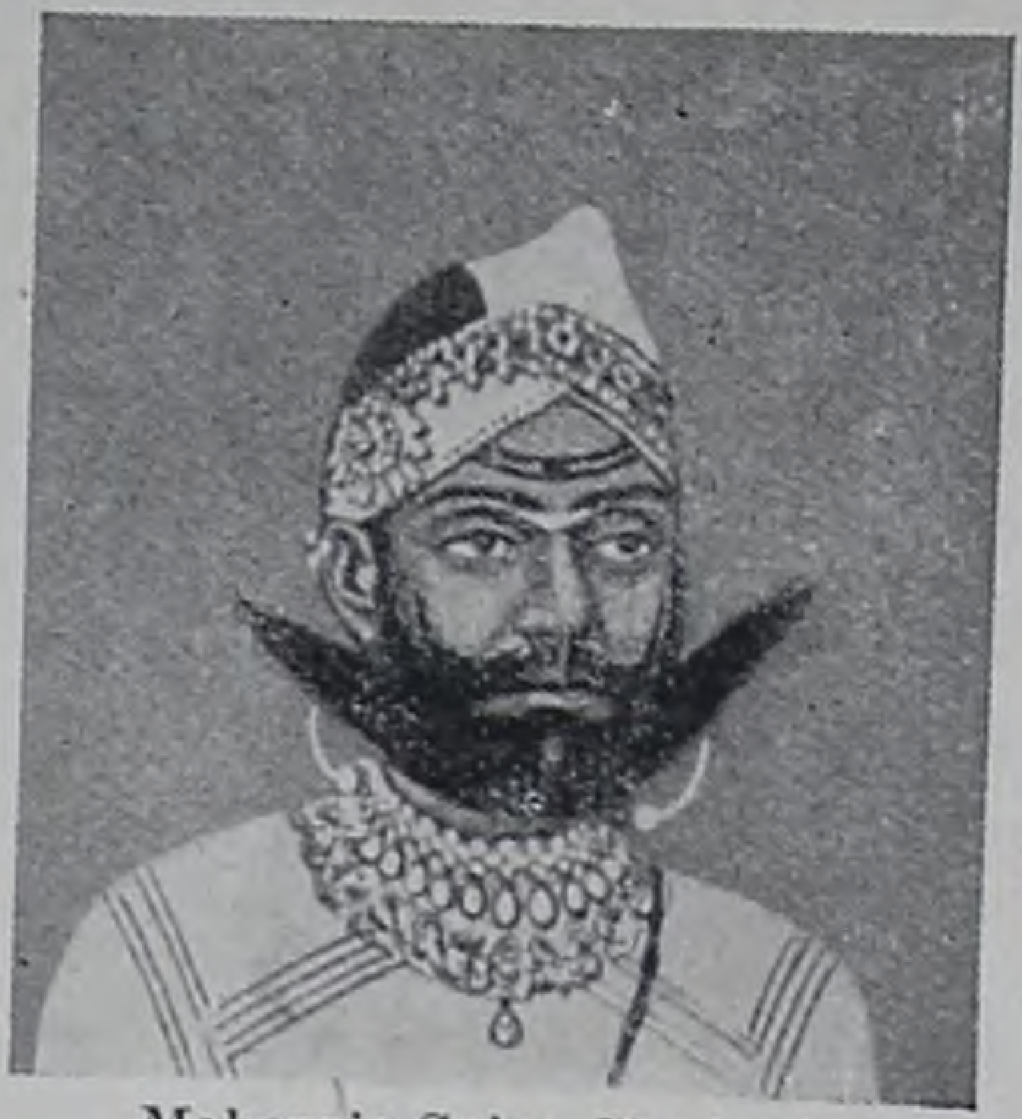
Maharaja Jai Singh of Alwar, 1892.



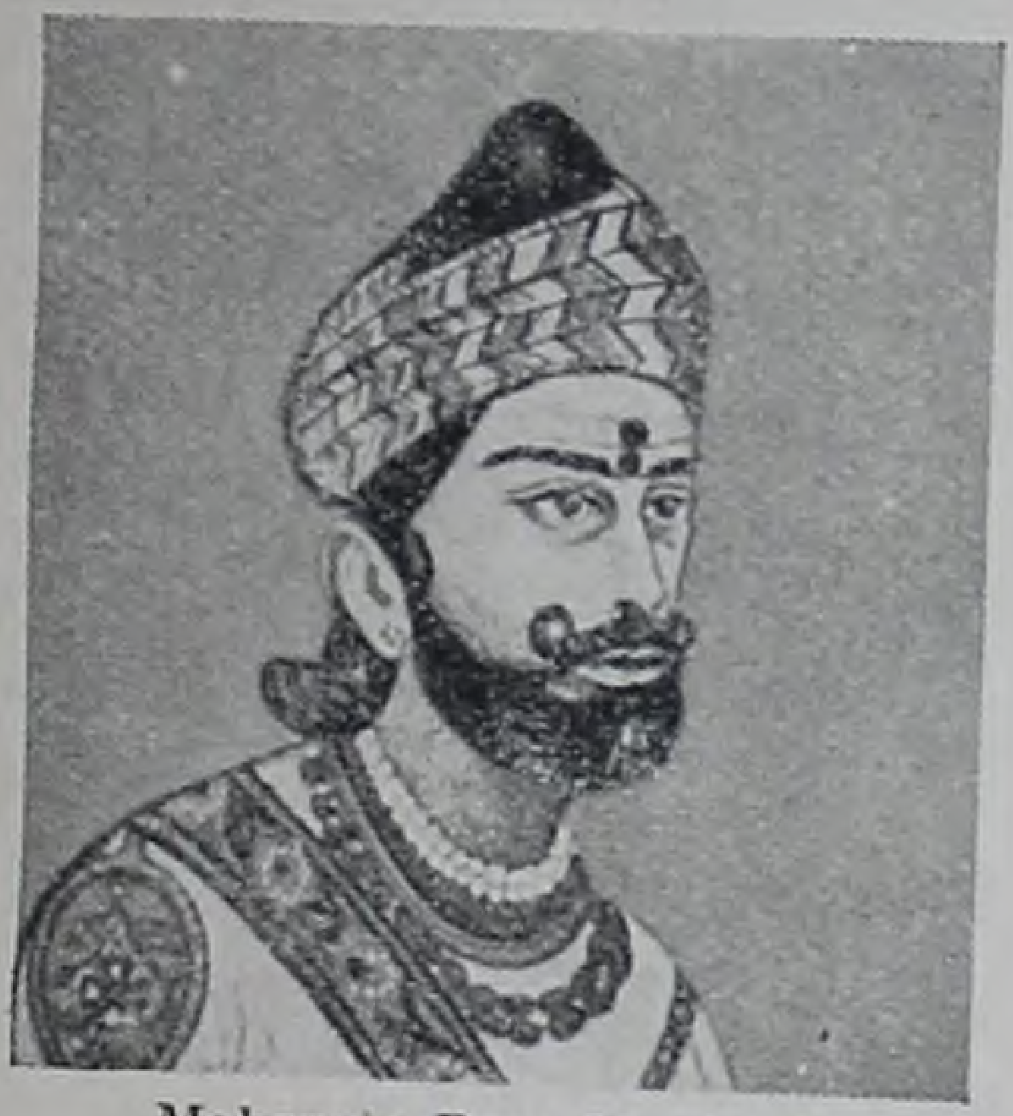
Maharaja Dhangar Singh of Bikaner.



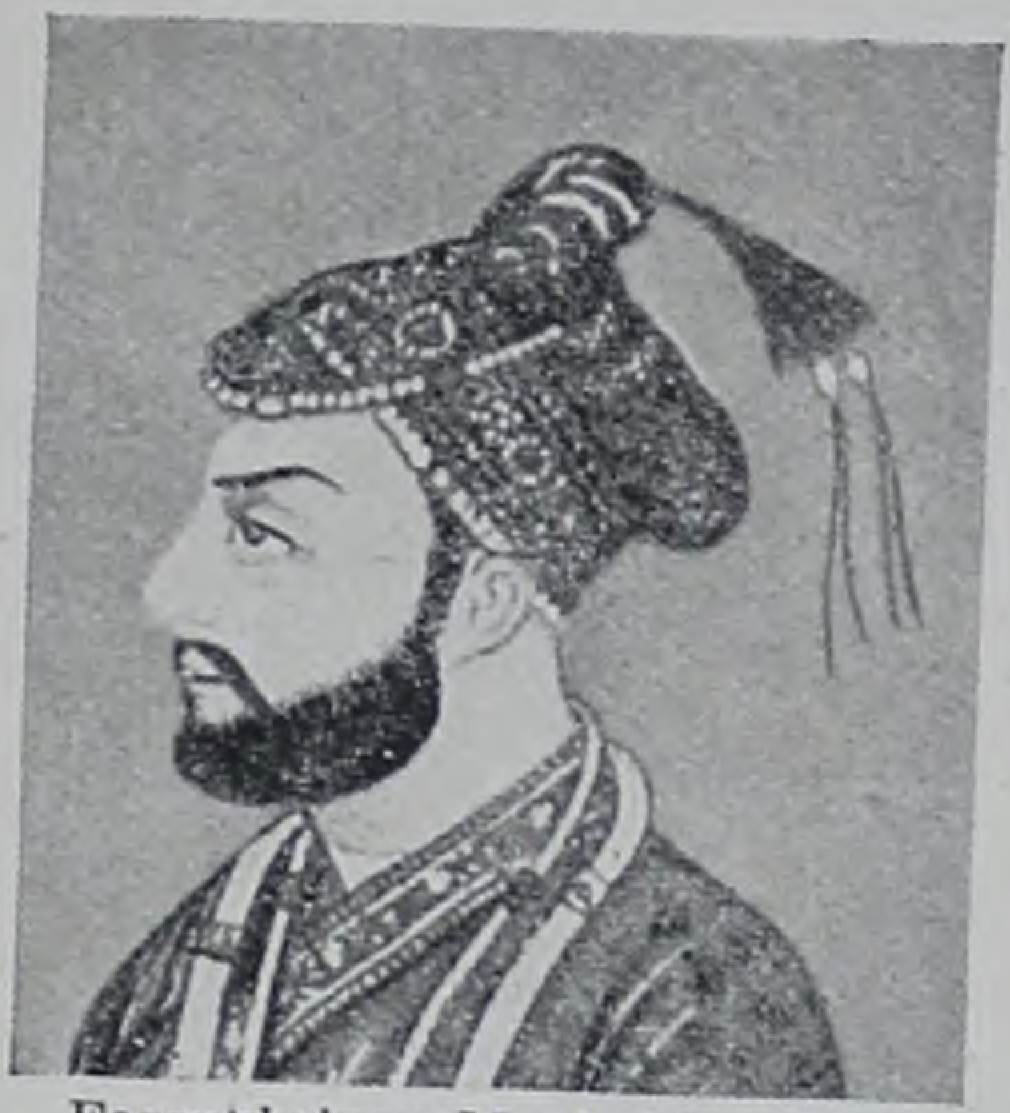
Akbar, the Great, Mughal Emperor 1556-1605.



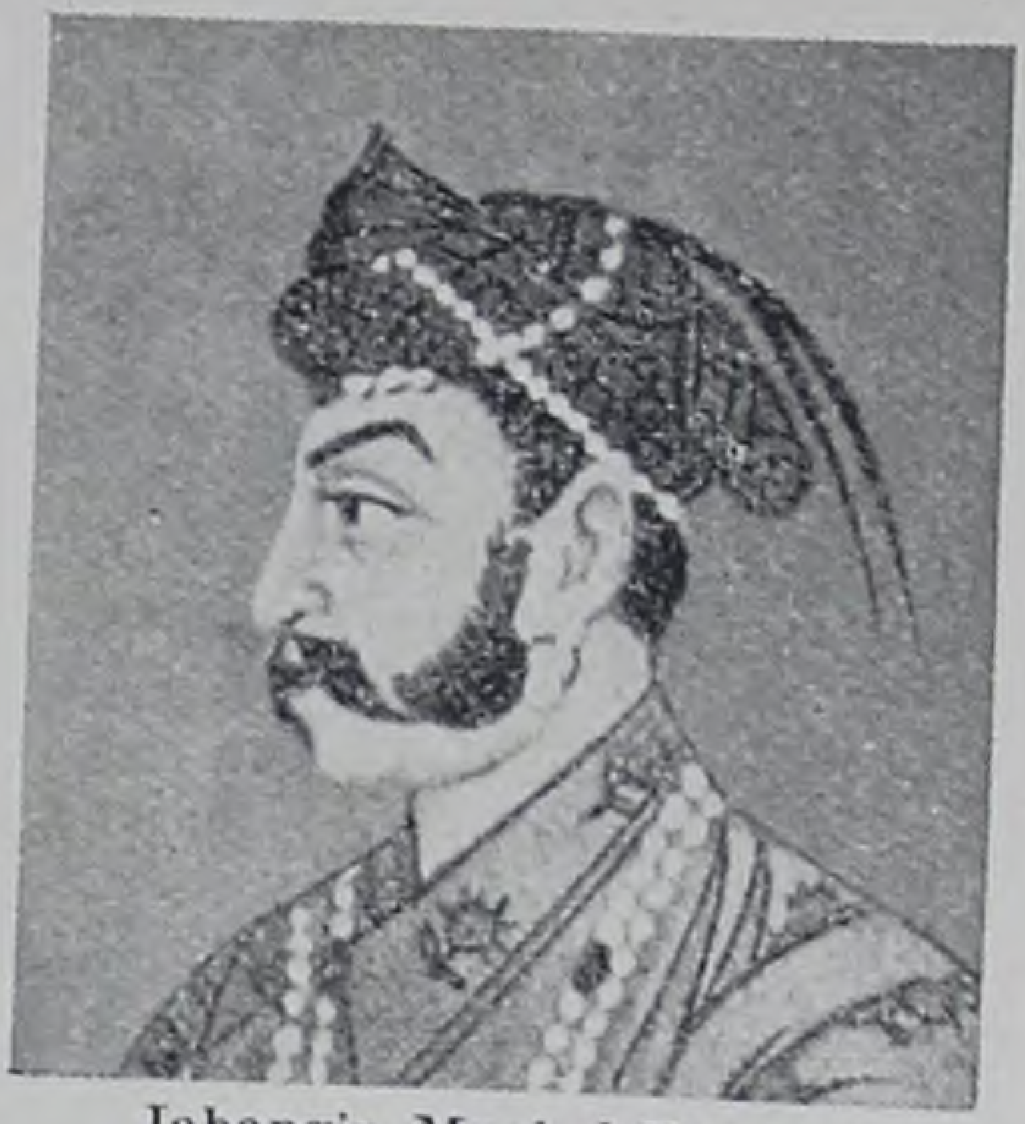
Maharaja Sajan Singh of Udaipur, 1874.



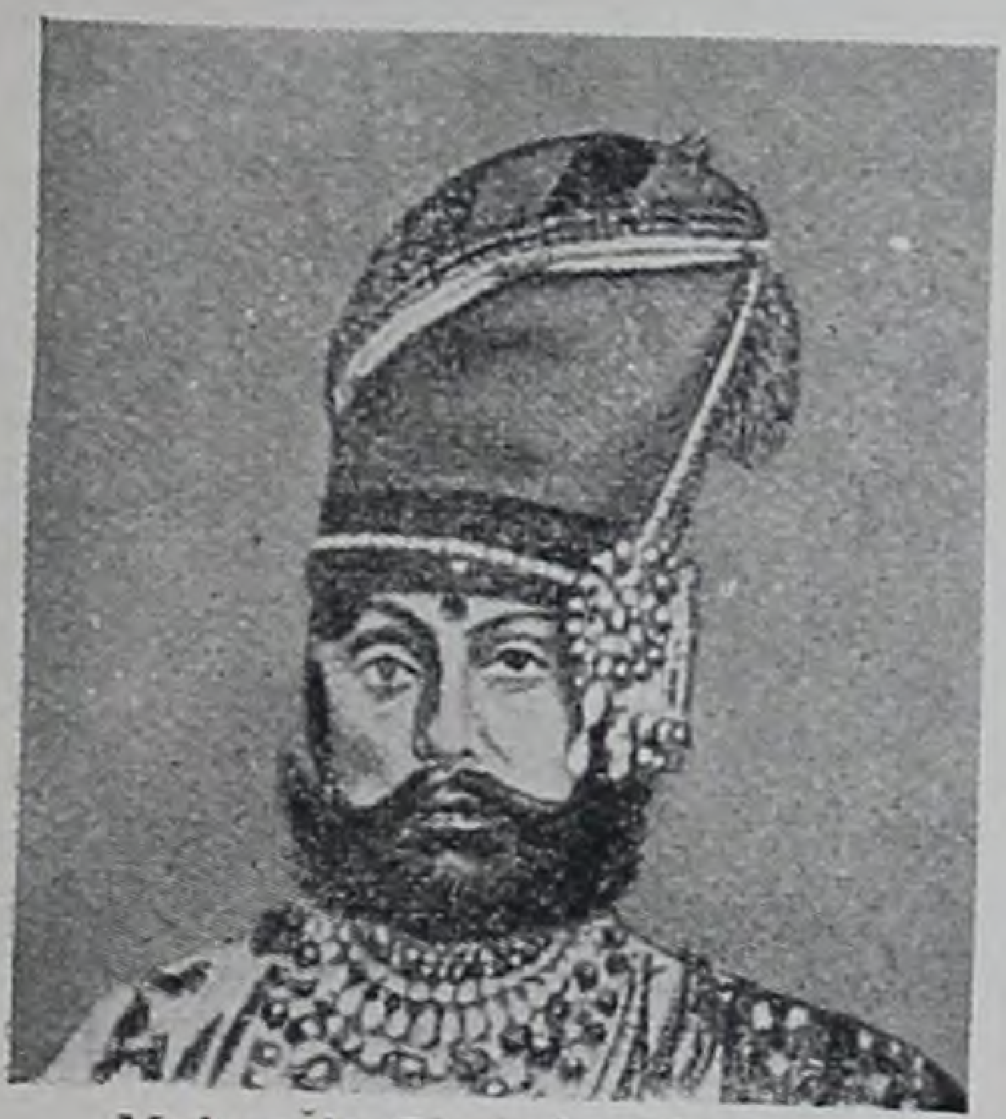
Maharaja Ram Singh of Jaipur, 1835-1880.



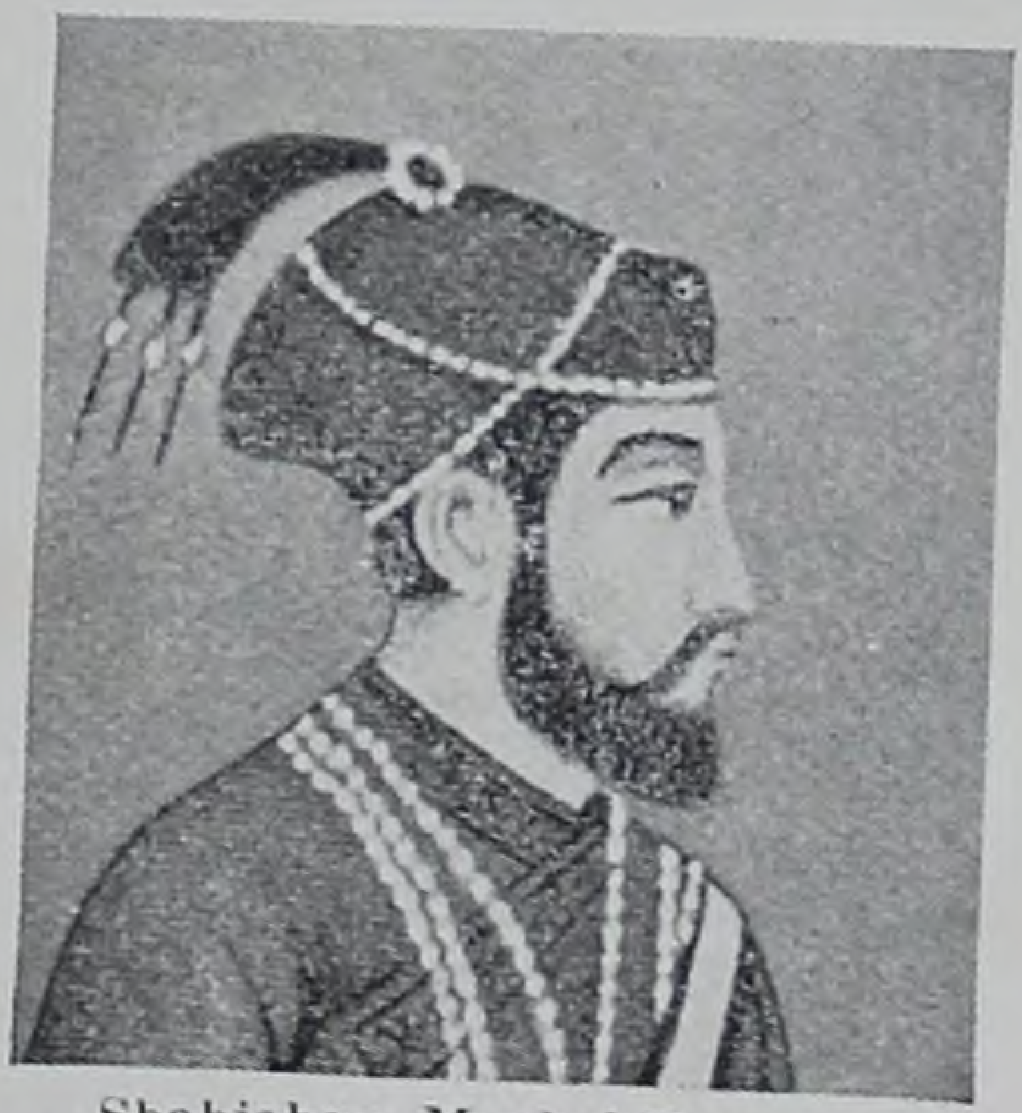
Farrukhsiyar, Mughal Emperor, 1707-1712.



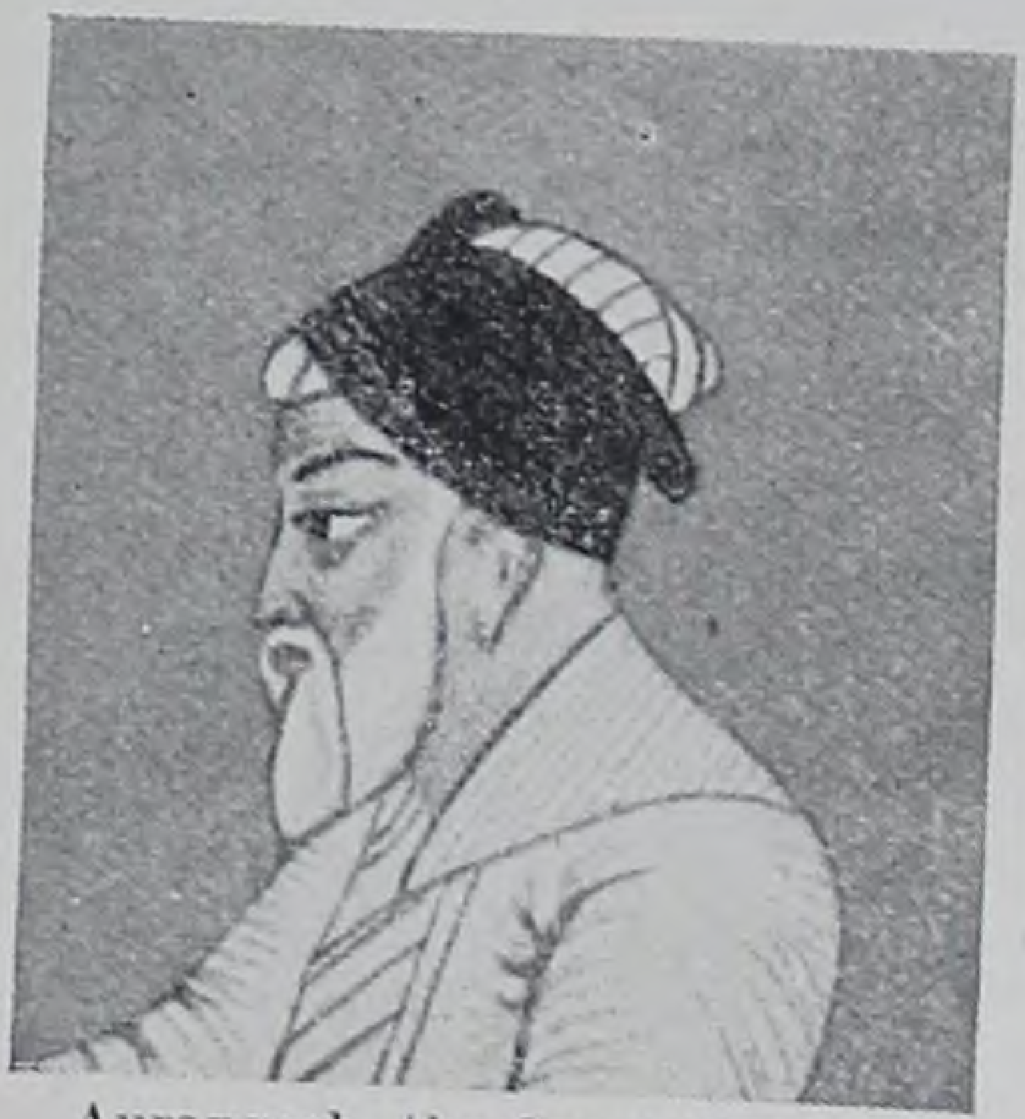
Jahangir, Mughal Emperor, 1605-1628.



Maharaja Jaswant Singh of Jodhpur, 1873.

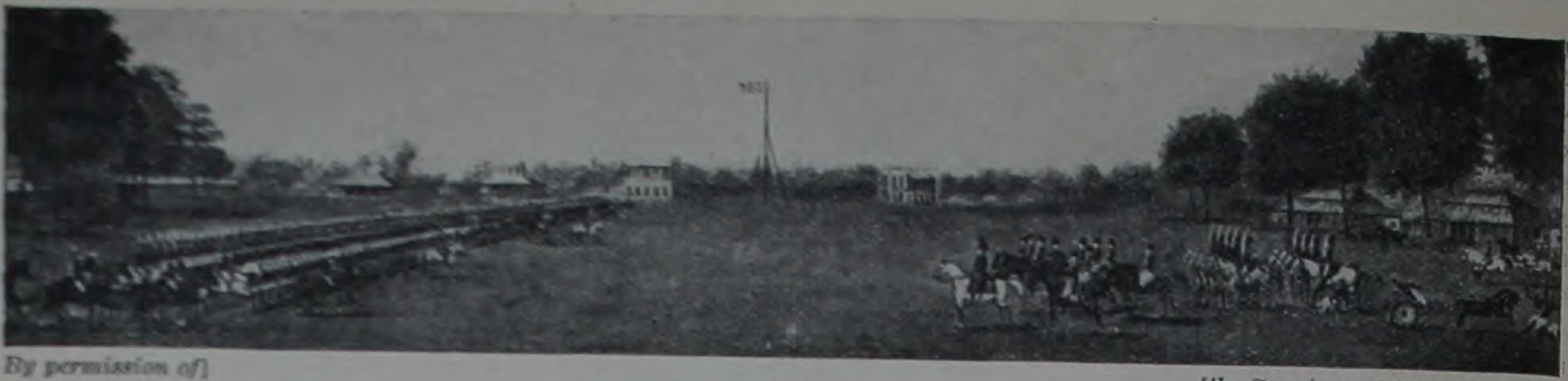


Shahjahan, Mughal Emperor, 1628-1658.



Aurangzeb, the Great Mughal, 1658-1707.

From "The Rulers of India and the Chiefs of Rajputana"] [*by T. H. Hendley, C.I.E.*



By permission of] [the Secretary of State for India.

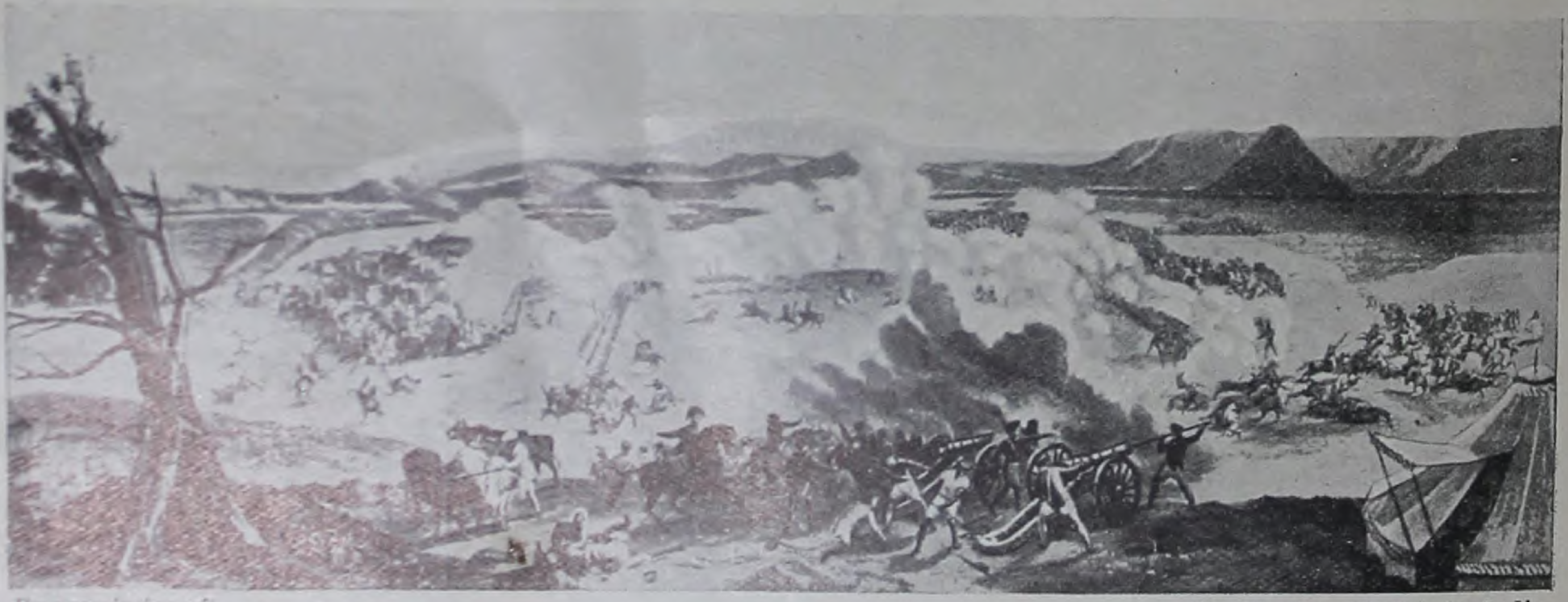
LORD WELLESLEY REVIEWING HIS BODYGUARD AT BALIGANJ, NEAR CALCUTTA, 1805.

The Marquess of Wellesley, the elder brother of the Duke of Wellington, pursued a decidedly forward policy as Governor-General (1798-1805), and under him were obtained in various parts of India a long series of victories over native states, resulting in a great extension of British territory. This was distasteful to the Directors of the East India Company, and he was recalled in 1805.

extended. So that from his time onwards the Emperors may be ignored as factors in the Government of India, though by a political fiction all the Governors-General held sway in their name.

Warren Hastings was the first Governor-General in British India (1774–1785) and was deliberately selected by the Directors of the Company to put an end to the misrule of Clive's successors in office, because he was a strong man with a high reputation for ability and integrity, who had long acted with discretion in the Company's service. He justified his selection by laying the foundations of the existing system of administration in India and checking the encroachments of the Marāthās, of whom a menacing Confederacy had arisen. Hastings worked under extraordinary difficulties, as he was in conflict with his High Court and constantly and deliberately hampered by his colleagues. In 1785 his stormy and effective career in India came to an end, and on his departure he was attacked with extraordinary rancour owing to party politics at home, impeached, and subjected to an undignified trial in 1786, which dragged on for nine years until his acquittal in 1795. He was a great Englishman: inflexible, patient, imperturbable, far-seeing and an untiring worker, generous, amiable and refined as a private gentleman, though somewhat arrogant and intolerant of opposition in his public career.

In 1784 Pitt's India Act confirmed all real power to the Crown, while it left patronage to the Company; and a special Act permitted the Governor-General to overrule his Council, a power that Hastings ought to have had. It was under these conditions that Lord Cornwallis (1786–1793) succeeded Hastings. He performed two famous acts. One was the Permanent Settlement of the land revenue in Bengal (1793), a "benevolent" measure designed to create a race of great landowners of the British type, and at the same time to protect the interests of tenants. It effected neither, but it benefited Bengal at the expense

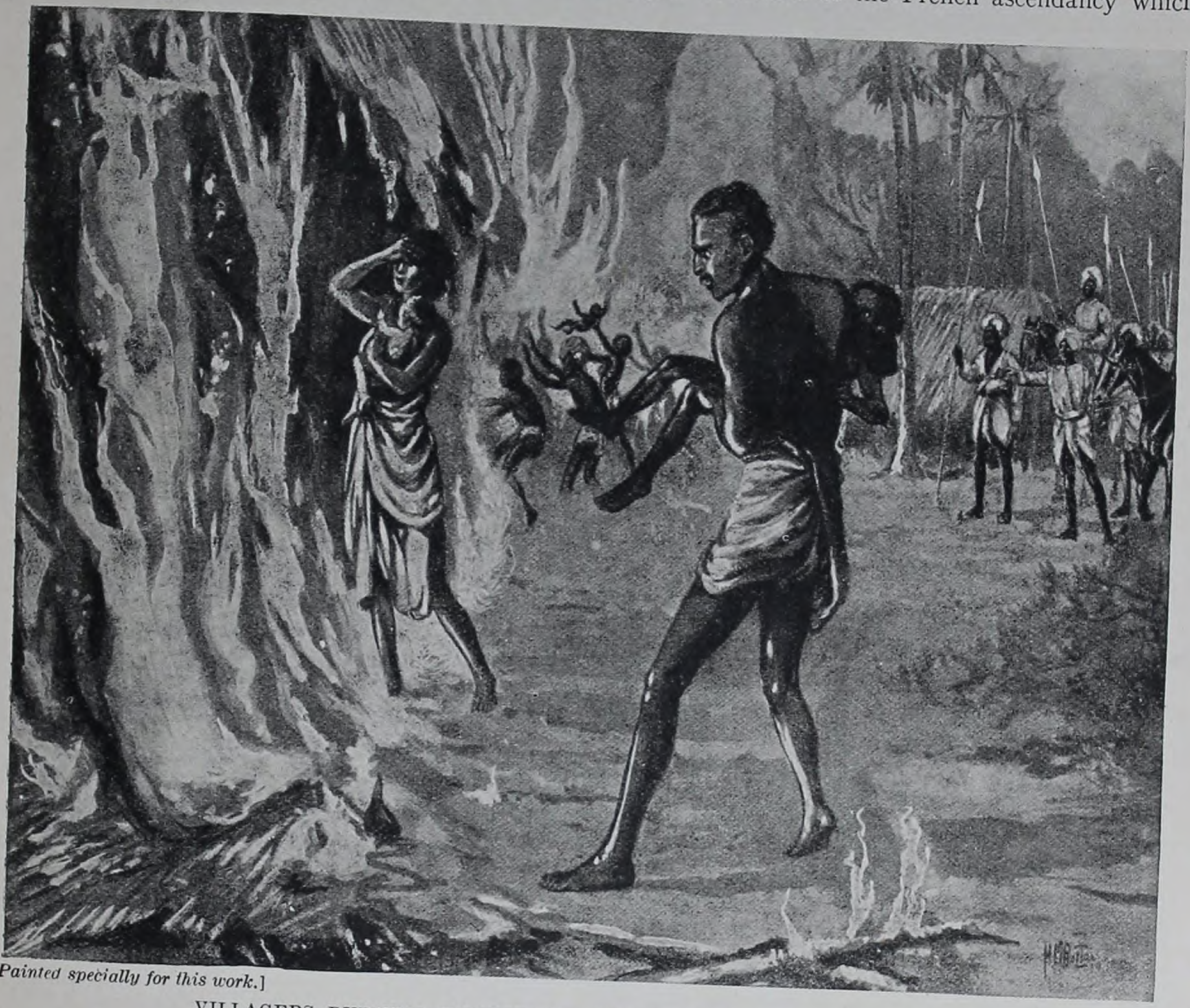


By permission of] [the Secretary of State for India.

THE BATTLE OF KIRKI, 1817.

In 1817 Baji Rao, the Peshwa of Poona and chief of the Maratha confederacy, thought he had an opportunity of destroying British influence at Poona, and after much intrigue finally attacked and destroyed the British Residency there. The situation was saved by the despatch of a small force from Bombay, which entirely routed the huge Maratha army at Kirki, near Poona. Twelve days later Baji Rao surrendered and the Peshwas disappeared as Indian rulers.

of other provinces. The other was his judicial Code, which, though defective in many important respects, is the foundation of the existing Indian system of administering justice. Cornwallis was followed by his trusted friend and colleague, Sir John Shore (Lord Teignmouth, 1793–98), who initiated a disastrous policy of non-intervention, which was reversed by his successor, Lord Wellesley (1798–1805), the elder brother of the Duke of Wellington, then serving in Madras as Colonel Arthur Wellesley. Wellesley's aim was the supremacy of the British power over all India. He began by the foundation of a British force to be maintained by the Nizām, causing the destruction of Tipu Sāhib at Seringapatam under Lord Harris in 1799, and the restoration of the old Hindu Dynasty of Mysore under British suzerainty, a most important series of acts, as it broke the Marāthā power and destroyed all chance of the French ascendancy which Napoleon had planned. Then followed war with the Marāthās, ending in their total defeat in 1803 at Assaye (Asāi), near Aurangābād, by Arthur Wellesley, the victories of Lord Lake in Hindustān proper, and the final disappearance of the French commanders, de Boigne, Perron, Filoze, and others, who had helped the Marāthās, not as mere adventurers, but as capable military leaders of large ideas and of a magnificent style of living. Out of the welter of all this fighting arose Great Britain as the paramount power in India. This was Wellesley's political achievement, but it was too much for the unimaginative Government at home, which, after worrying him, resolved to reverse his policy by one of non-intervention, a line of action that, like all political timidity, brought misery to India and much further war.

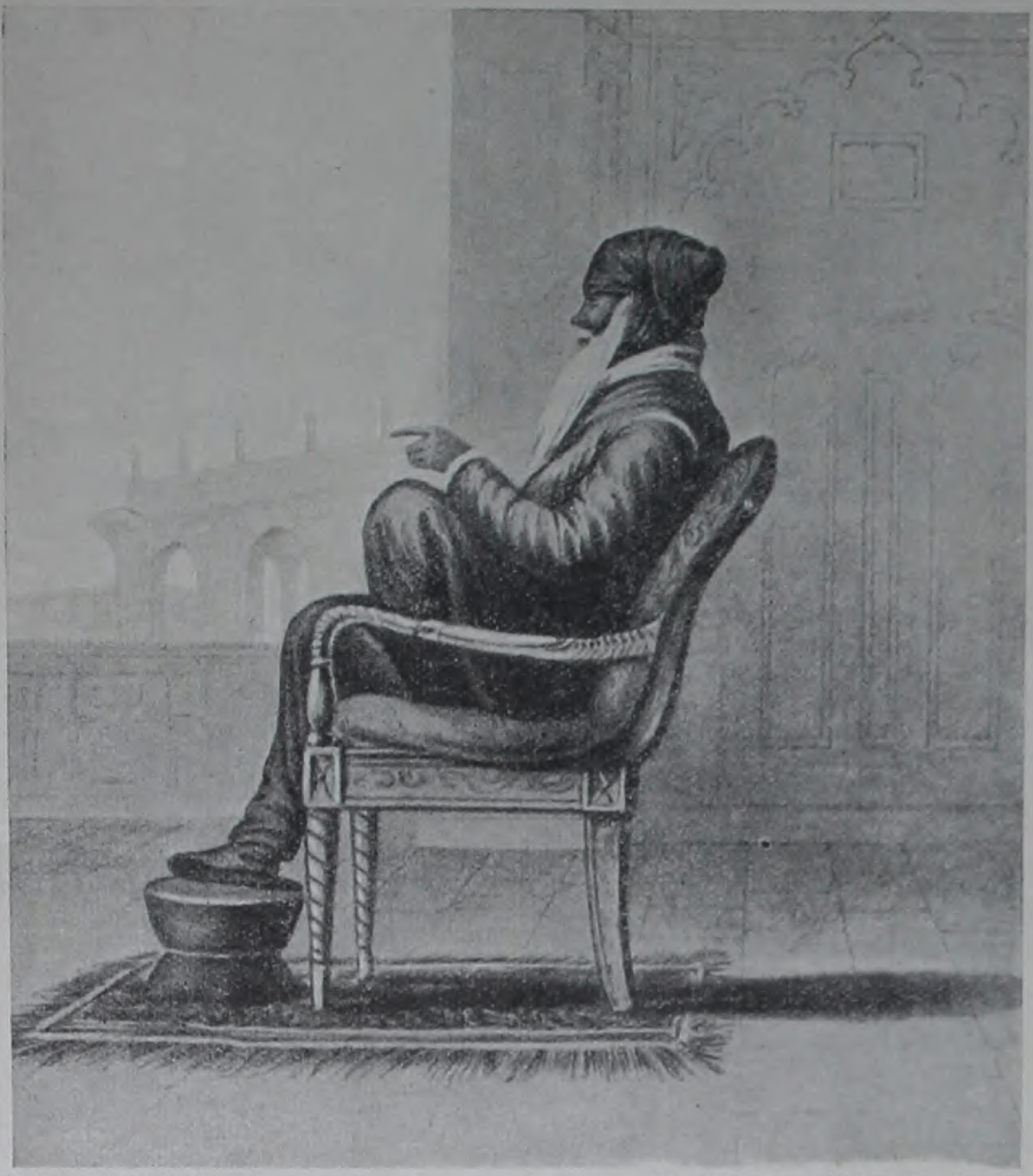


Painted specially for this work.]

VILLAGERS BURNING THEMSELVES TO AVOID THE PINDHARIS, 1815.

The Pindharis were bodies of marauding outlaws composed of all castes and classes, which arose out of the troubles following on the death of Aurangzeb in 1707. A century later their ravages in Central India were so cruel and severe that the inhabitants of whole villages sacrificed themselves and their wives and children by fire rather than allow the latter to fall into the freebooters' hands. This led to their forcible suppression in 1818, under Lord Minto.

The greater part of the term of office of Lord Minto (1807–13) was spent in resisting the non-intervention policy and demonstrating its futility in the then conditions of India, and in combating French designs under Napoleon. In his time, too, there were many outrages in Central India by the Pindhāris, armed lawless plunderers of all castes and classes, who arose in large bodies under chiefs during the century of local misrule that followed on the death of Aurangzēb in 1707. Along the frontiers there were serious encroachments by the Gurkhas of Nēpāl in the North, and by the Burmans in the East. And all the while there was a haunting fear of the French everywhere, and trouble in Persia and Kābul, on account of the action of the Czar Alexander I in consequence of the Treaty of Tilsit, when he and Napoleon divided the whole world between them with a sublime indifference to the interests of all other States. In the North-West the great Ranjīt Singh, the Lion of the Panjāb, as head of one of the Sikh clans (*misals*) had made himself master of the whole of that country; but Minto obliged him to sign a treaty of "perpetual amity between the British Government and the State of Lahore" at Amritsar in 1809, a compact to which he carefully adhered until his death thirty years later in 1839. Thus did the non-intervention policy of the Home Government lead immediately to incessant trouble all over India, and eventually to the increase of British authority. Later on it caused much further trouble, as the next Governor-General, Lord Hastings (1813–23), was forced to spend most of his time in serious war, and achieved much. Lord Hastings' successor, Lord Amherst (1823–8), famous on his appointment for having conspicuously upheld British prestige in China, was another Governor-General who "sought peace and found war". His main achievement, after a campaign not well conducted on the whole, was the annexation of Assam, Arakan and Tenasserim, as the result of resisting the aggressions of the Alompra (Alaungphayā) dynasty of Burma. On his departure the Sikhs of the Panjāb and the Amīrs of Sind were the only independent States left in India.

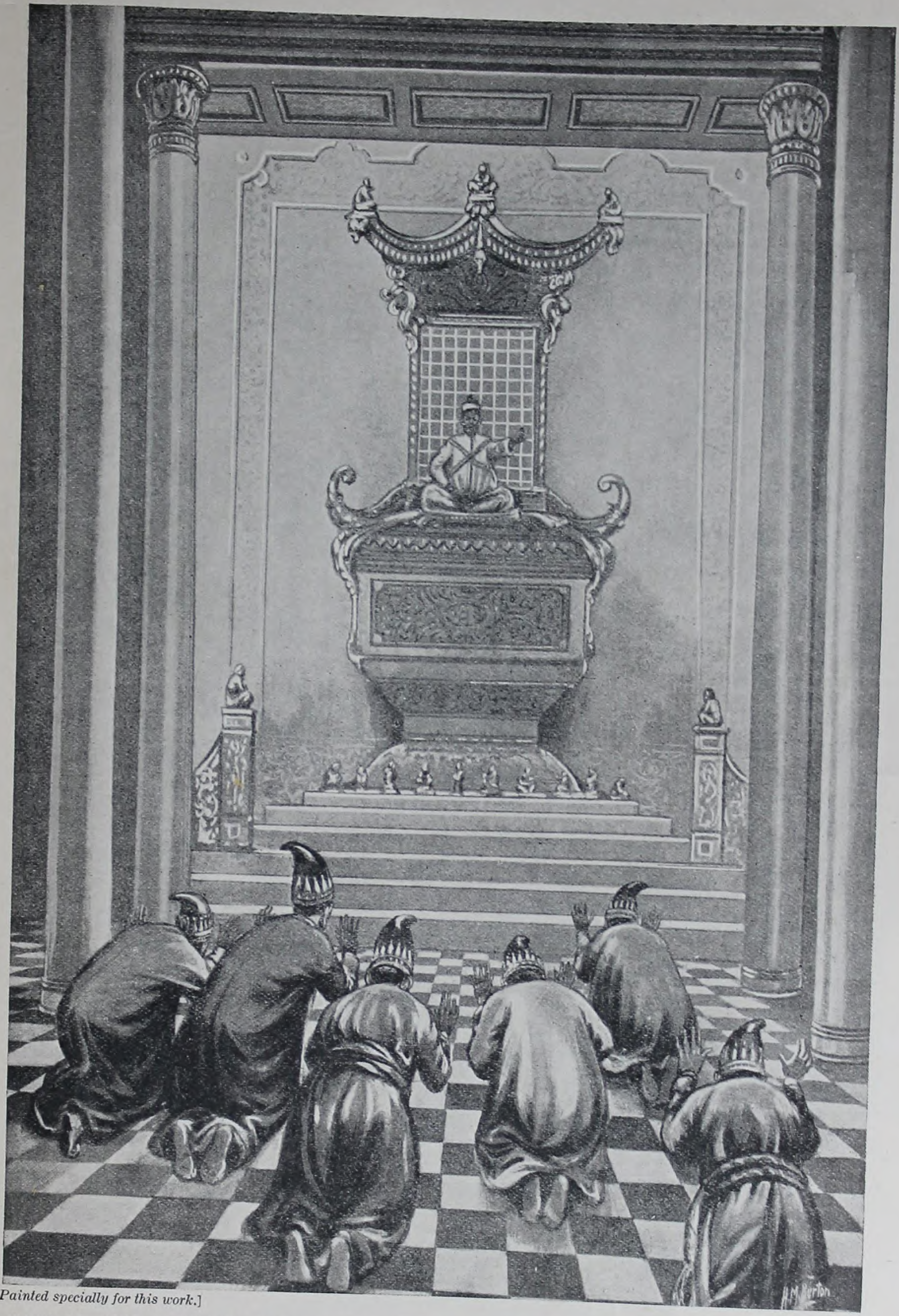


By permission of] [*the Secretary of State for India.*

MAHARAJA RANJIT SINGH OF THE PANJAB (1780-1839).

The confusion in the Panjab in the last quarter of the eighteenth century caused by the raids of Ahmad Shah Abdali and the feebleness of the Mughal Emperors of the time, enabled Ranjit Singh, the head of a local Sikh confederacy (*misal*), to raise a large and well-trained army, by means of which he created for himself the kingdom of the Panjab, including Kashmir. In 1809 he concluded a treaty of alliance with the British at Amritsar, which he faithfully kept until his death in 1839.

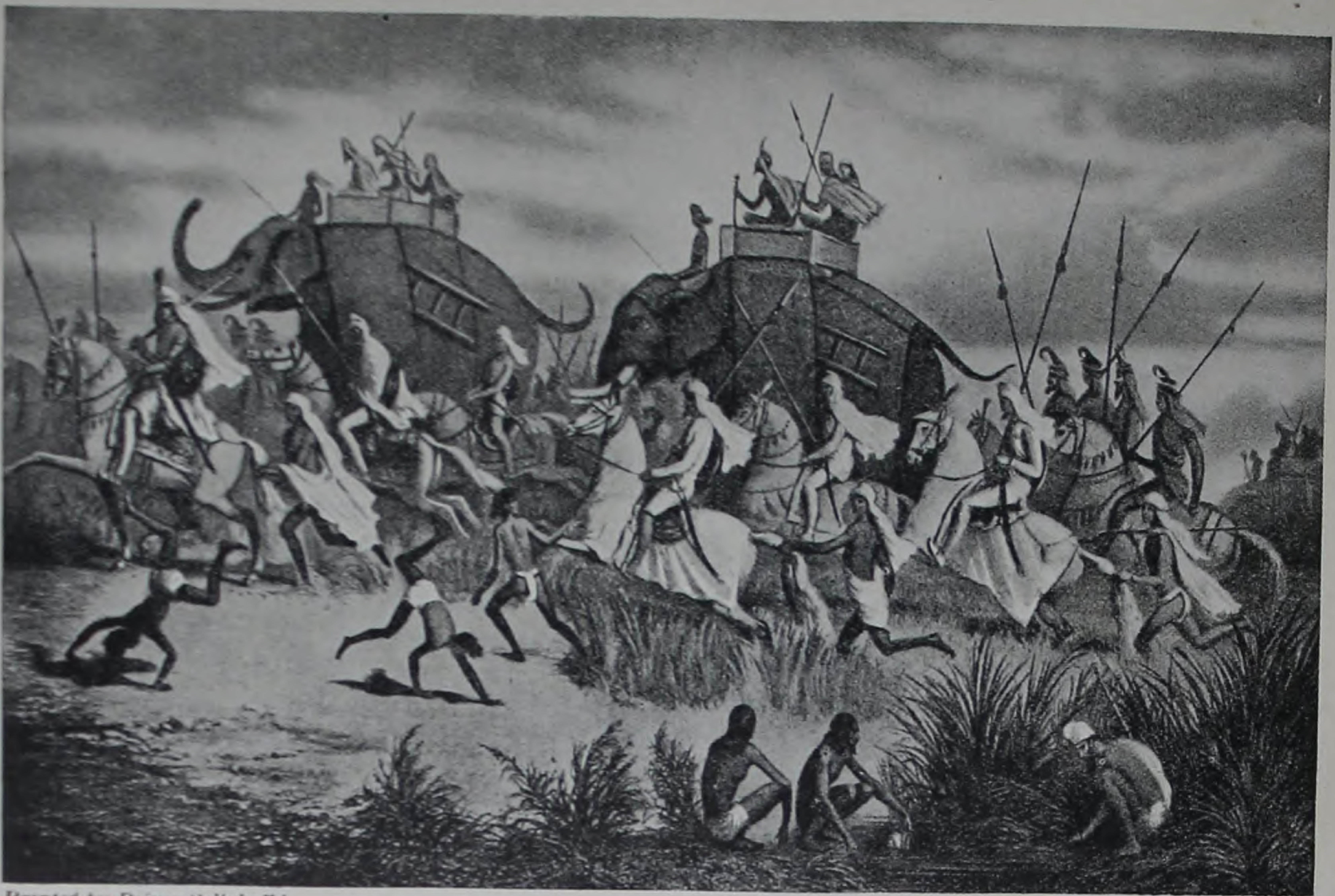
After Amherst came another personality that performed great services for India, Lord William Bentinck (1828–35), the most peaceful of rulers, whose energies were mainly devoted to internal improvement. He toured all over the country, extending to other parts of the country the Madras system of leasing lands direct to the peasantry (*ryotwari*). He commenced the long crusade against female infanticide, prohibited *sati* (1829), making the immolation of widows a criminal offence for all participants, and he suppressed thuggee (*thagi*), a widely organized system of strangling travellers by gangs of armed highwaymen. He threw open judicial and executive appointments to the people of the country, and introduced with the help of Macaulay the teaching of English, making it "the official and literary language" of India. The mere enumeration of his chief measures is sufficient to show how much the India of to-day owes to his personal efforts. Amongst his services was the foundation of



Painted specially for this work.]

BAJIDAW, KING OF BURMA, ORDERS HIS GENERAL TO WREST BENGAL FROM THE BRITISH, 1823.

Almost immediately after his arrival in India, in 1823, as Governor-General, Lord Amherst received a demand from Bajidaw, King of Burma, for the cession of the whole of Bengal, followed by the despatch of an army under the command of Maha Bandula, who was ordered to bring Lord Amherst bound in golden fetters to the king. These proceedings brought on the First Burmese War of 1824-1826, which resulted in the annexation of Assam, Arakan and Tenasserim to the British dominions.



Painted by Prince Soltykoff.] [*By permission of the Secretary of State for India.*

THE CAVALCADE OF RAJA DHYAN SINGH AT AMRITSAR IN 1829.

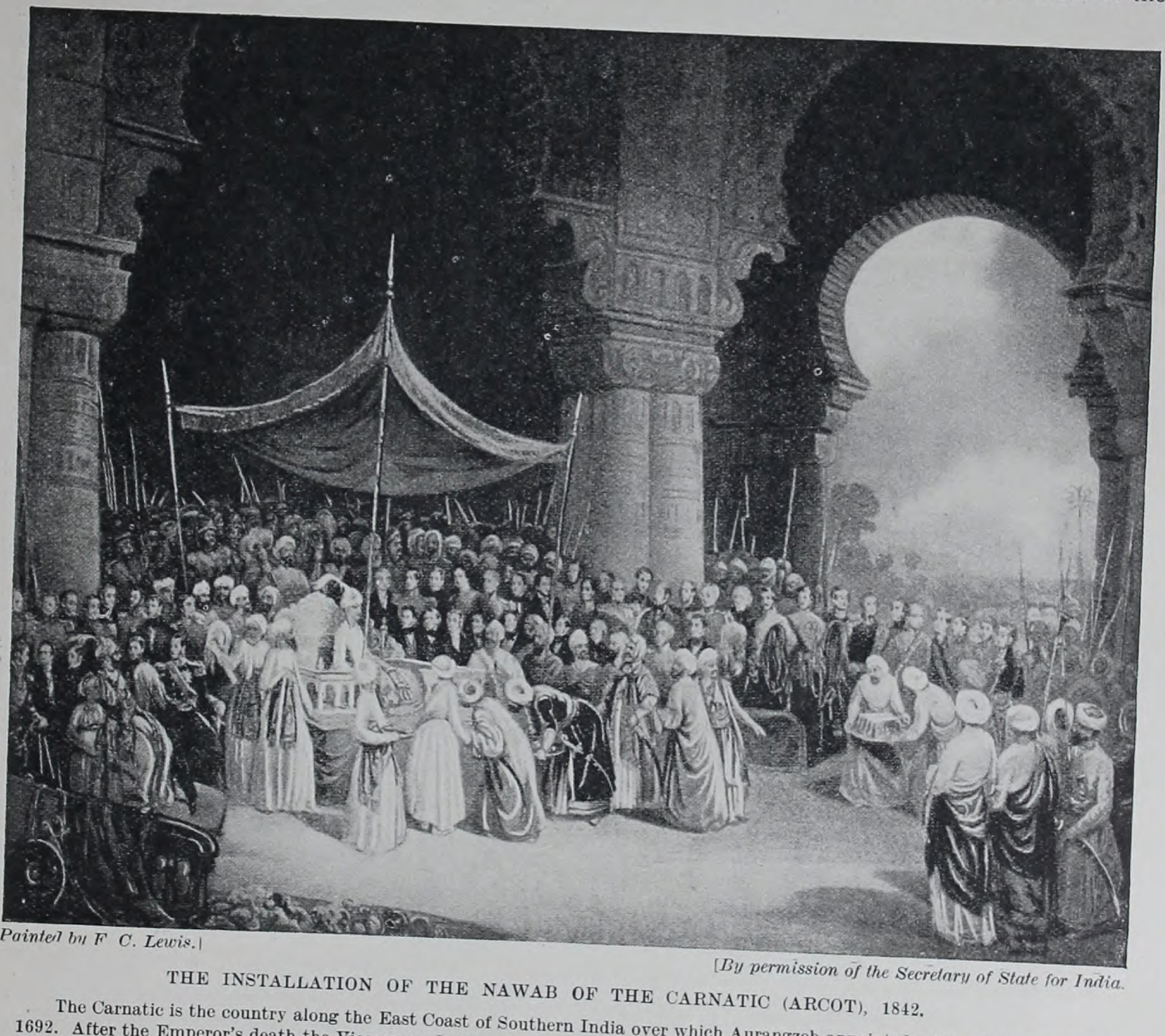
Dhyan Singh Dogra was the younger brother of Gulab Singh of Jammu, afterwards the first Maharaja of Kashmir. He was in the employ of Ranjit Singh of the Panjab, and after his patron's death became the chief minister of his successors. He was finally assassinated in 1843, an act which led to a series of palace murders extraordinary even in the history of India.

the "Overland Route" to England, *via* the Red Sea and Suez, by utilizing the then novel application of steam power on the sea. Shortly after his departure Sir Charles (Lord) Metcalfe introduced the freedom of the Press, then wholly European, a measure that has been attended with varying success.

By the Charter Act of 1833, the Company ceased to exist as a commercial body, and became merely an adjunct of the mechanism of imperial administration, the Government of India being empowered to legislate. A careful survey of the Company's administration while the Court of Directors held sway will show that it was not competent to deal with the imperial problems involved in the acquisition of power, and that India accrued to the British Crown in consequence of the efforts of the loyal representatives of the nation abroad in spite of persistent discouragement on the part of the directors. They perpetually interfered with their servants and very often mistakenly; they constantly recalled and dismissed those who did them eminently good service, and they seldom grasped the political situations with which they were confronted. India has indeed been won for England and held on the initiative of the men on the spot rather than by the guidance of their official superiors at home.

The careers of the next three Governors-General, Lords Auckland, Ellenborough and Hardinge (1837–48), working under the revised system, may be best taken together. All Lord Auckland's time (1837–42) was filled up with combating the bugbear of Russian aggression consequent on the extension of the dominion and influence in Central Asia of the Czar Nicholas I, the opponent of the British and their allies in the Crimean War. This brought on the disastrous campaign in Afghānistān, ending in the destruction of the forces sent to Kābul in 1842, and the recall of the Governor-General. His successor, the impetuous Lord Ellenborough (1842–44), commenced with repairing the damage done to British prestige in Afghānistān, and followed it up with the annexation of the territories of the Amīrs of Sind on account of their attitude during the Afghān Wars. But his operations were not skilfully conducted, and he, too, was recalled. To him succeeded a distinguished general of the Peninsular Wars, Lord Hardinge (1844–48), a man of peace like his two predecessors, who had to spend his time in war with the political successors of Ranjīt Singh in the Panjāb. Ranjīt Singh's death in 1839 gave occasion for a series of palace murders and general anarchy extraordinary even in the annals of India, and finally his widow, Rāni Jīndān, mother of Dalīp (Dhuleep) Singh, his last successor, then a boy, was led to induce the armed nation she could not control to attack the British outposts at Ferozepore (Firōzpur). After a war including several famous battles, the Sikh forces were routed at Sobrāon on the Satluj near Ferozepore, and a British regency was set up under Sir Henry Lawrence at Lahore in 1846. In the midst of all these struggles Gulāb Singh, the hereditary Dōgrā chief of Jammu, who had possessed himself of the neighbouring State of Kashmīr and had rendered important services to the British Government during the war with the Sikhs, was confirmed in his acquired territories. The acceptance by Lord Hardinge's Government, in accordance with immemorial Oriental custom, of seventy-five thousand rupees, paid by Gulāb Singh to the British on this occasion as *pēshkash* (present on appointment), in token of their suzerainty, has often been virulently criticized as the "Sale of Kashmir".

After Hardinge came a truly great man, Lord Dalhousie (1848–56), who crowded into his short life of forty-eight years an astonishing amount of work of the first order. Like his predecessors, he expected to rule in peace, but the Sikhs revolted, and, after the memorable battles at Chiliānwāla on the Jhelum and at Gujrāt in 1849, were so completely beaten that the Panjāb was annexed, and thereafter so managed that within three years a Sikh battalion was fighting for the British Government in Burma, and the general body of the Sikhs supported it loyally in the great Mutiny of eight years later (1857). In 1852 further aggression on the part of the Burmese king brought on a well-conducted war, which ended in the

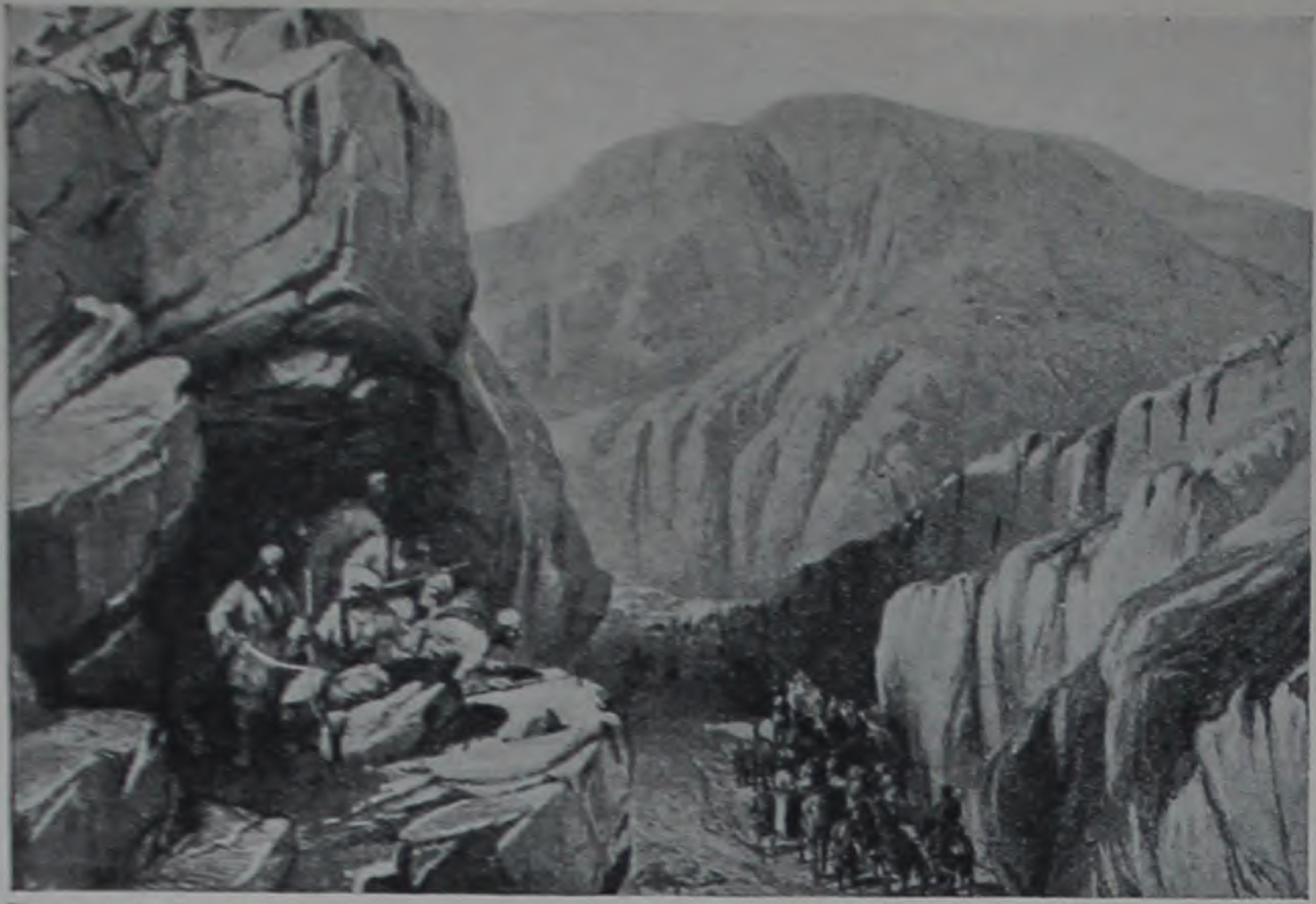


Painted by F. C. Lewis.]

[*By permission of the Secretary of State for India.*

THE INSTALLATION OF THE NAWAB OF THE CARNATIC (ARCOT), 1842.

The Carnatic is the country along the East Coast of Southern India over which Aurangzeb appointed a Nawab or Viceroy in 1692. After the Emperor's death the Viceroy made himself independent as the Nawab of Arcot, and eventually the succession to that throne became a cause of the disputes between the French and English, which ended in the Nawabs becoming dependants of British power and purely titular princes.



By permission of] [*the Secretary of State for India*

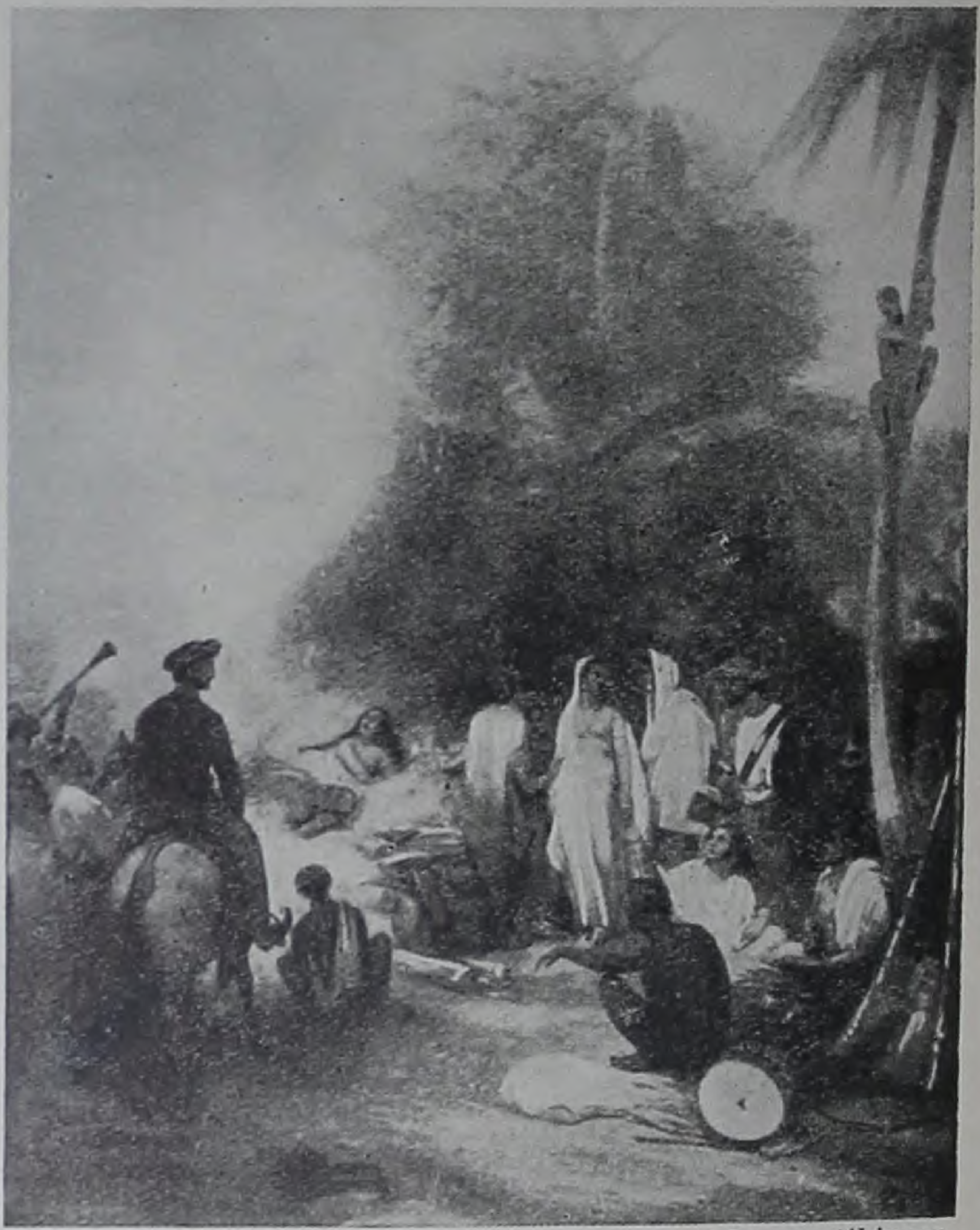
SIR-I-KHAJUR IN THE BOLAN PASS, 1839.

The stiffest part of Bolan Pass is the Sir-i-Khajur (the crest of the date-tree), where it is steep and covered with boulders. There the army of 1839 suffered considerably from Baloch robbers, who hid in crevices and caves and fired on the passing troops. They were circumvented by armed scouting parties.

annexation of Pegu. Dalhousie was firmly convinced of the advantage of British rule to the inhabitants of India, owing to the conspicuous mismanagement and misrule of so many of the princes since the adoption by Lord Wellesley of the system of treaties with Indian rulers "in subordinate alliance". He sought to overcome this evil by enforcing "the doctrine of lapse", by which a childless ruler created or revived by the British Government, could not pass on his sovereignty by the adoption of an heir from amongst his relatives according to the ordinary Indian practice. Under the application of this doctrine several Marāthā and other States passed to the Crown, and much territory came under direct British sway. But the contemporary annexation of Oudh for persistent misgovernment to an appalling extent was carried out in consequence of orders from home issued against Dalhousie's advice as to the wisdom thereof; and another grievance of the time, that the notorious Nānā Sāhib of Bithūr, near Cawnpore, adopted son of the last Pēshwā of Poona, who died in 1851, was unjustly deprived of a compensatory pension, was without any foundation in fact. The policy of "lapse", however necessary politically at the time of its application, is nevertheless contrary to Indian ideas of the just rights of possessors of property, and was withdrawn by Lord Canning in 1862, to the great relief of the rulers of Native States.

Dalhousie's activities were endless in all directions. He steadily built on the foundations of his predecessors and made Modern India. He upheld the integrity of the independent States, reorganized the Army and Civil Service, created many of the existing State Departments, and inaugurated public instruction on the basis of the celebrated dispatch of Sir Charles Wood as Secretary of State for India, often called the Education Charter (1854), which established universities and colleges, with State-aided English and vernacular schools in all districts. But the incessant labours undertaken by Dalhousie were too much for his strength, and he returned to England in shattered health, to die a few years later in 1860.

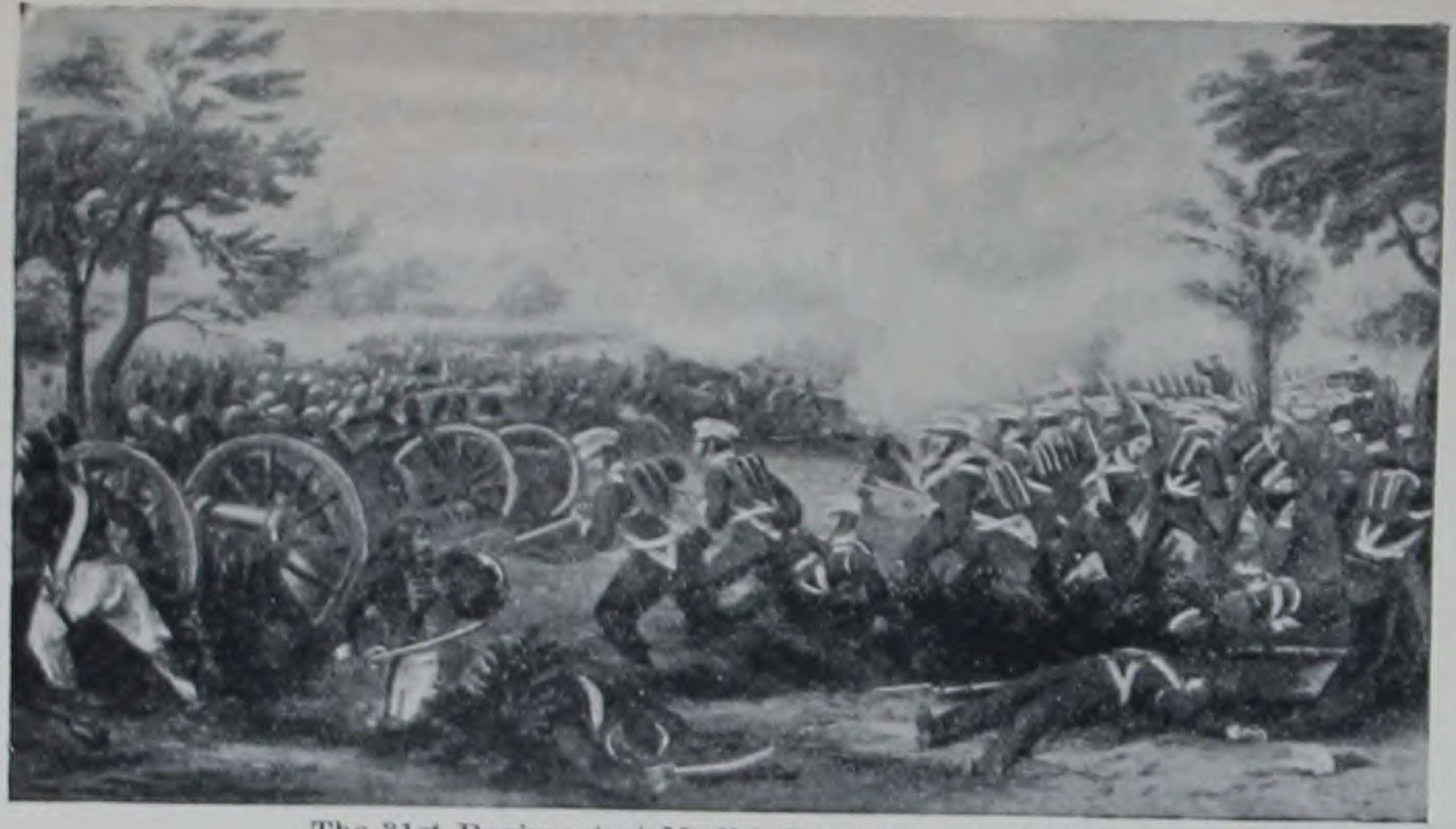
In his time the patronage of the Civil Service was withdrawn from the Directors and the



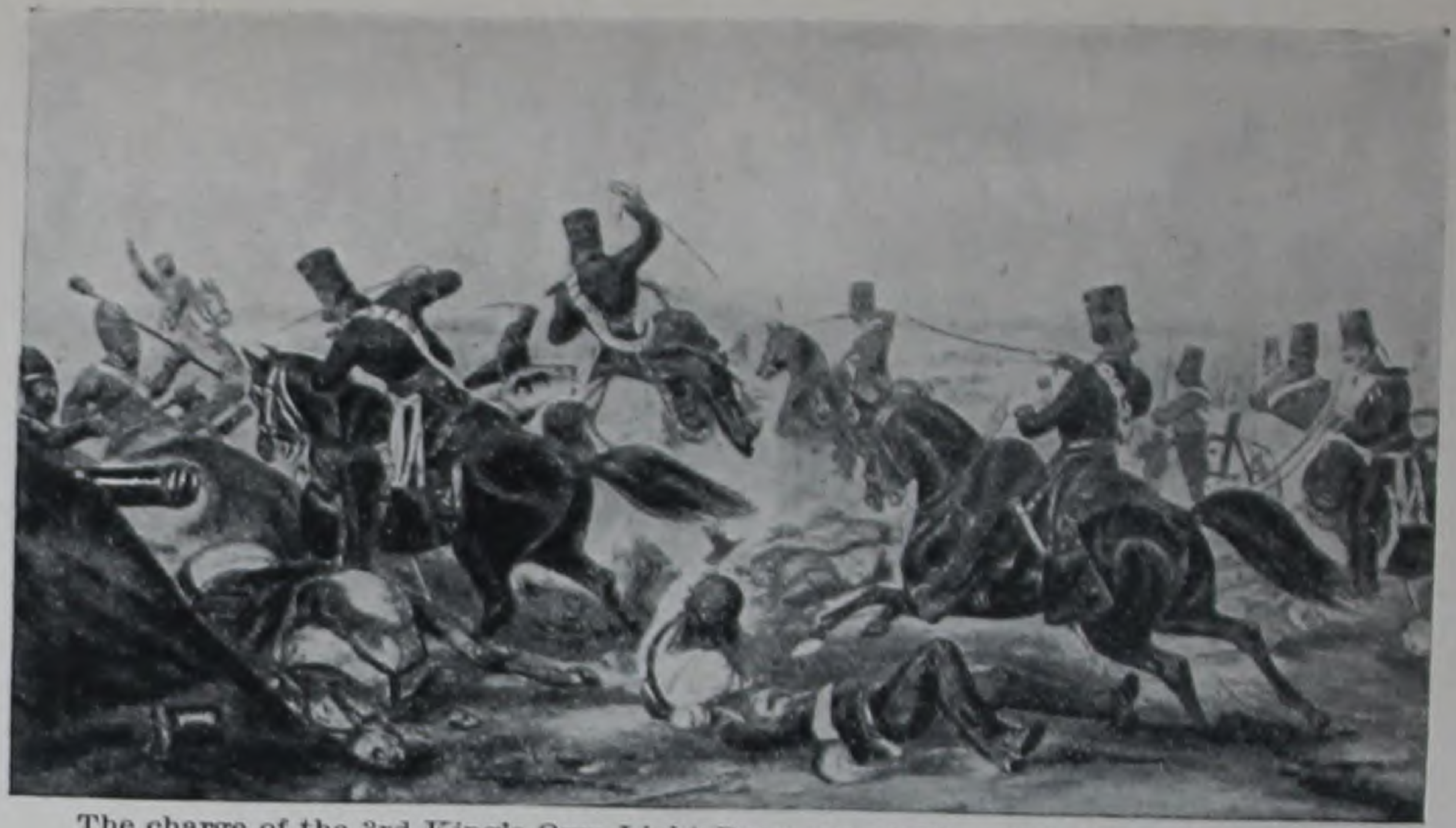
Painted by] [*James Atkinson.*

THE BURNING OF A WIDOW (*SATI*).

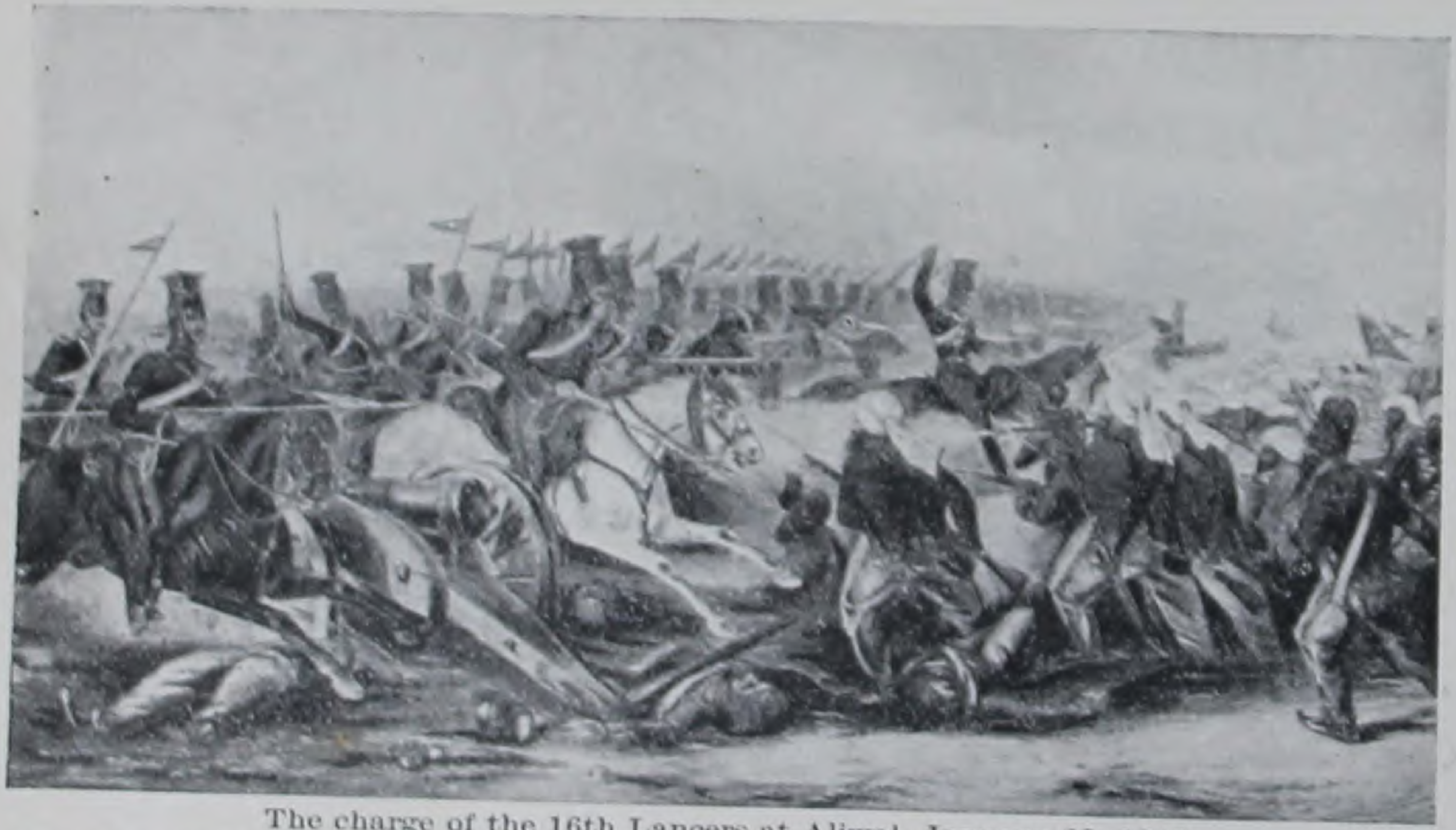
The burning of widows with the bodies of their husbands was a common practice among certain castes of Hindus. It was officially prohibited by Lord William Bentinck in 1829, and was finally suppressed soon afterwards. Women who performed this act of devotion were called *sati* (holy).



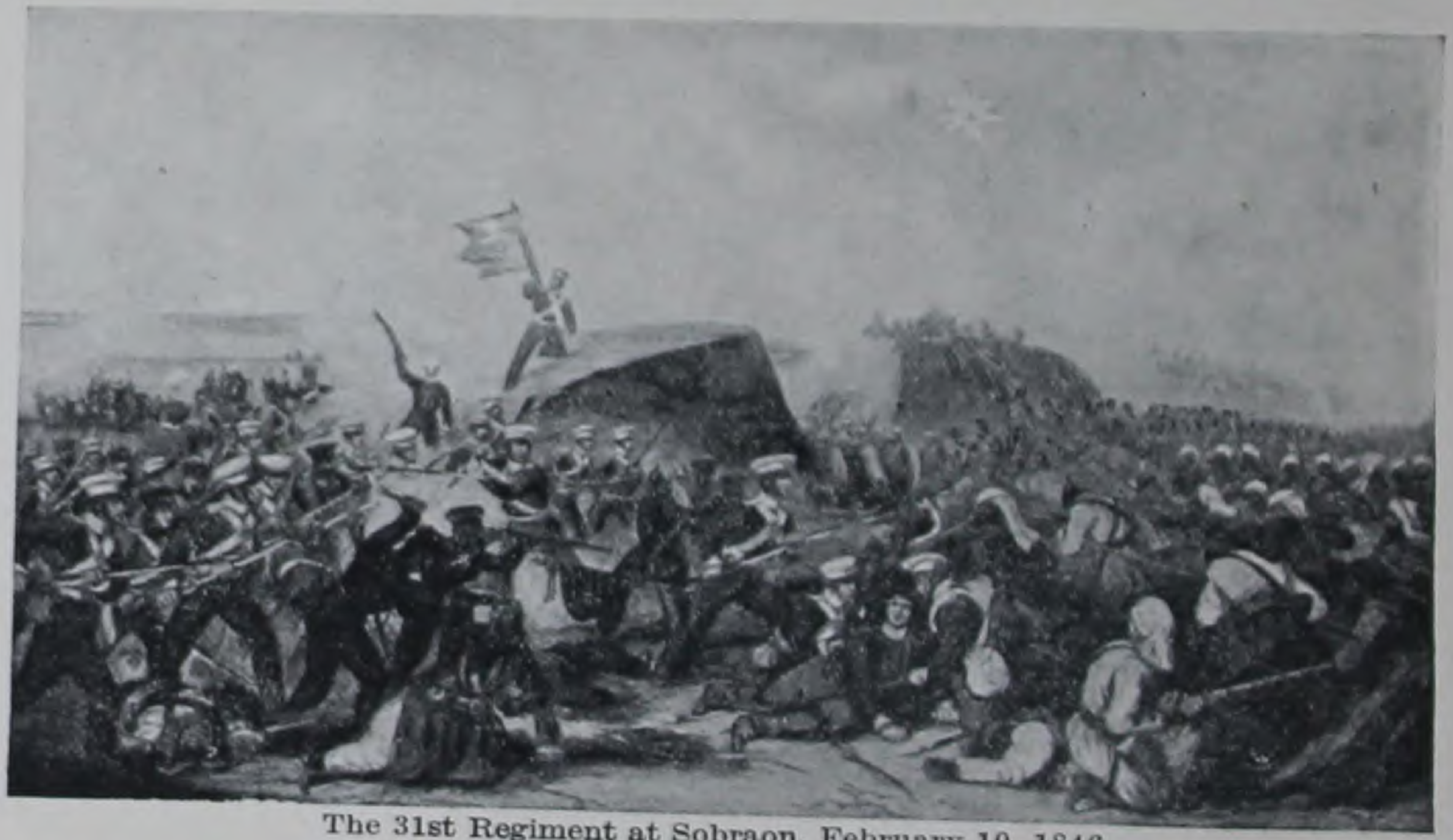
The 31st Regiment at Mudki, December 18, 1845.



The charge of the 3rd King's Own Light Dragoons at Firozshah, December 21, 1845.



The charge of the 16th Lancers at Aliwal, January 28, 1846.



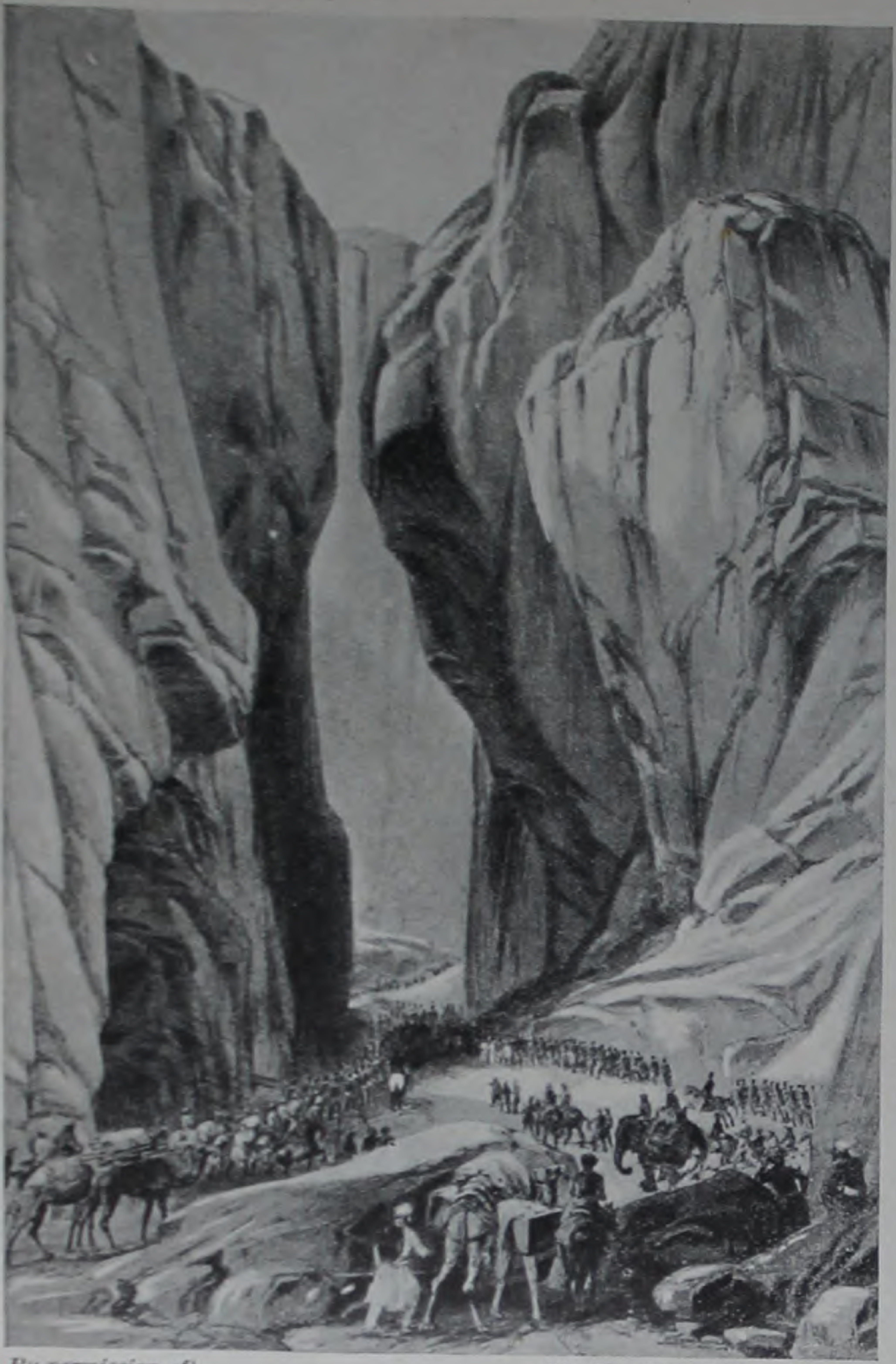
The 31st Regiment at Sobraon, February 10, 1846.

Painted by Henry Martens.]

[*By permission of the Secretary of State for India.*

THE FIRST SIKH WAR.

On the death of Ranjit Singh the rulers of the Panjab were unable to control the army. To divert its attention from internal politics, Rani Jindan commenced hostilities against the English. In 1845 the army crossed the Satluj with the object of cutting off the great garrison of Firozpur, then on the frontier, from the rest of the British army, causing the great battles of Mudki, Firozshah, Aliwal, and Sobraon, which were disastrous to the Sikhs. This war caused Rani Jindan to be deposed in favour of her son, Maharaja Dalip Singh then a child under British tutelage.



By permission of] [*the Secretary of State for India.*

THE BRITISH ARMY ENTERING THE BOLAN PASS.

The first Afghan War, 1838-1842, arose out of the Russian scare, which had its origin in the division of the world by Napoleon and Alexander I of Russia between themselves. After Napoleon's death in 1821 the Russians continued their designs on Persia and India. The Bolan is the first of the passes between Sind and India.

appointments to it were thrown open to public competition. Soon after his departure an equally momentous change was made in the Government of India, as the result of the Mutiny of 1857, whereby the country passed from the rule of the East India Company, and empire therein directly to the Crown under Viceroys in 1858.

In the course of an extremely rapid historical survey it is impossible to mention even by name the very many loyal and capable men, European and Indian, of all classes and descriptions, who ungrudgingly and indefatigably performed yeoman service for the Governors-General in building up the British Indian Empire in all its aspects, and thus made possible the attainment of their great aims. But though the epoch of the Governors-General was necessarily one of strife and confusion, inseparable from the imposition of Western authority on an Eastern population, the efforts of those who laboured under them rapidly began to take effect.

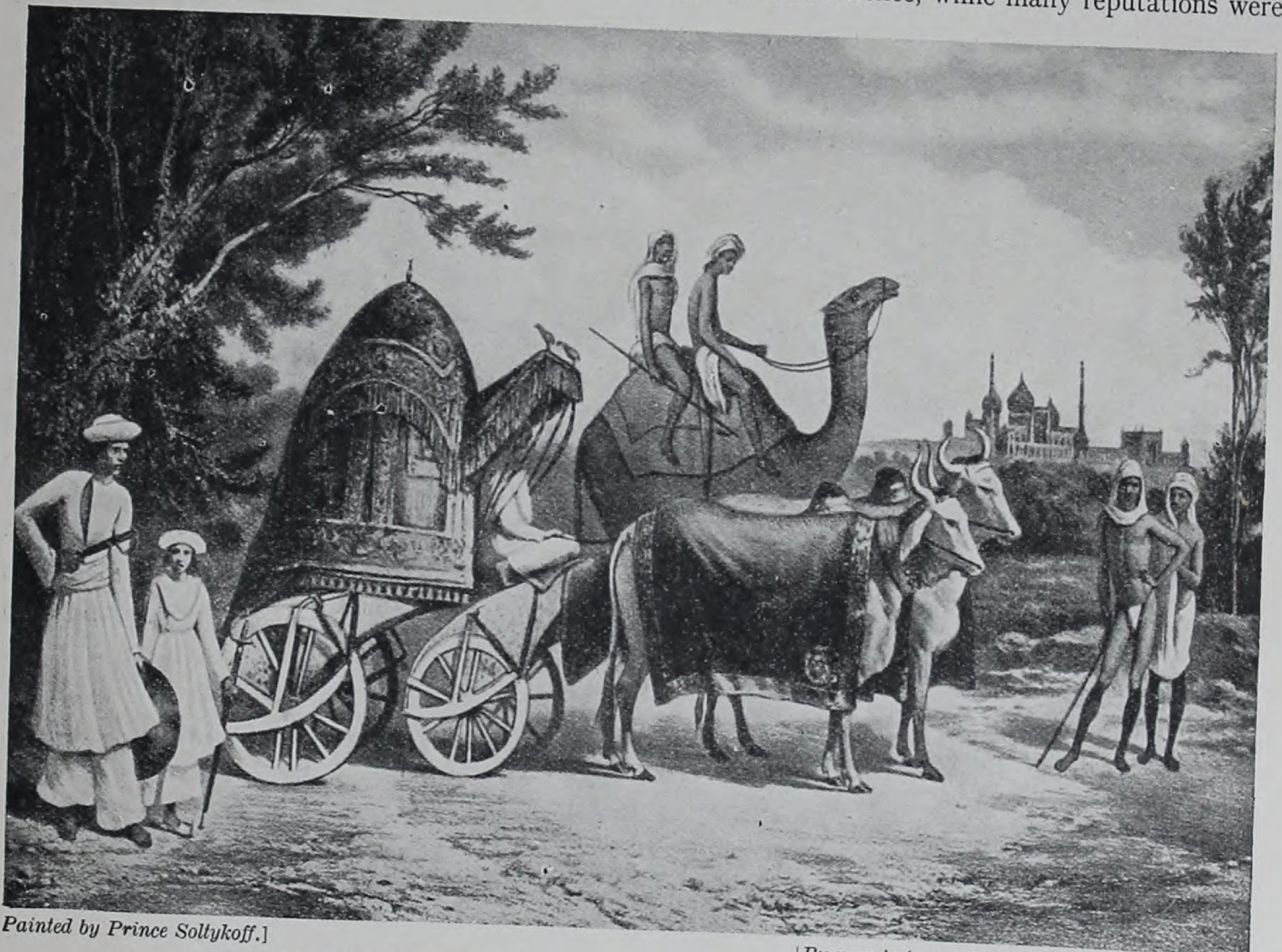
The introduction of Western teaching, inventions and arrangements; the action of Christian ideas, moral and social, expounded by able and earnest teachers by word of mouth and by literature; the critical examination of Indian religious and historical traditions by competent Western scholars; the spectacle of Western methods of philanthropy in the care of the sick, the famine-stricken, the ignorant, the outcast and the down-trodden; the equal administration of justice; the strict toleration of creed and faith—each had its separate effect on the people, all the greater for being gradual and imperceptible.

This was indeed a period of Western influence on the popular daily life, in which arose a new class deeply imbued with it, the modern educated men of India, the class on which the future of India must largely depend. And thus, while war and discord and actual rebellion against the new order of things were in those days everywhere rife, the steady extension of British rule silently produced a revolutionary change in the Indian mind, which cannot but remain effective, whatever the political future may bring forth. Even as a lusty child, forcing its growth through all obstacles and vigorously combating all opposition, British control brought into India conditions that can never be eradicated, and through storm and stress laid on the national character an indelible stamp of Western civilization.

THE BRITISH EMPIRE FROM 1858

THE RULE OF THE VICEROYS—THE MANHOOD OF A GOVERNMENT

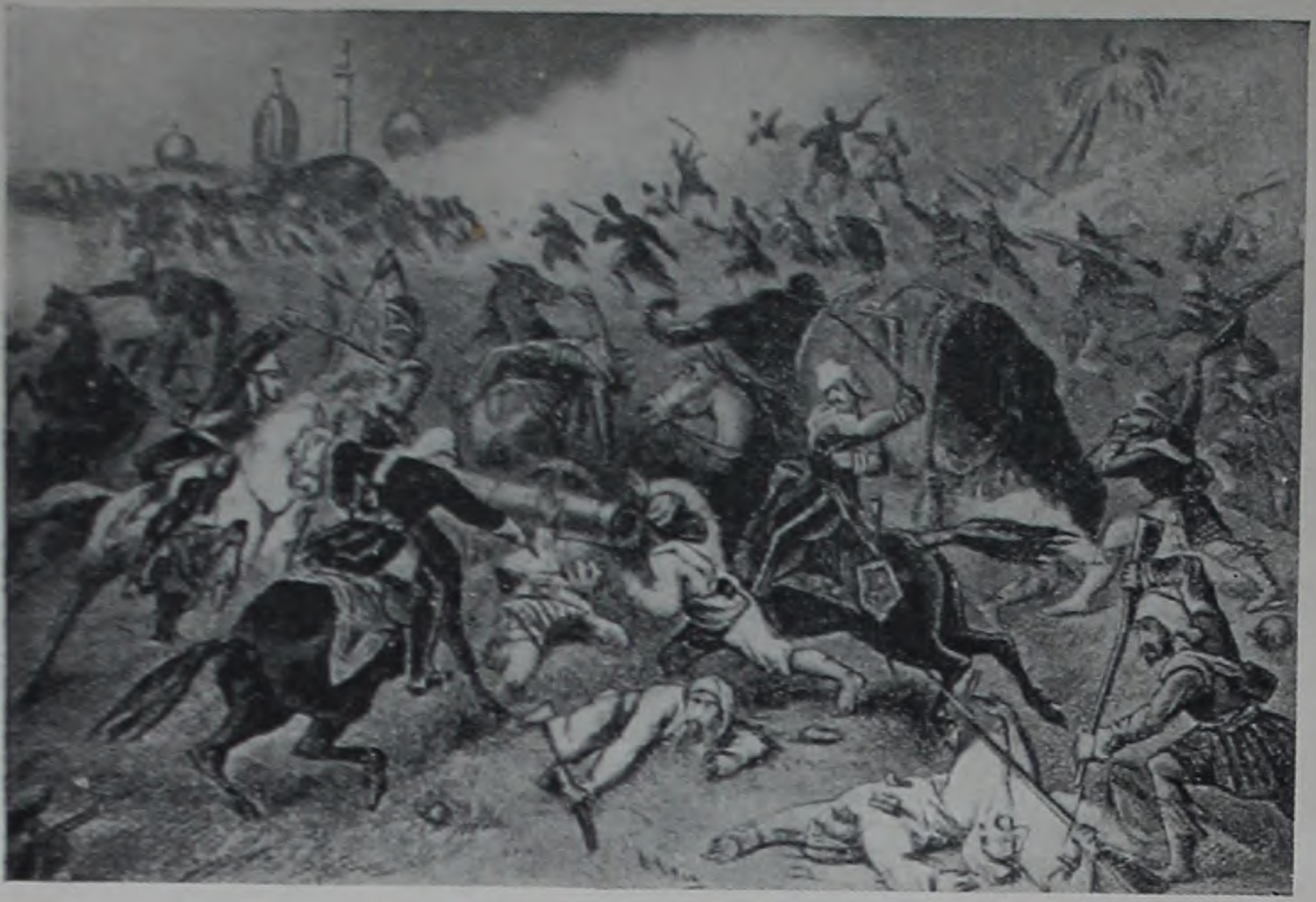
WHEN Lord Canning (1856–62) arrived in India as Governor-General, unrest was universal, and especially was this the case in Hindustān, north of the Nerbudda owing to a natural distrust of the inevitable concomitants of European progress on the part of the population. Innovations such as railways, telegraphs, steamships, and education on novel lines were in their ultra-conservative eyes all objects of dread, and upset them as being unorthodox. But it was in Oudh, whence the Bengal Army was largely recruited, that the discontent was most marked, in consequence of the ill-feeling roused by the recent annexation of that province among the soldiers and the large landowners and their dependants, classes that had profited by the old bad order of affairs. Rebelliously inclined leaders of the people were well aware of all this, and when England, while still unrecovered from the military exhaustion following on the Crimean War with Russia (1853–56), became involved in wars in Persia and China, and the home authorities unduly depleted India of European troops to complete their requirements in those countries, seditious agitators, employed by disloyal social leaders, fancied that their opportunity had come. So when some unthinking military authorities blundered and issued cartridges for a newly adopted rifle greased with animal fat, said to be that of cows and pigs, to the Indian troops, a cry was successfully raised that the Europeans contemplated the destruction of caste and religious customs, Hindu and Muhammadan alike, and the forcible conversion of all to Christianity. Thereupon the smouldering dislike of the new order of things quickly burst into flame, and in 1857 practically the whole army in Northern India mutinied. There was, however, no national rebellion: it was military mutiny, taken advantage of by malcontents of political standing for their own ends. There were, of course, violent convulsions for the time being, memorable massacres of white men and their families, and much natural retaliation. There were also innumerable gallant actions in local defence, while many reputations were



Painted by Prince Soltykoff.] [*By permission of the Secretary of State for India.*

THE HAREM CARRIAGE OF THE LAST KING OF DELHI, 1857.

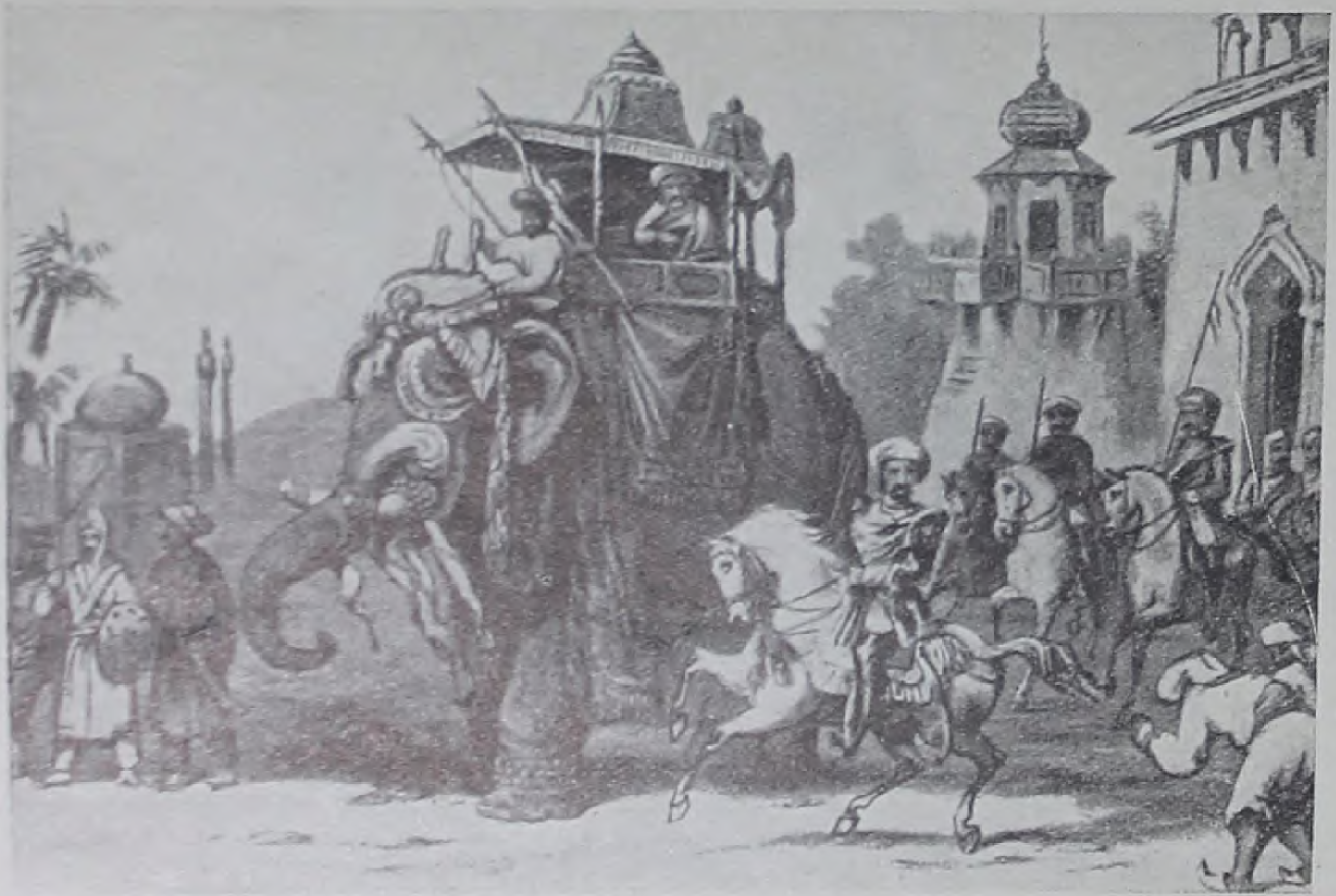
Bahadur Shah, the last titular Mughal Emperor, came to his semblance of an empire in 1837, and was the nominal king of Delhi during the Mutiny. He was afterwards tried and deposed for his complicity therein, in 1857, and finally died as a prisoner in Rangoon. The single bullock-cart, accompanied by one racing camel, shows how low had fallen the state which the great Mughal Emperors maintained for their families in the days of their decay.



THE DEFEAT OF TANTIA TOPI BEFORE CAWNPORE.

Immediately after the massacre, Cawnpore was reoccupied by Sir Henry Havelock and made the base of the first relief of Lucknow. While the bulk of the British forces were there, Cawnpore was besieged by Tantia Topi, the most capable of the mutinous leaders, who was finally defeated by Sir Colin Campbell on December 6, 1857.

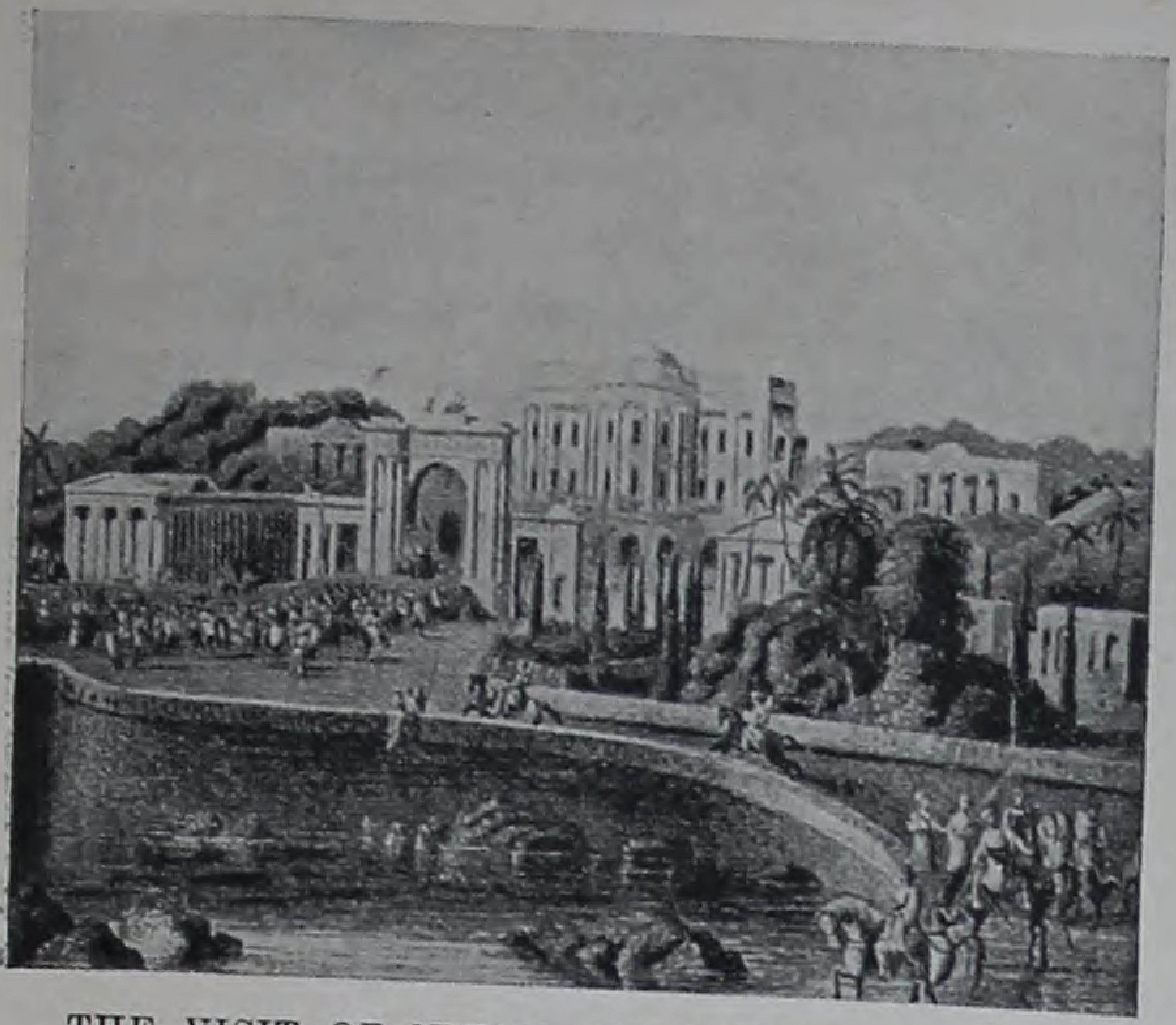
lost and won. Revolted Delhi and Lucknow had to be besieged and captured, and a severe following up of the scattered mutineers was thereafter necessary. But it was all over in a year, and in the story of India it is historically only an episode with far-reaching results. The practical effects of it were the creation of a definite proportion between British and Indian troops in India, the final disappearance of the Muhammadan sovereignty, the abolition of the Company's rule, the transfer of the government directly to the Crown, substituting the Secretary of State in Council for the Board of Control on taking over the government, and last, but not least, the practical demonstration of the uselessness of rebellion against the British nation. The famous Queen's Proclamation was published on November 1, 1858, appointing a Viceroy and containing the principles on which Her Majesty proposed to rule her Indian possessions. In it are many words of wisdom, but of them all the following have sunk most deeply into the Indian mind: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects." These words expressed the principles which guided the policy of another great Indian ruler, the Muhammadan Emperor Akbar, in the days of Queen Elizabeth, and are strongly reminiscent of one of the edicts promulgated over two thousand years earlier by the first great ruler of India, the Buddhist Emperor Asōka: "His Majesty King Piyadasi (Asōka) reverences men of all sorts, whether ascetics or householders, by largesses and other modes of showing respect."



THE NANA SAHIB LEAVING LUCKNOW FOR CAWNPORE.

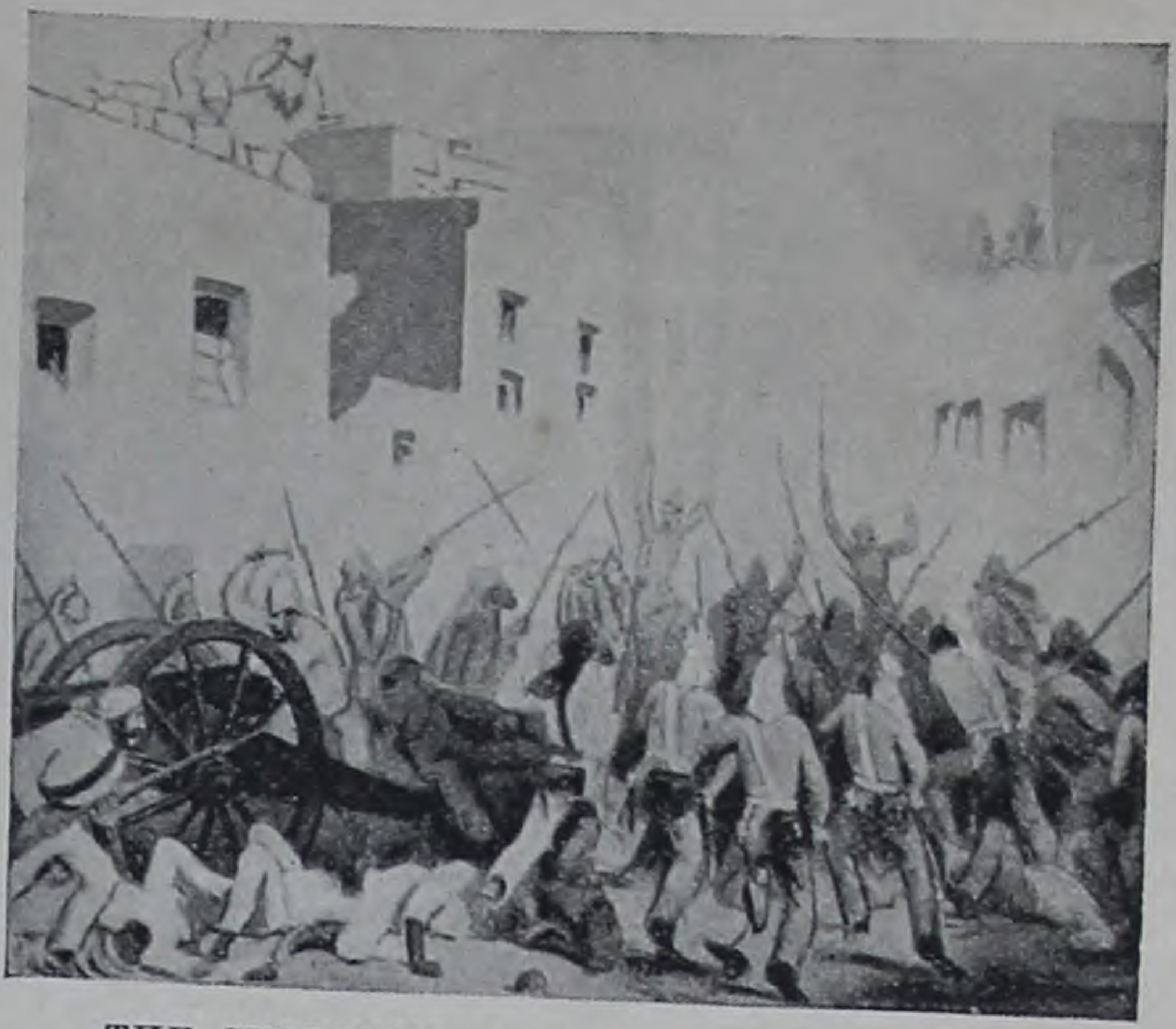
The Nana Sahib, Raja of Bithur, near Cawnpore, though ostensibly a friend of the English, was one of the chief fomenters of the Mutiny. In April 1857 he paid a treacherous visit of friendship to Sir Henry Lawrence at Lucknow, shortly before the outbreak, and suddenly left that city on a pretext of business at Bithur.

After the Mutiny was quelled, Lord Canning's



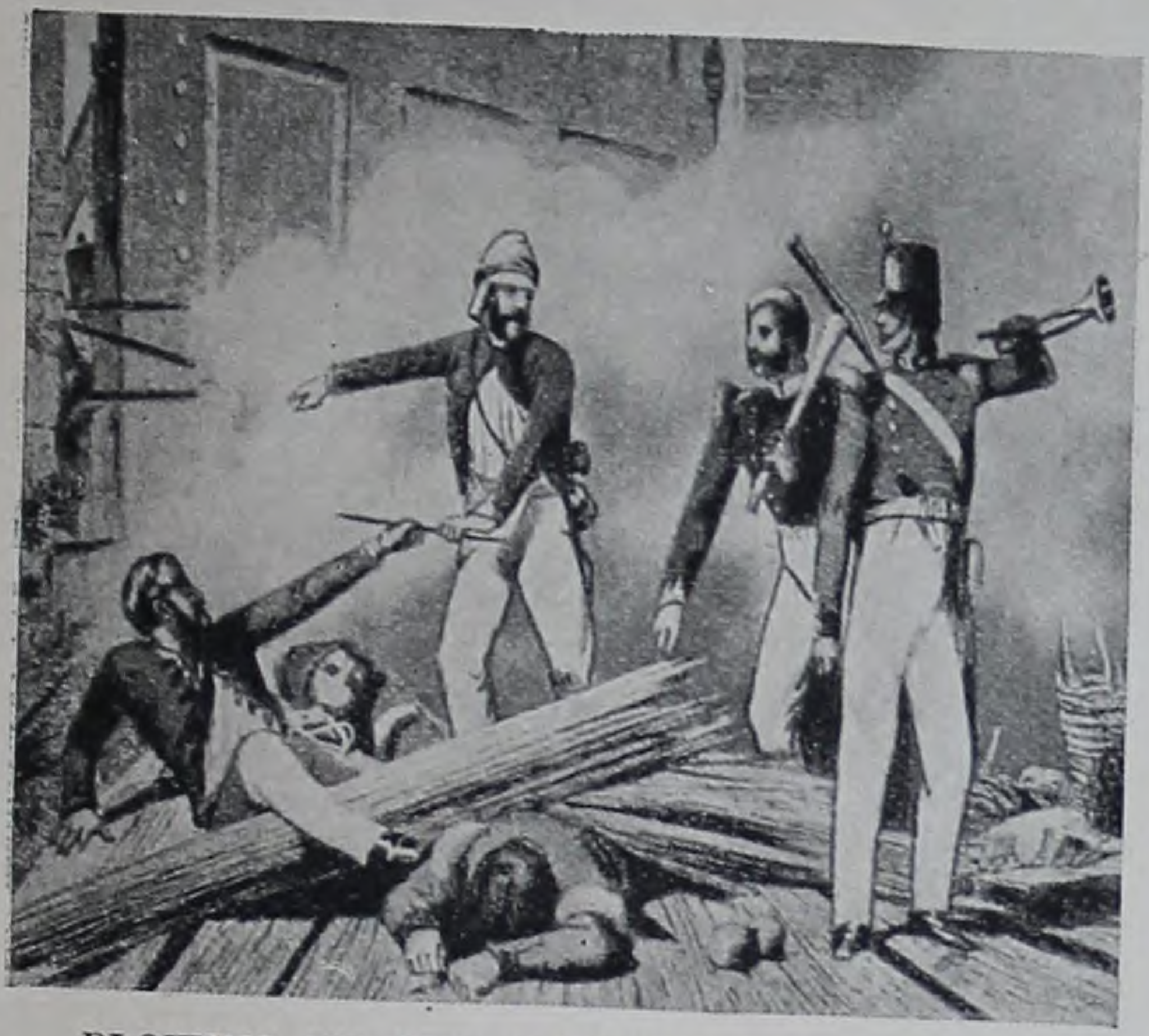
THE VISIT OF NIZAM AFZULU'DDAULA, 1857.

On the advice of his great minister, Salar Jang, the young Nizam of Haidarabad remained true to the English and paid a ceremonial visit to the British Residency in proof of his loyalty.



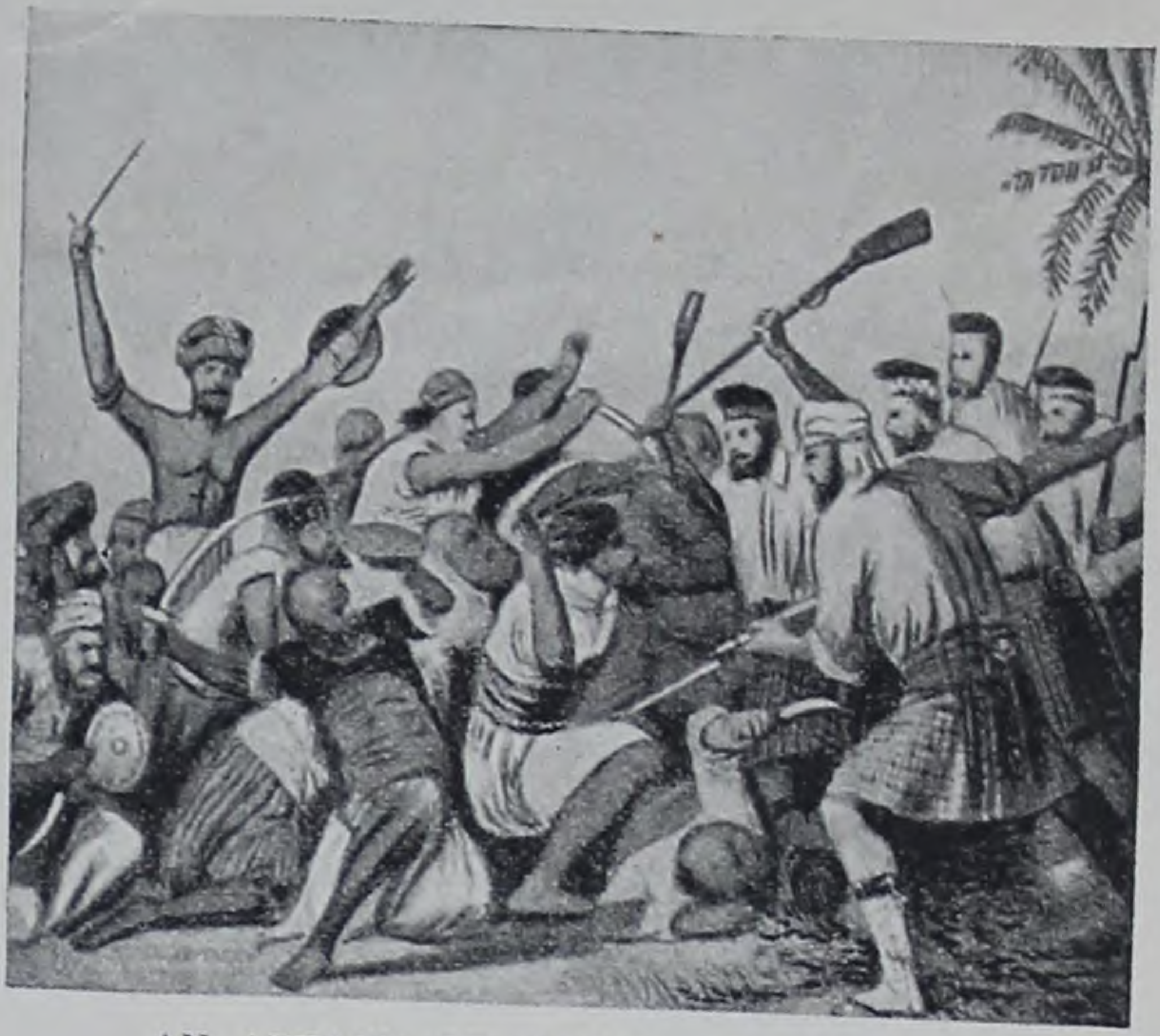
THE STORMING OF DELHI, SEPT. 14, 1857.

Immediately after the destruction of the Kashmir Gate, the 52nd Foot entered the city and rushed a gun commanding the advance, under a tremendous fire, in which General Nicholson lost his life.



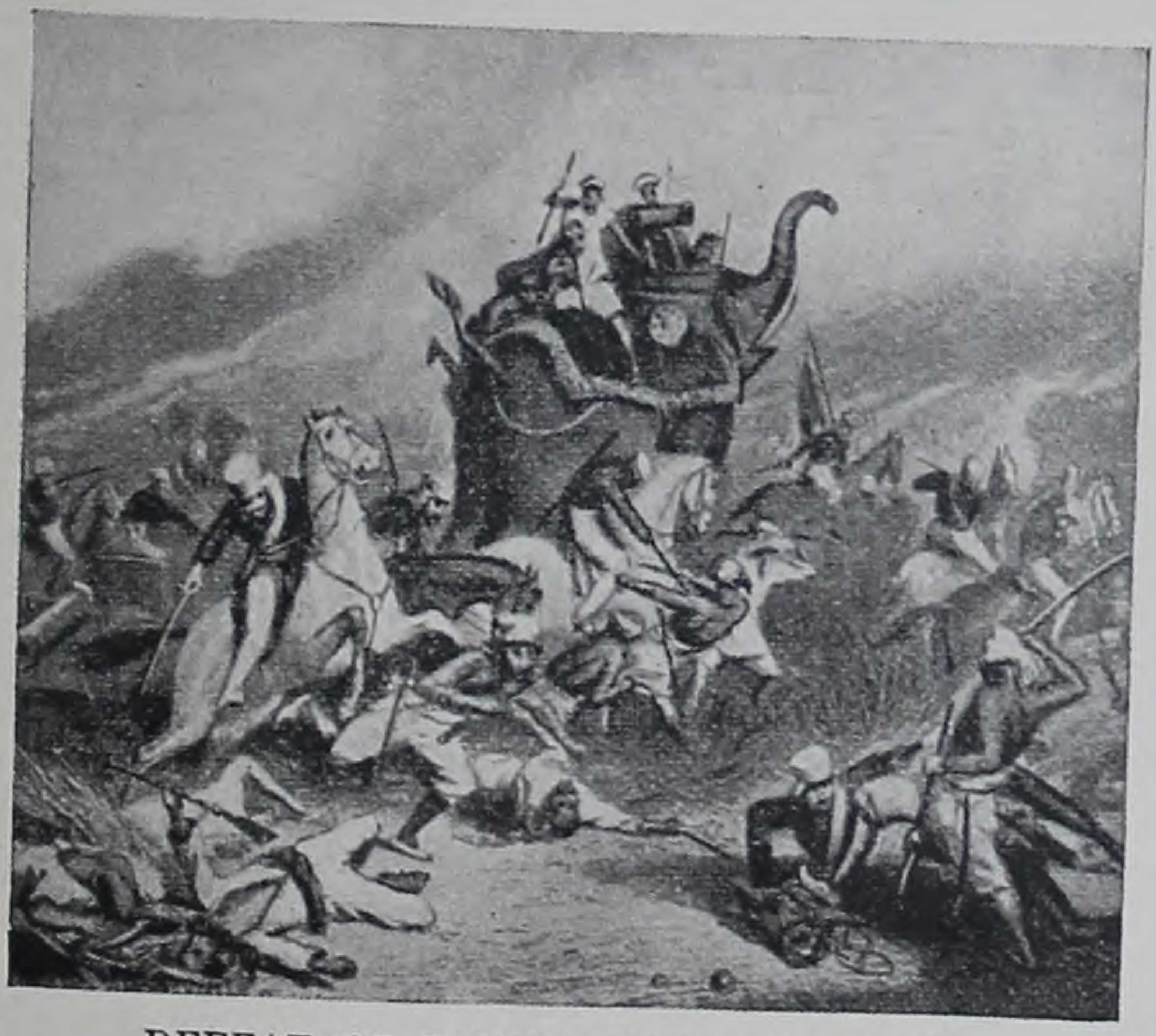
BLOWING UP THE KASHMIR GATE, DELHI.

The storming of Delhi commenced with an act of splendid audacity by a party of six, under Lieutenants Home and Salkeld, in which the latter and three others lost their lives.



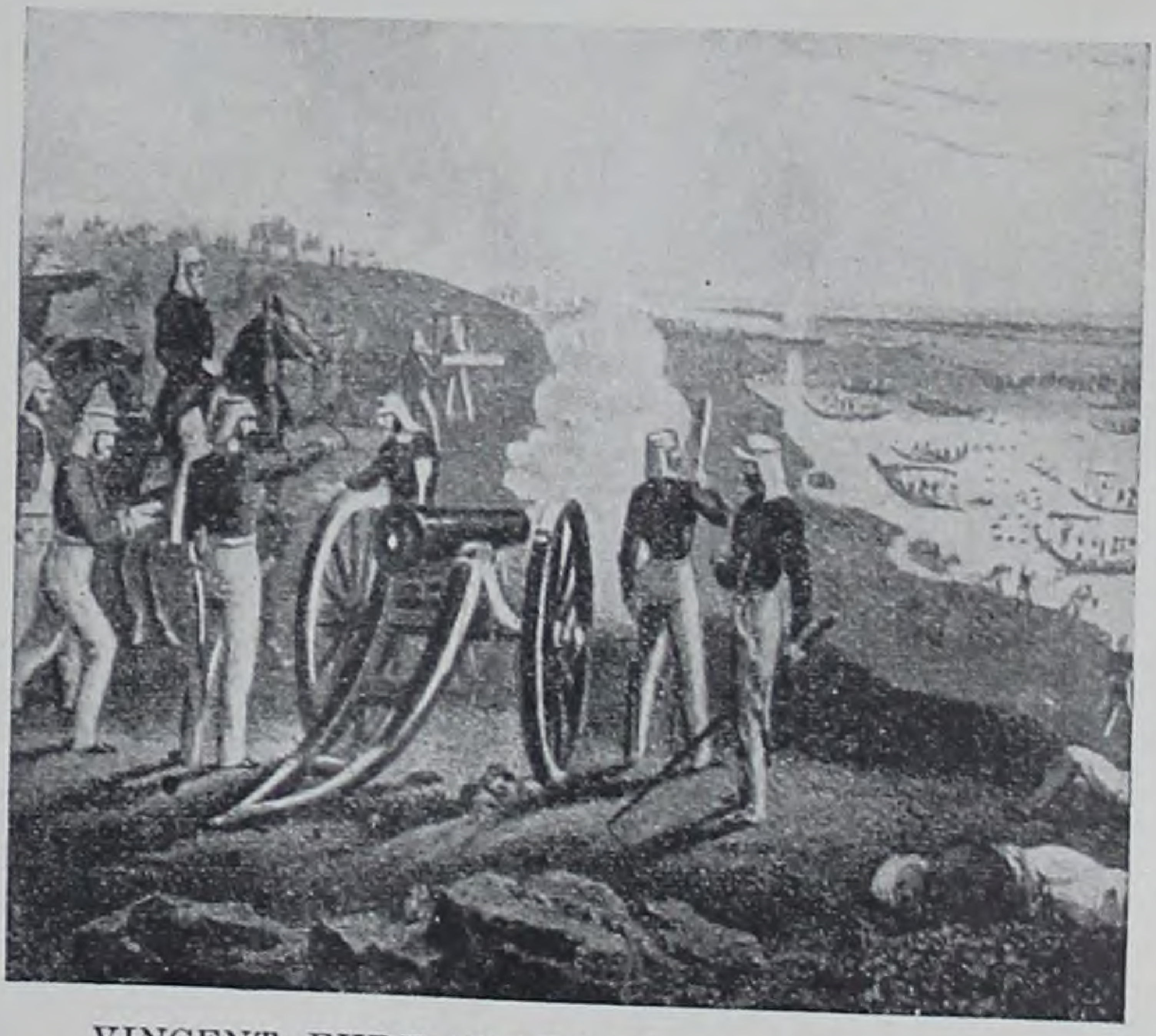
AN ATTACK OF GHAZIS, MAY 6, 1858.

Khan Bahadur Khan was proclaimed Viceroy of Rohilkhand, of which Bareli was the capital. Among his forces were a number of *ghazis*, fanatical "death or glory boys".



DEFEAT OF TANTIA TOPI, AT JHANSI.

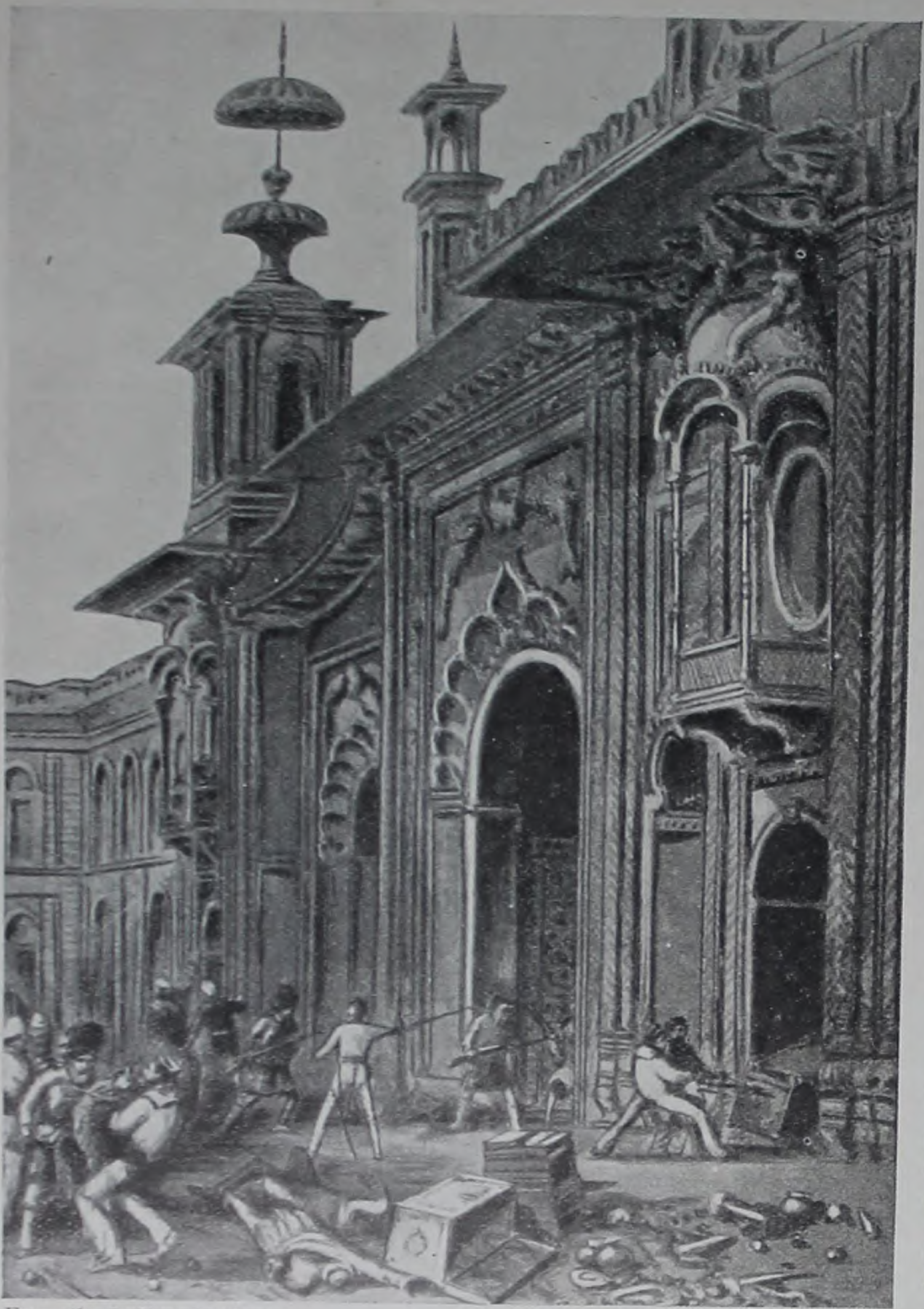
The Rani of Jhansi, a victim of the "Doctrine of Lapse", joined in the Mutiny with Tantia Topi and led her troops in person, and was killed in battle at Kotk Sorai June 17, 1858.



VINCENT EYRE AT ARRAH, AUGUST 2, 1857.

Vincent Eyre, *en route* from Calcutta to Allahabad with a battery, hearing of the mutiny at Patna and Arrah, diverted his line of march, and with great gallantry drove the mutineers into the Ganges.

time as the first Viceroy was wholly taken up in the arduous and most difficult task of pacifying the animosities it had aroused and reorganizing the whole administration, including that of the army, law, and finance. These tremendous tasks wore him out, and he returned to England in 1862, only to die within a month of his reaching it. His successor, Lord Lawrence, is rightly remembered as the saviour of the Panjāb during the Mutiny. His administration (1864–1869) typically inaugurated the government of India by the Viceroys. It created that internal peace ever since maintained as the Pax Britannica, and from the date that his rule began there has been no war anywhere on the soil of India, a state of things hitherto unknown in its long drawn-out history. It also carefully followed up the policy of the steady consolidation of the material and moral well-being of the people, which was commenced by Lord Canning and has been thoughtfully adhered to by all succeeding viceroys. So that although the events of the last half-century are far too close to us to admit of unbiased review at the present time, two points of policy may safely be called the distinguishing feature of the Rule of the Viceroys: the maintenance of internal peace, and government aimed directly at the promotion of the welfare of the people.

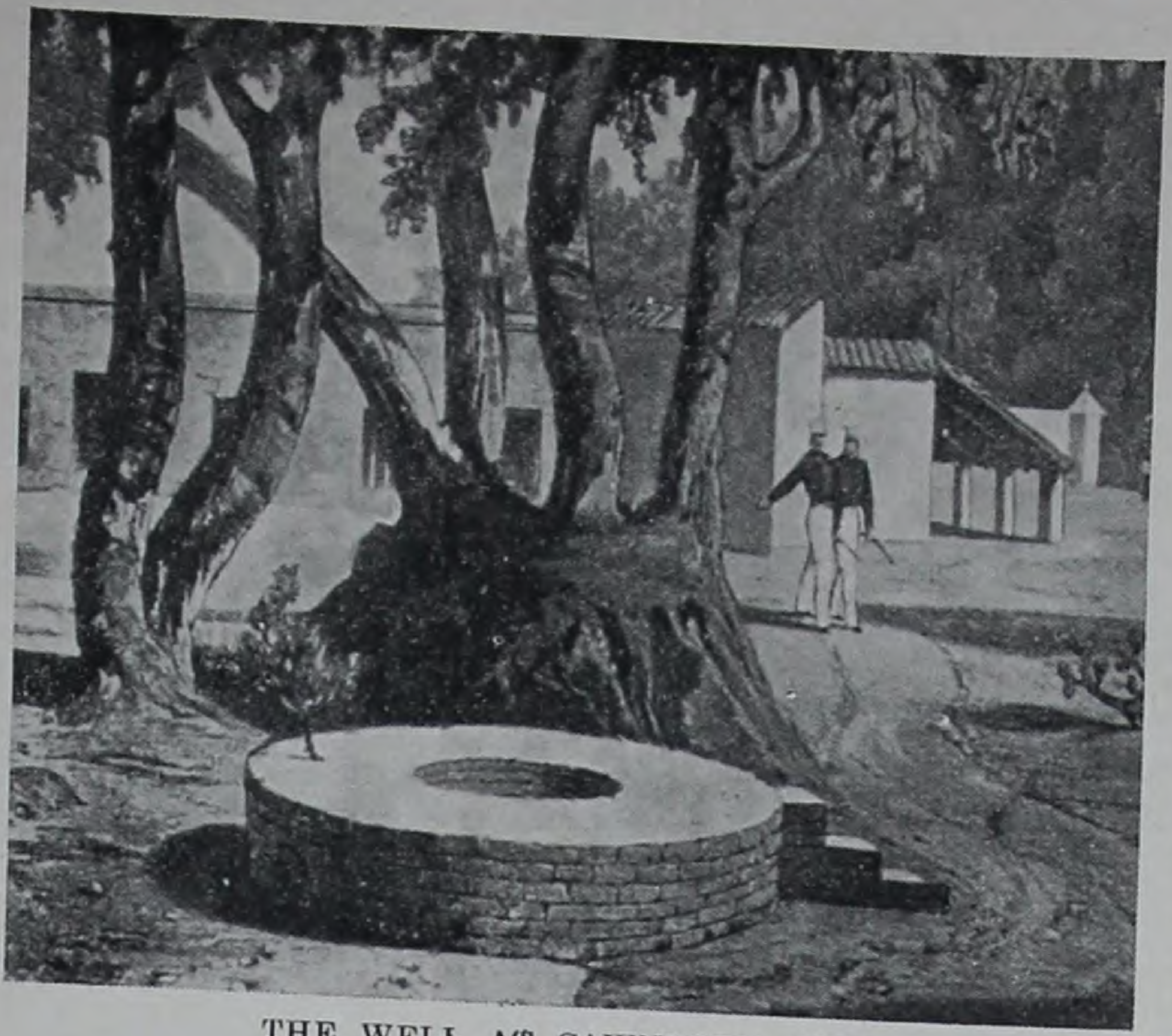


From the Indian Section] [*The Victoria and Albert Museum.*

THE PLUNDER OF THE KAISARBAGH, LUCKNOW

Sir Colin Campbell, after relieving the garrison at Lucknow in November 1857, withdrew to the Alambagh, outside the city. In the following March when strong enough, he finally captured it. The Kaisarbagh, the residence of the deposed Kings of Oudh, was stormed, whereupon the troops got out of hand, and the treasures of Wajid Ali Shah, the last king, were plundered and destroyed

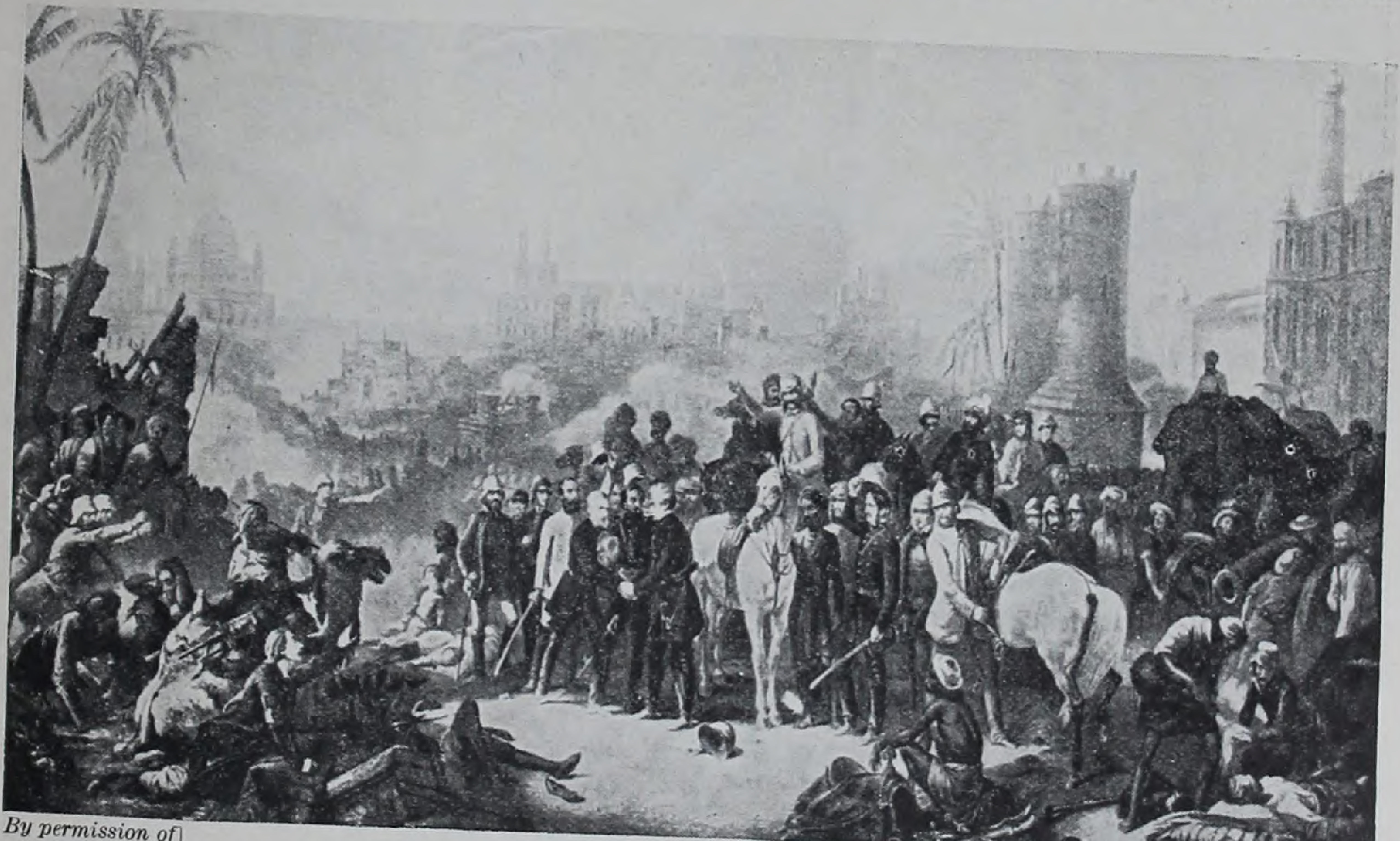
Incidents of lasting importance have necessarily arisen, and each Viceroy has had some special difficulty, political or administrative, to meet as the principal preoccupation of his brief career. In Lord Lytton's time (1876–1880) the Queen of England was formally proclaimed Empress of India (*Kaisar-i-Hind*) at a magnificent darbar held at Delhi on January 1, 1877. In his time, too, aggressive designs on the part of Russian politicians on the north-western frontiers again loomed large, and brought on war with Afghānistān, which followed an uncertain course similar to that of 1842, owing to party politics at home, and was finally settled by his successor, Lord Ripon (1880–1884), by just withdrawing from the country. In Lord Dufferin's (1884–1888) day a very narrow escape from war with Russia, owing to frontier disputes, ended in a material strengthening of the army and in a large extension of strategic frontier railways for defensive purposes. It also brought about the far-reaching measure of the organization of the Imperial Service Corps, which gave the Indian aristocracy an opportunity for a military career, and through the Indian rulers greatly added to the value of the Indian troops. In Dufferin's time too, Upper Burma was annexed owing to the dangerous intrigues of its King with foreign



THE WELL AT CAWNPORE, 1857.

On the eve of the arrival (July 12) of Sir Henry Havelock, in relief of Cawnpore, the British women and children were all massacred in their prison and their bodies next morning thrown into the neighbouring well.

European powers. The energetic Lord Curzon (1898–1905) moved in practically every branch of the administration and tightened up the whole machinery of government; among his achievements were the Tibet expedition of 1904, the Coronation (Edward VII) Darbar at Delhi in 1903, the partition of Bengal, the formation of an Imperial Cadet Corps, and a great forward movement in education. Lord Minto (1905–1910) was occupied in coping with sedition fomented by the discontented among the newly formed educated classes, encouraged by the successes of the Japanese in their war with Russia. The discontent was largely due to a cheap system of education which turned out youths detached from the wholesome home influences that build up sound moral character and make for the securing of suitable occupation in after life. Lord Hardinge of Penshurst succeeded, in 1910, to meet a tide of unrest which was steadily rising. There was soon, however, to come a dramatic lull with the visit to India of the King-Emperor and his Consort. At a magnificent "coronation darbar", which he held on December 12, 1911, King George V announced the transfer of the capital from Calcutta to Delhi, along with a number of other administrative changes, and his subsequent progress through the country was the occasion for a remarkable outburst of the innate loyalty of the people. Within a year after the



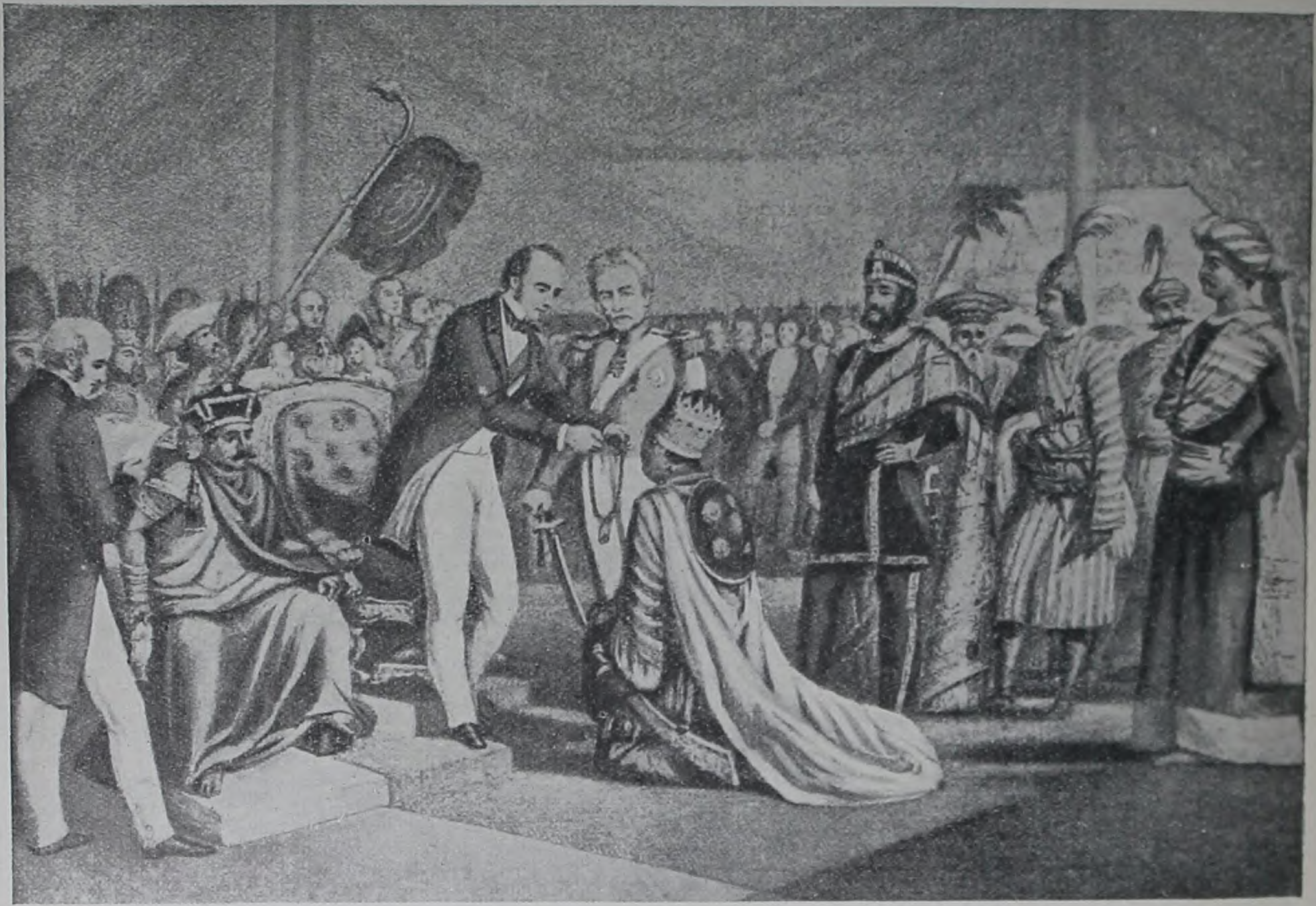
By permission of] [the Secretary of State for India.

THE MEETING OF SIR COLIN CAMPBELL WITH HAVELOCK AND OUTRAM AT LUCKNOW, NOV. 17, 1857.

The Mutiny broke out at Lucknow on May 30, 1857, and the loyal garrison under Sir Henry Lawrence (who was killed on July 4), was besieged until September 25, when it was reinforced by Havelock and Outram. The siege then lasted until the garrison was relieved by Colin Campbell on November 17, after hard and long-continued fighting. The three Commanders and their staffs met in an open space under a heavy fire, in which Havelock nearly lost his life and several others were wounded.

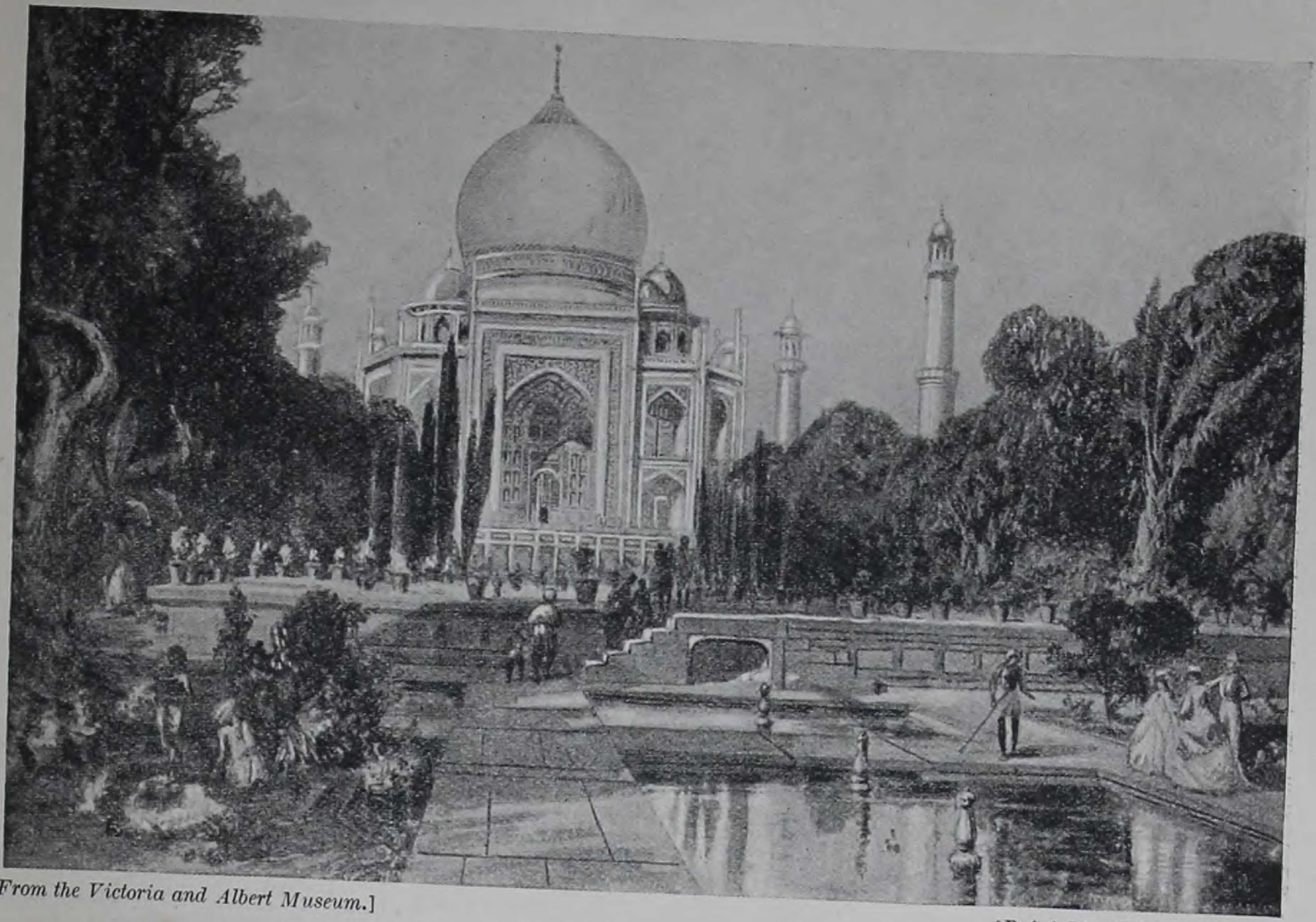
paradox of Indian life was illustrated by the Viceroy's narrow escape from death by a bomb thrown at him as he was entering Delhi in December 1912. Yet once again was revolutionary crime hushed with the outbreak of the Great War, when there surged through India, in every class, from prince to peasant a wave of allegiance to the Empire and enthusiasm for its cause. By the time that war ended, India had sent altogether some 700,000 combatants and 400,000 non-combatants into the field. She had added over £150 millions to her public debt, and had been mainly responsible for the conduct of the campaign in Mesopotamia, an enterprise which wrung the hearts of our Moslem fellow subjects when they found themselves fighting their own co-religionists, the Turks. The assistance given by India at the most critical period of the British nation's history can never be forgotten.

Before peace came, Lord Chelmsford had taken office as Viceroy. He arrived to find the enthusiasm of 1914 on the wane, and the forces of political and social unrest again asserting themselves. At no period in the history of the country have influences been at work causing such an upheaval in society as has been going on, ever since the Mutiny and especially since Lord Curzon's régime, under the irresistible pressure of an old and highly developed Western civilization upon that of a people saturated with an Eastern culture equally old but developed on entirely different lines. The changes brought about in this way have affected every phase of the people's life; and, however great they may have been, they have necessarily tended to be imperceptible and impalpable, but, nevertheless, very real, and they have inevitably led to deep-seated unrest. Threefold have been its causes. First is the struggle for existence among the mass of imperfectly educated youths, for whom there seems to be no place in the slowly expanding economic structure of the country, and who fall an easy prey to the organizers of anarchy and senseless crime. Second is the unhappiness of the old orthodox Hindus at the changes which have come from the West and shaken the ancient order of their social life. And third is the rising political



LORD CANNING DECORATING LOYAL CHIEFS AT CAWNPORE, NOVEMBER 3, 1859.

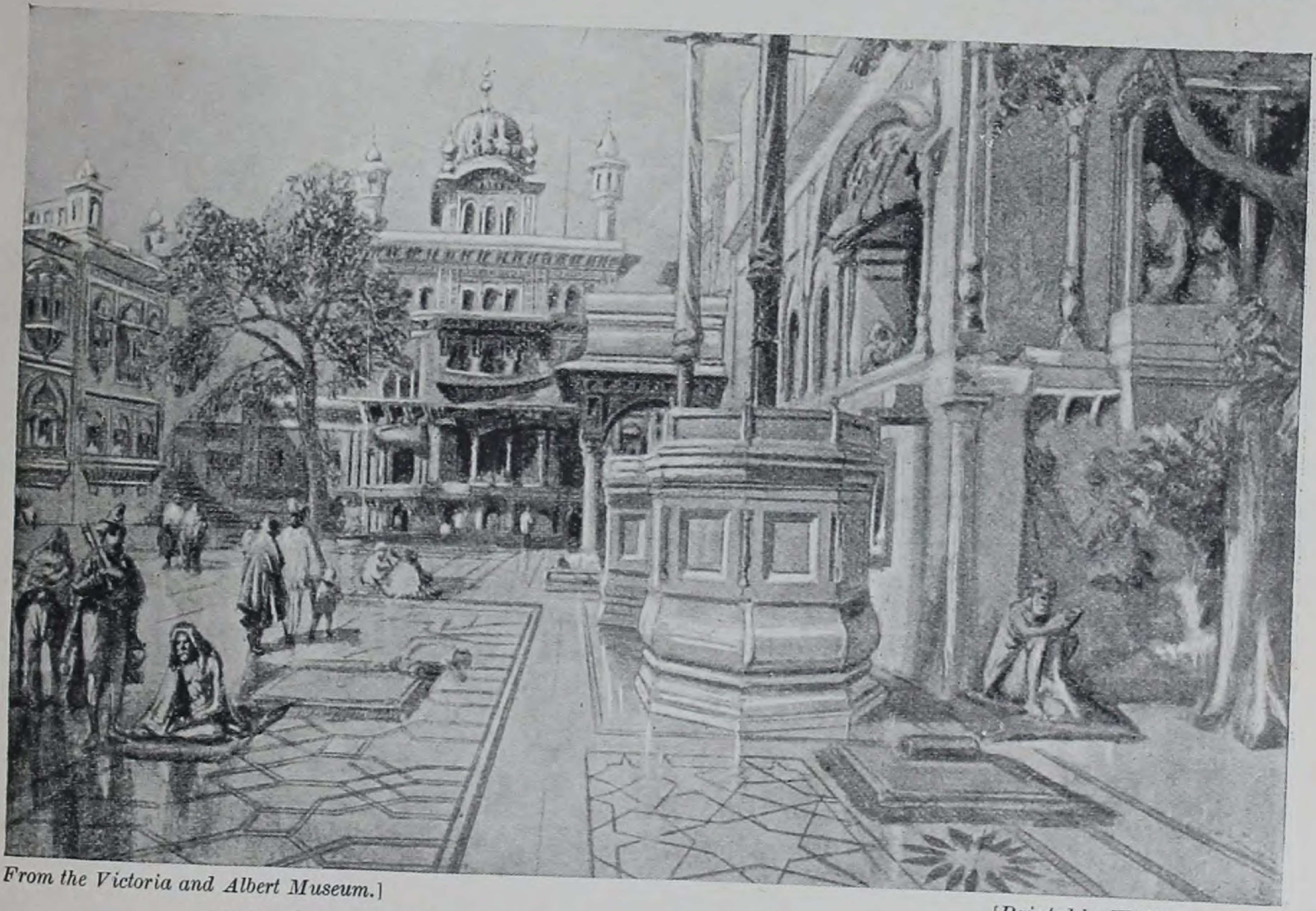
During the Mutiny, the Sikh chiefs and a number of Rajput and other chiefs in Northern India remained loyal to the English, and in pursuance of his policy of pacification Lord Canning made a tour and rewarded those who had done good service. The most magnificent of these ceremonies was a Darbar at Cawnpore, when the Rajas of Rewa, Benares and Chikari were publicly honoured.



From the Victoria and Albert Museum.] [*Painted by William Simpson.*

THE TAJ MAHAL AT AGRA, AS IT APPEARED IN 1864.

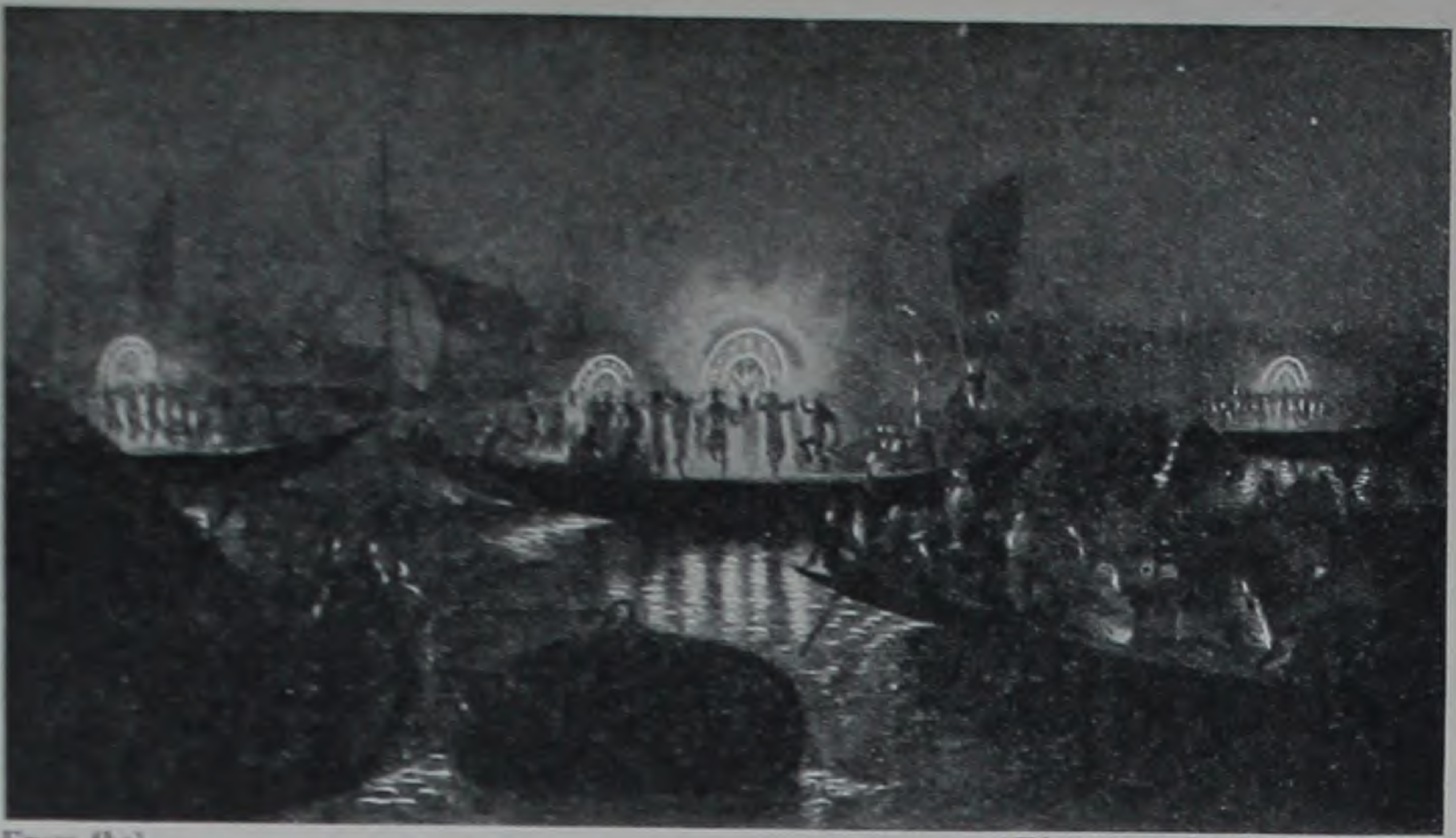
Mumtaz Mahal, the wife to whom the Emperor Shahjahan was so devoted, died in childbirth with her fourteenth child, in 1631. In the following year Shahjahan began the construction of the famous mausoleum to her memory, known as the Taj Mahal, and finished it in 1643, holding a great ceremony in honour of its completion, on the twelfth anniversary of her death.



From the Victoria and Albert Museum.] [*Painted by William Simpson.*

THE AKAL BUNGA AT THE GOLDEN TEMPLE AT AMRITSAR, IN 1864.

The Amritsar (Pool of Immortality) was granted by Akbar to Guru Ram Das, the Sikh leader, in 1577, and round it has since risen the great city of that name. In and about the pool has been constructed the Darbar Sahib, as the Sikhs call the Golden Temple. It is their holy place and contains the Granth Sahib, or Scriptures. The Akal Bunga in the middle of the pool protects the temple treasures.



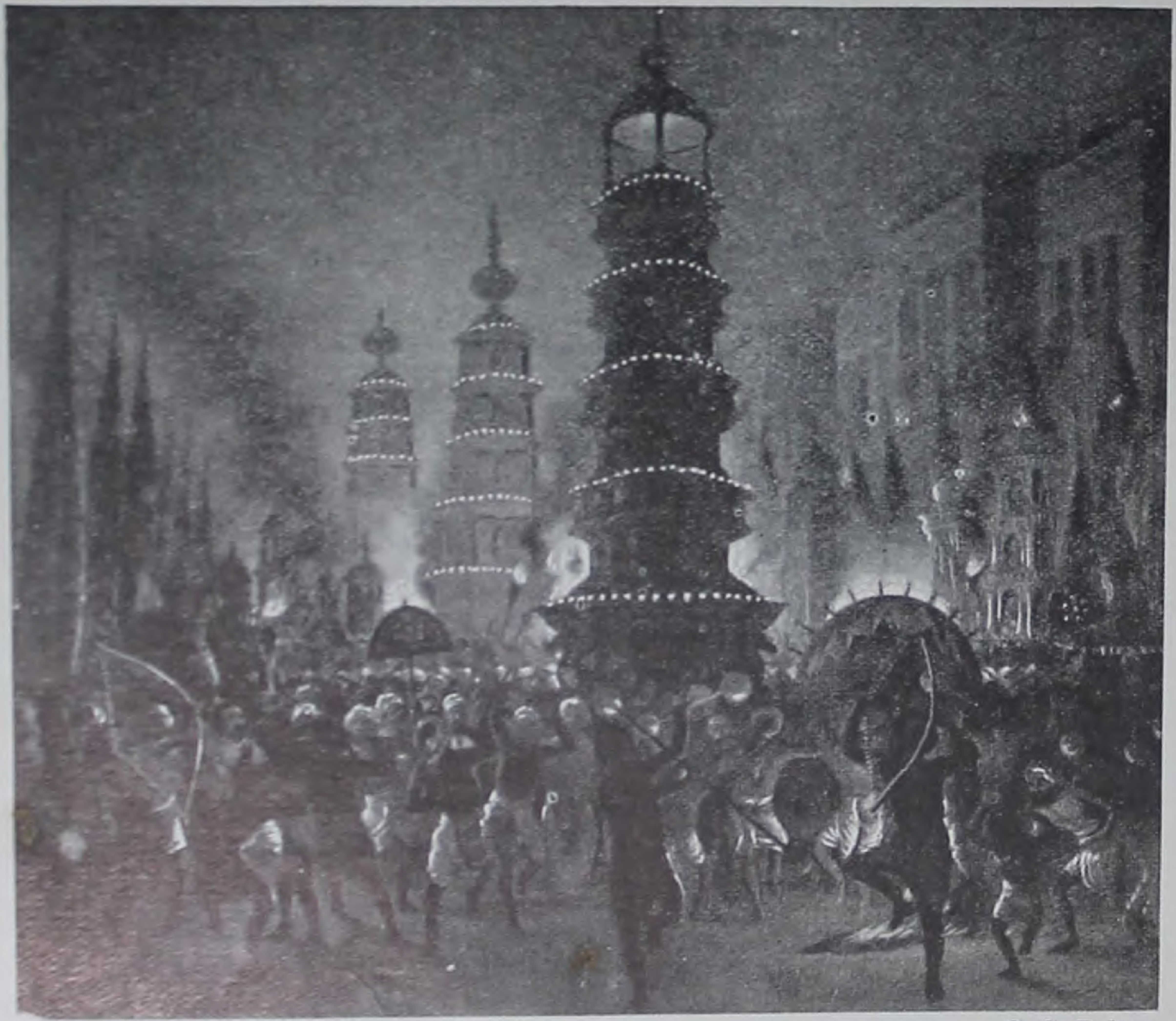
From the] [*Victoria and Albert Museum.*

THE DURGA PUJA ON THE HUGLI IN 1882.

Durga, the inaccessible, is the Hindu goddess of destruction, and in her honour is held the chief annual festival of the Bengalis in the autumn, lasting ten days. It corresponds to the ten days Dasahra of Northern India, which is the "taker-away of sins", and is the chief military festival during which, in former days, campaigns were opened.

ambition of the literati, fired by their knowledge of Western ways and thought, to claim the right of self-determination and to dream of a unified India, governed by her own leaders, and marching along the path of economic progress to prosperity and independence. Of this last movement the National Congress, founded in 1885 by a group of moderate reformers, has been the mouthpiece; though it has recently been captured by the more extreme section of the Nationalists.

Home rule aspirations received a powerful stimulus from the Great War, and from the terms of peace. Indian troops had fought both alongside of and against European armies. Indian magnates had signed the Treaty of Versailles. Why should India not meet with the same consideration as the nations which that treaty had emancipated? It was largely a foreboding of this sentiment which set the British Cabinet devising a formula for India's future. The result was the most momentous pronouncement since Queen Victoria's proclamation after the Mutiny. It was the decision to lead India towards the goal of responsible government by progressive stages, which the British Parliament would determine from time to time. The Viceroy and Mr. Edwin Montagu, the then Secretary of State, held a joint inquiry which led to the first stage of the new constitution being embodied in an Act of 1919. The other outstanding events of Lord Chelmsford's rule were a serious rising in the Panjāb, which brought Mr. Gandhi into the forefront of political agitation, and a short war



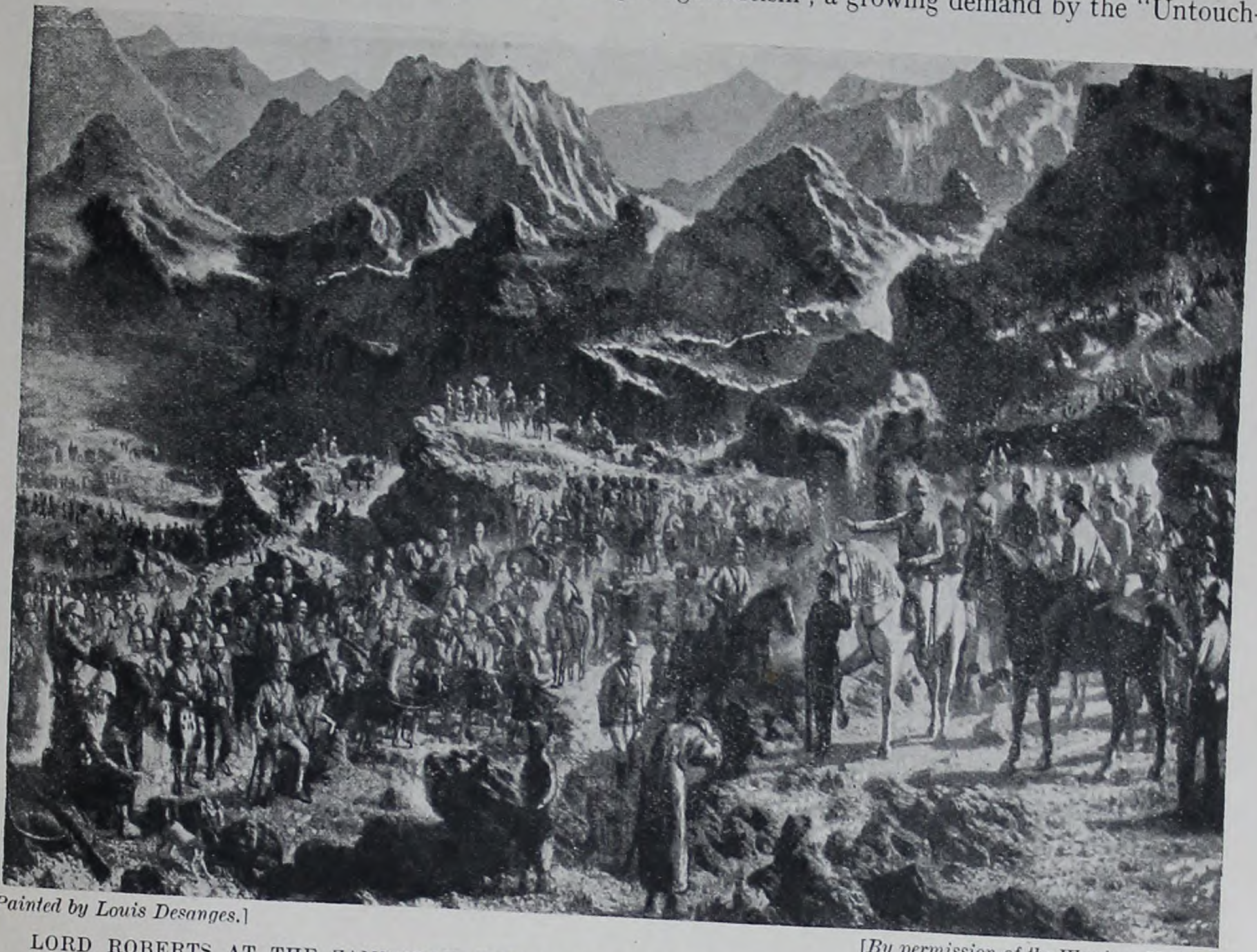
Painted by] *G. G. Palmer.*

THE MUHARRAM FESTIVAL AT CALCUTTA, IN 1882.

Hasan and Husain, the grandsons of Muhammad, were both killed in such tragical circumstances that the memory of their death is still vividly preserved amongst Muhammadans, and has led to the performance everywhere of a Passion Play, known as the Muharram Festival. Part of the proceedings is a procession of *tabuts* or *taziyas*, models of their tomb at Karbela, near Baghdad.

with Afghānistān which followed an abortive invasion of British territory by King Aman-ulla.

With the opening of the doors of political freedom to India, a number of other movements sprang into activity. During the British connection there has been no internal alteration in Hinduism, but it has been vitally affected by external influences of Western and Christian origin, which have been silently at work ; so that Hinduism to-day embraces a definite tendency towards the absorption of unorthodox ideas from without, combated from within by a vigorous orthodoxy. Christian teaching as such has little direct effect on the castes of recognized social standing ; but on the castes outside the pale of orthodox Hinduism it has, in combination with education and British equality before the law, resulted in no small upheaval from below and a general claim for a better social status among those customarily regarded as the lowest. Thus we see a general drift among the literate classes away from the traditional creed of their fathers towards a vague agnosticism ; a growing demand by the "Untouchables" for more considerate treatment (e.g. admission to Hindu temples) and some political representation ; and a strong revolt by the older-fashioned Hindus, particularly the Brahmans, against Western innovations. The last of these has had the curious result of throwing orthodox influence into the home-rule scale, not from any love of democratic principles, but in the hope that an independent India will find its way back to the ideals and practice of a purer Hinduism. Alongside all these movements, and almost more striking than any of them, is the stirring of a new spirit among the women of India. The old fetters of the Purdah (seclusion of women) are being strained nearly to breaking. Women who had never before been seen outside their own doors have flung themselves into street riots and served as pickets in the home-rule scheme of boycott. Agitation is growing against child-marriage, and in favour of widow-remarriage. Education is being demanded as a right, and "votes for women" have been accepted, after much heart-burning, by all the provincial legislatures.

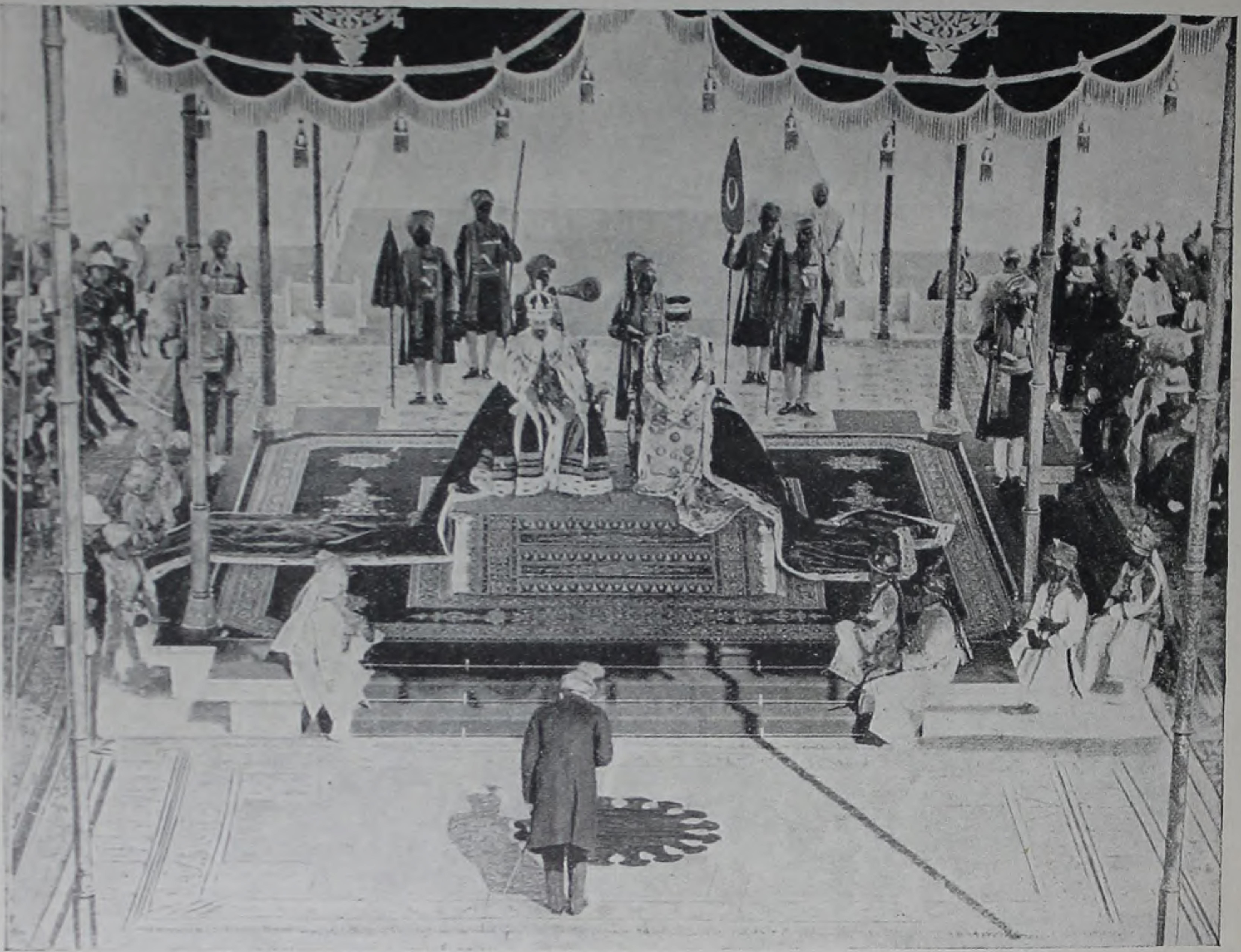


Painted by Louis Desanges.] [*By permission of the Wantage U.D.C.*

LORD ROBERTS AT THE ZAMBURAK KOTAL ON THE MARCH FROM KABUL TO KANDAHAR, 1880.

After the disaster at Maiwand on July 27, 1880, during the Second Afghan War, the country rose and the British garrison at Kandahar was besieged. Sir Frederick Roberts was sent from Kabul in relief, and by an extraordinary march of 318 miles through the mountains reached Kandahar in twenty-three days.

Into all this whirlwind of emotion and excitement Lord Reading entered when he took over the viceroyalty in 1921. His tenure of office was a continual struggle against the forces of disorder marshalled by the Congress party and placed generally under the direction of Mr. Gandhi, an ascetic whose character and methods exercise an enormous influence over the credulous masses. The whole energy of the extreme Nationalists was consecrated to discovering means—whether called non-coöperation, civil disobedience, boycott, soul-force, or by any other name—by which the Government of the country could be discredited and crippled. Disastrous though often were the consequences of the movement, it was countered with infinite patience both by Lord Reading and by Lord Irwin who followed him in 1926. It had penetrated, however, among the common people and produced an atmosphere of lawlessness and unsettlement such as India had never formerly known under the British Crown. It had also succeeded in conveying the mistaken impression to the world at large that India has suddenly become a great and united nation struggling for freedom.



THE NIZAM OF HAIDARABAD PAYING HOMAGE AT THE DELHI DARBAR 1911

King George V and Queen Mary of England were crowned Emperor and Empress of India in full *darbar* (court) at Delhi in 1911. During the ceremonies the rulers of the Native States in succession paid them public homage, led by the senior chief, the Nizam of Haidarabad, in whose dominion are thirteen million inhabitants

During the last few years, in common with the other agricultural countries of the world, India has suffered severely from the universal fall in prices, and both her Government and her people have had to face grave hardship. But, as a result of the internal turmoil just described, the focus of interest has been almost exclusively political. In 1930 a Royal Commission, which had been at work under the presidency of Sir John Simon for two years before, reported on the next step to be taken, in pursuance of the policy of 1919, towards self-government. The proposals were curtly repudiated by the Congress party, who also refused any lot or part in a Round-table Conference which His Majesty's Government summoned for the end of the year, to consider, in free consultation, the whole situation. At an adjourned session, it is true, held in the autumn of 1931, Mr. Gandhi was persuaded by Lord Irwin to attend; but

INDIAN CAVALRY ON THE MOVE, 1914.

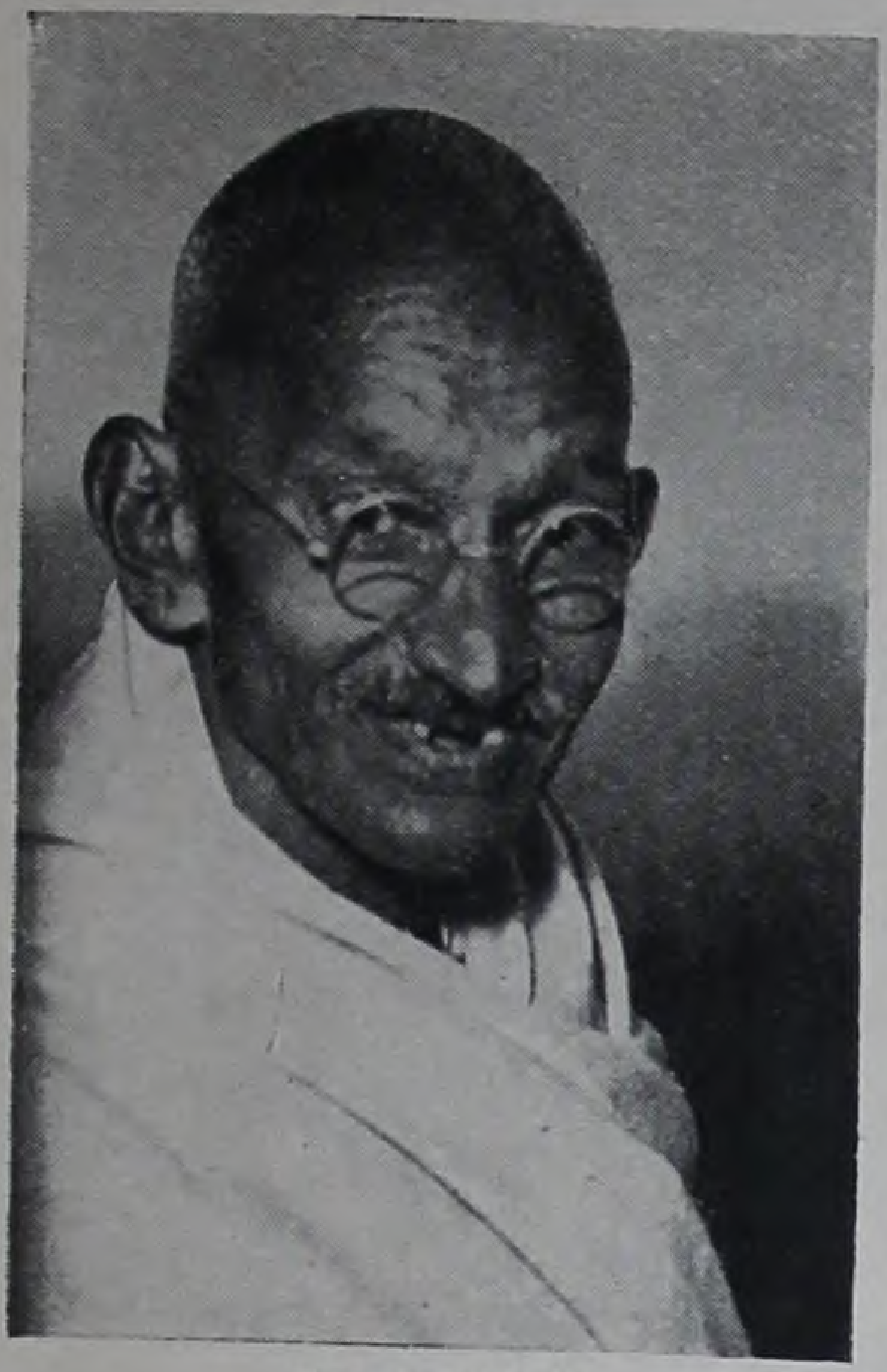
During the Great War, Indian troops played a prominent part in many fields of war. Large contingents came to the Western Front, while the courage and loyalty of the Indians did much also to secure victory in Mesopotamia and elsewhere in the East. Altogether 800,000 combatants and 400,000 non-combatants took part in the struggle overseas, while as the result of the War £153,000,000 was added to the Indian National Debt.

THE ROUND TABLE CONFERENCE, 1931

Mr Gandhi, the Indian Nationalist leader, attended the adjourned Round Table Conference at St. James's Palace in September 1931. The picture shows a meeting of the Federal Structure Committee with Lord Sankey in the chair.

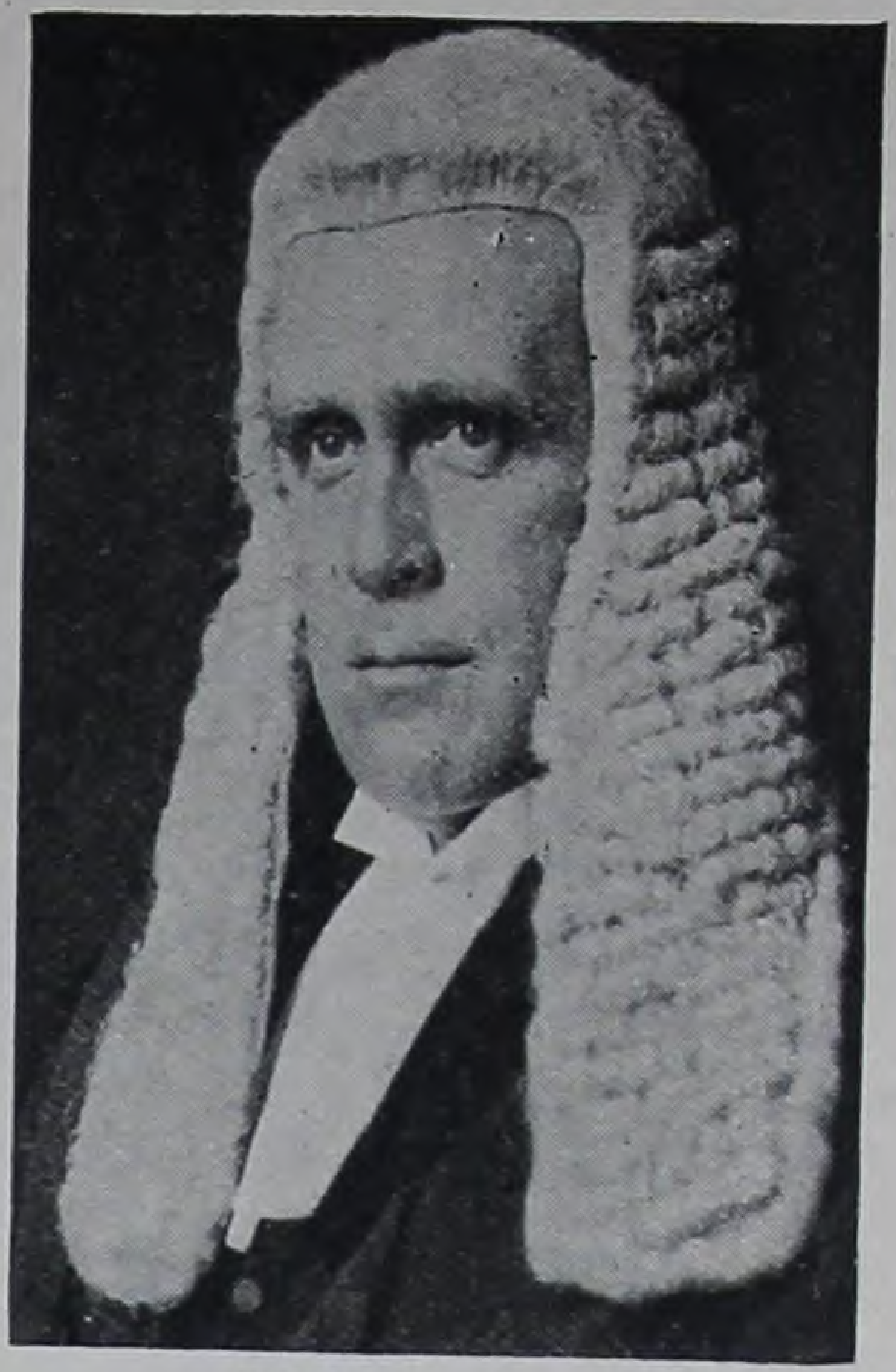
DISPERSING DEMONSTRATORS IN CALCUTTA, 1931.

During recent years demonstrations by the Nationalist extremists have often led them into conflict with the police, and heavy loss of life has only been avoided owing to the great tact and forbearance exercised by the authorities. The riots in Calcutta on "Independence Day", 1931, were due to the persistence of the Nationalists in holding a banned parade.



MR. GANDHI

Leader of Indian Congress Party, a fanatical adherent of the Nationalist cause.



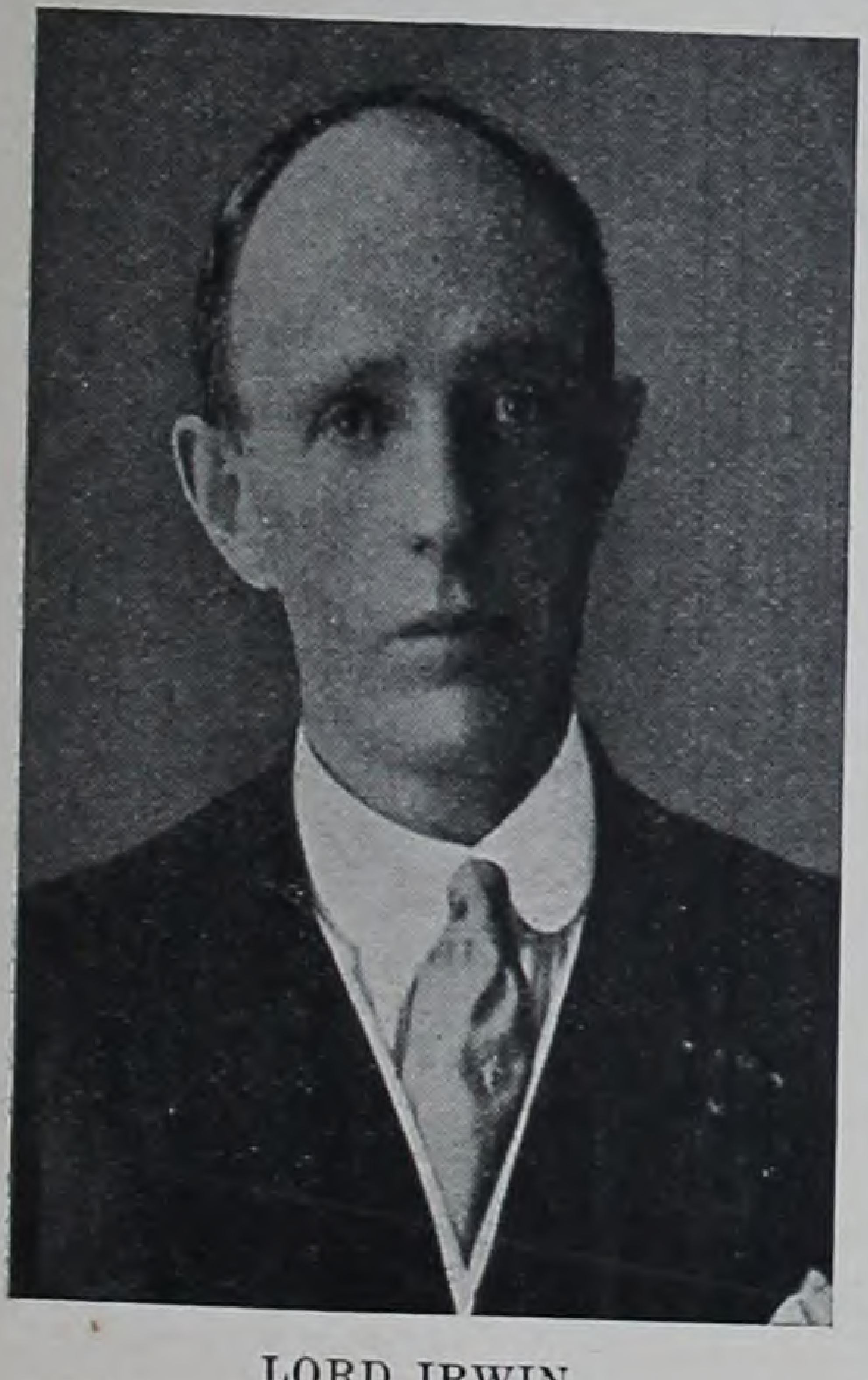
LORD SANKEY

Presided over the Round Table Conference in London attended by Mr. Gandhi and other Indian leaders.

his presence did nothing to abate the cleavage between Hindus and Moslems which had threatened the conference with failure, and he added no iota of constructive wisdom to its deliberations. Indeed, on his return to India he called for a renewal of the civil disobedience campaign, exactly as if nothing whatever had been done to conciliate Indian opinion ; and his intransigence left the new Viceroy, Lord Willingdon, with no option but to put him in confinement and to proscribe the whole activities of the National Congress. The third and closing session of the Round-table Conference in the winter of 1932 paved the way for a complete scheme of advance which is now being examined by a joint committee of both Houses of Parliament with a view to legislation in 1934.

To make India mistress in her own house is a very different problem from the grant of self-government in Canada or Australia. As in their case, the only way of bringing the widely scattered provincial interests into harmony is through a central federal power. But in India it will not be a federation of provinces or states speaking the same language and accustomed to the same political institutions ; it will be a grouping on the one hand of British provinces, each with its own parliamentary system, and of Indian states on the other hand, with no parliamentary systems at all, but governed by more or less independent rulers, with autocratic powers—a mixture of which the world has had no previous experience. Add to this complication the diversity of languages among the different units, and the racial dissensions which they inherit from their stormy past. In such circumstances Federation must be a gradual, and may even be a painful, growth, and the first step towards it is the emancipation of the British provinces from official control. This is the immediate advance which the new constitution will inaugurate, and while the central federal organ is slowly evolving the provinces will provide an ample field of trial and experience for India's best brains in the coming generation.

India is thus on the threshold of a new era in her ancient and troubled story. We have observed how, long before the dawn of history, she was the scene of a great and advanced civilization. We have seen how she was invaded by branches of the Aryan stock, which gradually penetrated to the ocean and were slowly absorbed among the older inhabitants, with Hinduism as the chief fruit of the amalgam. We

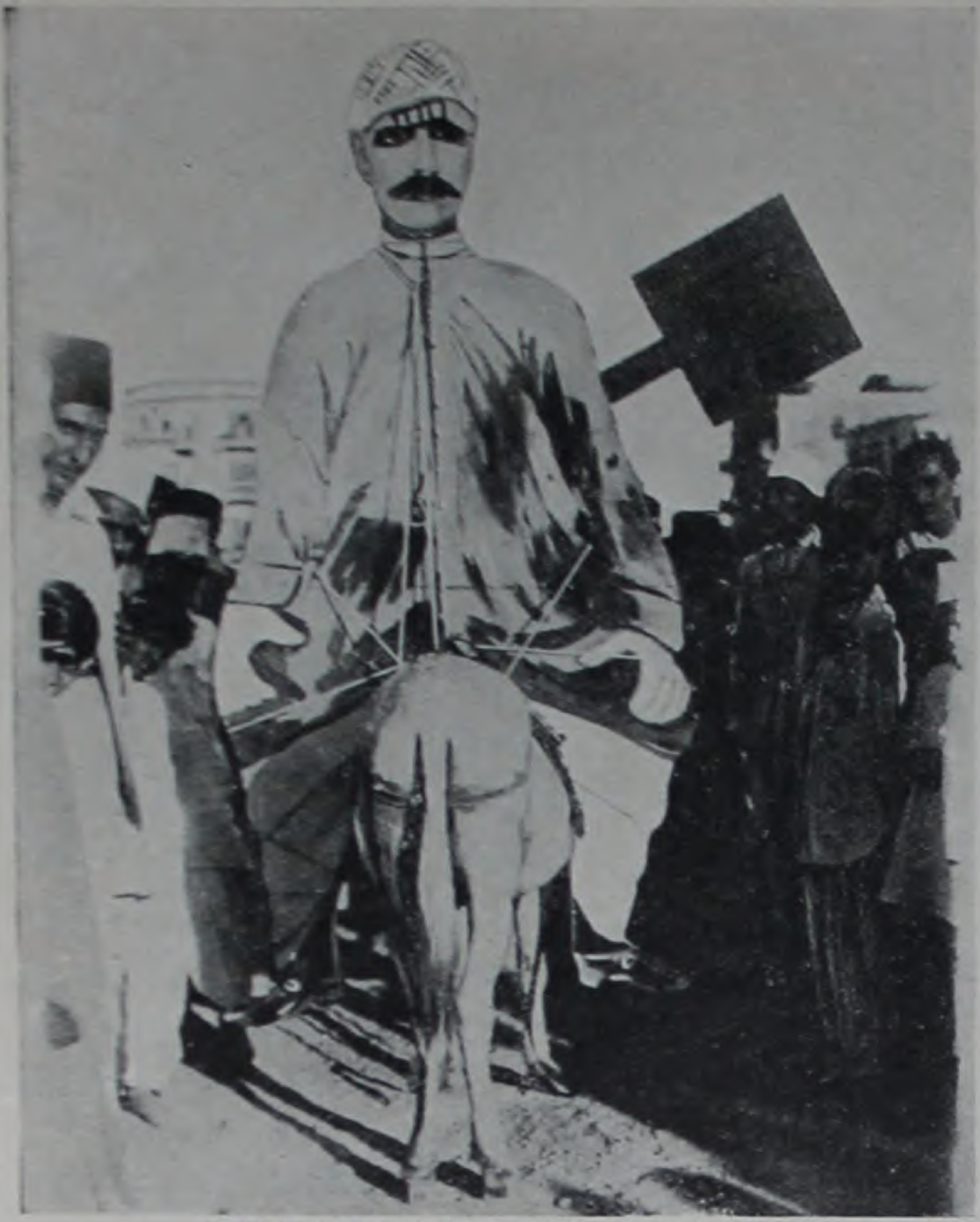


LORD IRWIN

Viceroy 1926-31, pursued a patient and conciliatory policy in his dealings with Indian extremists.

SIR JOHN SIMON

Chairman of the Royal Commission which after two years' investigation presented its report in 1930

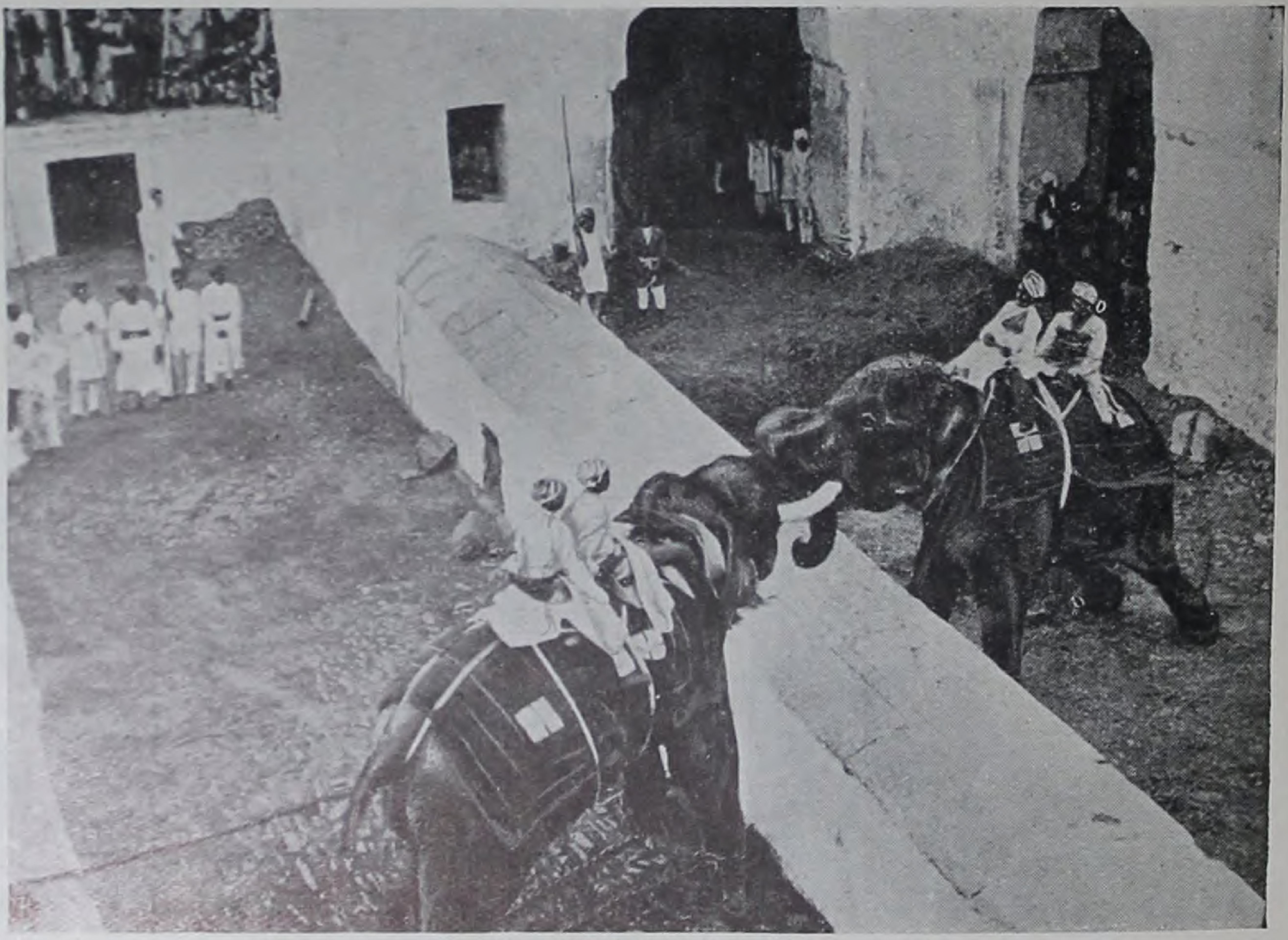


THE BOYCOTT ON FOREIGN CLOTH.

One of the measures adopted by the Indian Nationalists was a boycott on foreign cloth. A dealer who sold foreign cloth in Karachi was carried through the streets in effigy amid the jeers of the populace.

then witnessed century upon century of dynastic struggle, with splendid empires arising out of the welter and falling back into it; with powerful upstarts establishing kingdoms ever shifting in their personnel and their boundaries; with the fury of war periodically devastating vast areas and defenceless peoples.

Synchronous with these alternations of greatness and chaos, we have seen the unhurrying evolution of the complex philosophy and ritual of Hindu life; the rise and decay of Buddhism; the epic masterpieces of Hindu literature; and the crystallization of social forms and practices on lines widely divergent from those of the West. Then about a thousand years ago, came the sword of Islam; and through centuries of agony and rapine we watched it culminate in the mighty Mughal Empire. Yet, as though as a symbol of the ephemeral nature of all earthly splendour, in fullness of time this also tottered to its fall, and after another period of strife and anarchy there were laid the first frail foundations of the British power. What that power as it grew and extended did for India stands on an entirely different footing from the work of any of the earlier empires; but perhaps the historian of the future will describe as its finest achievement that it has planted in the Indian mind the ambition of self-government; that it has provided the machinery for realizing that ambition; and that it has left a model which should enable India, when once she becomes a nation, to step into the front rank of the great nations of the world.



AN ELEPHANT BATTLE.

Elephant fights are still staged in the grounds of the Maharana's Palace at Udaipur. The elephants are held by chains and parted by a barrier. The fight lasts for about an hour. The exhausted beasts are then parted and chained up safely.

CHAPTER IV

THE BABYLONIAN NATION. Edited by CHAUNCEY P. T. WINCKWORTH, M.A.

In the history of the nations of antiquity two races stand out pre-eminently as centres of civilization, from which other nations of the ancient East drew inspiration. The successive stages of Egyptian civilization have already been described, from the remotest prehistoric times down to our own era. We may now turn to that other great cradle of culture, Babylonia, and follow its gradual growth from comparatively rude beginnings until its influence dominated a great part of Western Asia. But when we come to investigate the origins of this second great civilization we find that the circumstances under which it arose are altogether different from those which prevailed in Egypt. In that country we were dealing with a self-contained community, the growth of whose culture it was possible to trace back to the simple beginnings of the older Stone Age, in the palæolithic flints scattered over the limestone and sandstone ridges that bound the Nile valley. It was in this valley, rather than in the delta, that the civilization of Egypt steadily developed along its own lines. In Babylonia, on the other hand, we are confronted with a plurality of racial and cultural groups, each of which made its own contribution to the complex growth of Babylonian civilization. It was in the newly formed delta of the Tigris and the Euphrates that the elements of Babylonian culture were first implanted, the growth of which was only later to extend up the river valleys. The earliest arrivals in the delta were men who had advanced far beyond the palæolithic stage of existence when they came to establish their settlements there. For they were living in the period called chalcolithic, the age of transition from stone to metal, when neolithic tools of flint and of obsidian were still used alongside of copper. We cannot therefore trace back the

Photo by] A BABYLONIAN DATE PLANTATION. [*Sir William Willcocks, K.C.M.G.*

The date-palm was cultivated from the earliest period in Babylonia. In antiquity the date formed one of the chief sources of the country's wealth, supplying wine, vinegar, palm-sugar and a species of flour; ropes were twisted from its fibrous bark and its wood furnished a light but tough building material. It was the Sacred Tree of the Babylonians.